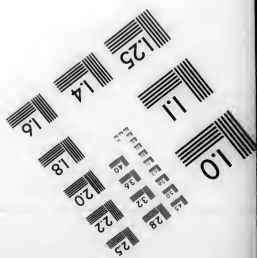
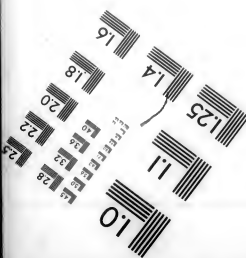
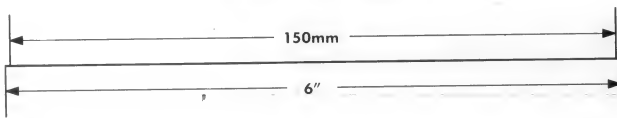
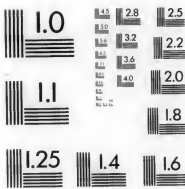
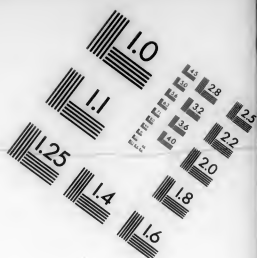


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**Jan. 1, 1900 -
Dec. 15, 1902**



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Vol. 37

**Jan. 1 - Dec. 15,
1900**

HERALD OF TRUTH.

Organ of 16 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., JANUARY 1, 1900.

VOL. XXXVII. No. 1.

ABRAHAM H. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

A Happy New Year to All!

Begin the year with God. He alone can fulfill humanity's needs.

Bro. Garber sends encouraging news from Idaho. See the correspondence column.

The announcement of the Bible conference to be held in the Weber M. H., Strasburg, Waterloo Co., Ont., Dec. 26, 27 and 28, came too late to be inserted in the issue for Dec. 15.

Do not overlook what Bro. A. Metzler has to say on another page of this issue regarding the Orphans' Home. He quotes a few paragraphs from the rules governing the admission of children into the Home, that should be borne in mind.

The beginning of the nineteen hundredth year of the Christian era. Many of us have written 18-- , many of us will write 19-- , but it is safe to say that not one of us who reads this will live to see the time when 20-- will be written. Lord, teach us so to number our days, that we may apply our hearts unto wisdom.

Bro. A. D. Wenger's last letter from Raipur, India, states that he expects to leave Yokohama, Japan,

early in February for San Francisco, California. Mail up to Jan. 5, 1900 may be addressed to him at Yokohama, Japan, care of Thomas Cook and Son. The Lord willing, he will reach Elkhart in March or April.

Correction.—We inadvertently stated in our last issue that the congregation in Millin Co., Pa., collected money for the Home and Foreign Relief Commission, when the fund which they contributed was for the Evangelizing Board. Bro. G. L. Bender, treasurer of the M. E. & B. B., called our attention to the fact or it might have passed by unobserved by us.

The letter from Alice Yoder, missionary at Khamsaon, Berar, India, verifies in every sense the statements made by our brethren, Ressler, Page and Wenger regarding the famine. Sister Alice K. Brubaker of Lillitz, Pa., to whom the letter was sent, forwarded it to us for publication as a grateful acknowledgement of the writer to the twenty-nine friends in Lancaster Co., Pa., who contributed to the fund.

Words of Cheer.—Sunday school workers should not forget that the WORDS OF CHEER stands second to none as a Sunday school paper. The utmost care is exercised in the selection of articles for its columns, so as to plant right principles into the minds of children and youth. Give it a fair trial, beginning with the first of the year, or at any time this quarter and thus become better acquainted with it. Write for our special terms to non-users on trial orders.

The New Mission Sunday school established in N. E. Elkhart recently, with Bro. A. C. Kolb, Supt., and Bro. Jacob Burkhard, Asst., is doing nicely. The attendance is increasing, and on Sunday the 17th Inst., reached the number of 71. There are no doubt many places where our people could do work of this kind, thus accomplishing much good. Where will the next Mission Sunday school be started? The HERALD will gladly report it.

An extensive coal and coke industry has recently been established in the vicinity of Masontown, Fayette County, Pa., and along with it a large field for

mission work among all the classes who usually follow such works. The brethren in that vicinity, alive to the needs, have begun mission work among these people, but while the field is very large, the laborers are very few. The true mission spirit is that which not only prompts to pray and contribute for missions far away, but that sees the needs at home as well, and that prompts us to work and pray for the salvation of men at home and abroad. To think of heathen lands and nations only, in connection with the word mission, shows that we do not understand the full meaning of the word, and in order to become successful missionaries in the foreign field a great amount of preparatory work can be done at home, in the home, in the home community. There is room and need for the establishment of dozens of new missions within easy reach of some of our well established congregations, and I believe great blessing would attend such efforts. Of the three needs,—men, means and the Spirit—our church is able to supply two, but without the Spirit the best men and the most abundant means will not accomplish the great commission of Matt. 28: 19, 20.

We regard it a duty as well as a pleasure to say to our patrons and friends, by way of appreciation, (and we are sure our stockholders will also be glad to know this), that we cannot sufficiently thank them for the liberal patronage they have given and still continue giving us. The large increase in trade during the past months is indeed very encouraging.

Our local trade as well as our mail order business, (which comes from all parts of the United States and Canada, and some part of Europe) has far exceeded the amount of all former years. It is evident by our large increase of business, that we please our customers and give very satisfactory values for their money.

Our Bibles, Testaments, Commentaries, church books, and miscellaneous religious books, with Sunday School Supplies, etc., seem to meet the wants and wishes of our customers, and our clerks and packers are busy from early to late attending to their orders. We feel to

express our heartfelt thanks for this manifestation of good will toward us and are confident that with our large stock, careful attention to business, and low prices, we shall always continue to satisfy our many customers.

In this connection, we also wish to mention that our periodicals, the HERALD OF TRUTH, RUNDSCHAU, WORDS OF CHEER, YOUNG PEOPLE'S PAPER, LESSON HELPS, etc., given no reason to be discouraged. While these papers have never been a source of much income, yet they are steadily growing in the number of subscribers. Renewals and new subscriptions already show us that the new year will out rival others in the number of readers that will welcome these papers to their homes in 1900. We hope, indeed, that many more new names may be added to our list during the present year.

In addition to what we have said under the caption, "To our Patrons," we will add the following regarding the printing and binding departments of our business plant.

It is a fact that has been well established that business can be done to better advantage and with much less expense in a town the size of Elkhart than in larger cities. The advantages that the Mennonite Publishing Co. have are manifold. The cost of building as well as rents, etc., are very much lower, and we are located in a territory where paper and other materials, used by printers, can be obtained at the very lowest prices. These advantages enable us to turn out the very best work at much less expense than a great many other like concerns, which places us in position to give our customers lower rates and still make a reasonable profit.

During the last two years, with the building of a large addition to our plant, and the purchasing of several large, new cylinder presses and other machinery, at the expense of about \$13,000, we have increased our working capacity nearly one hundred per cent, and yet it is often necessary for us to keep our force working nights to turn the work out promptly, and keep up with our orders.

With these material evidences of the warm support and friendship of our

people, we give thanks to God, to whom all praise and honor belongs. We also thank our brethren and friends, and with much love and good wishes to all for their prosperity and success in life, we trust that we may continue to merit the confidence, help, patronage, and the good will of all.

OLD BOOKS In reference to our article on *Old Books*, Bro. AGAIN.

J. J. Brontrager of DeGraff, Ohio, of whom we secured the French Confession of Faith, reminds us in the following article of a few mistakes, which we are glad to acknowledge. We were writing altogether from memory so far as that part of the article is concerned, and so far as our memory serves us now we would say surely that Bro. Brontrager brought the books into the room in a basket, and that he told us the story of how he had bought them or some other books at a public vendue in the neighborhood. We would however not by any means contradict the brother's word, nor take our own recollection as evidence in the matter, and so we will give Bro. B. credit for holding in proper respect the heirlooms of his family and for having a better recollection of the facts in the case, and with pleasure give the readers of the *HERALD* his correction; and sometime, when the Lord leads us that way, we shall be very happy indeed to visit at his home and take a look through these old relics of the past. In the mean time we will ask Bro. Brontrager to write an article for publication in both the *HERALD* and *YOUNG PEOPLE'S PAPER*, giving some account of some of these good old books which our forefathers loved and read so much, but which so many people of the present day consider too old and dry to be of any use. If they were read now, many of our people would certainly have grander views of true piety and wholesome practice.

OLD BOOKS. I am glad indeed to see that Bro. J. F. Funk prizes the old book so highly which he got when on a visit to Ohio some years ago. But I think he is mistaken in regard to the Confession of Faith being bought at an auction. The book he made mention of, being the *Articles of Faith* in the French language, was brought from the old country by the writer's wife's grandparents, and she received it from her parents. It is also mistaken about having it stored away in a basket. We prize our old books more highly than that. We have in our library here, in our home, some old books we think a great deal of. We have two old German *Martyrs Mirrors*, one very old. We have an old *History of the Bible* (Ger.). We cannot say how old it is. An old German *Hymn book* printed in Berne, Switzerland, in 1678 with music set to the words, but only one part. We also have an old German and French Testament printed in 1746. We think a great deal of those old books that were in use by our old fore-

fathers, and are making an effort to get as many of them as we can. We have thousands of pages of those old German books in our library, in our home, and if Bro. Funk will just visit us soon again, likely he could find something else that might be worthy of a place in the Antiquarian Library of the Mennonite Pub. Co. But Bro. please do not look for them in a basket.—A *Friend of old as well as new books.*

THE HERALD **OF TRUTH.**

THE HERALD OF TRUTH has now been before the Mennonite people for a period of thirty-six years; our people have become familiar with it as with an old tried friend. The *HERALD* has always been a faithful exponent of Gospel doctrine, and also of the Mennonite faith, and the people in general have learned to have confidence in their church paper and esteem it as an efficient exponent of Gospel truth and a proper medium of communication between them. The paper has had and still has its enemies; those who are opposed to it and use their influence against it. But we are accustomed to this, and regard it in the light of the ancient proverb that our "best friends are those who tell us of our faults," and go on with our work, trusting that the dear souls who have sought to injure either us or the paper, may learn by and by to manifest the spirit of true love and Christian charity.

We have every reason to believe that during the coming year our paper will be more replete with instructive and interesting reading matter than ever before, and we hope also to be able to give the young people something that will interest and encourage them to a greater degree than we have ever been able before. We have, in the past, had able correspondents, who favored us with their productions, and we have now the promise of a number of others also who are willing to render us assistance in this good work, and we believe they will all furnish us something that the people will read with pleasure and profit. Then we have the regular contributions of our missionaries from India; also the reports of our city missionaries in Chicago and Philadelphia, news from the churches, from Sunday schools, conference reports and other matters of interest, all in addition to the essays and explanations on general and special Bible subjects and the reports from various charitable and benevolent institutions, all of which it seems to us must make the paper of such importance and interest that no member of the church can afford to do without it.

We have made a special request for our workers to identify themselves more fully with our work, our paper, and the publishing interests generally. Our ministers and evangelists should not fail to commend the publication of

our church paper wherever they go. They have the opportunity to help us a great deal in this way. They should also report church news and write articles from their respective fields of labor. We can assure them that their efforts will be appreciated, and gladly accepted. Our readers too will appreciate such efforts, and with the combined support of ministers and members, and the blessing of God, we will have a paper that will comfort, instruct and benefit all who read it. Brethren and sisters come and help us, and our best expectations need not be disappointed.

DEATH OF
D. L. MOODY.

Dwight L. Moody, a well known evangelist, died at his home in East Northfield, Mass., at noon, Dec. 22nd. His life on the farm at Northfield, where he was born April 4, 1837, four years before his father died, was one of grinding poverty, and he was unable to obtain even a common school education. He went to Boston at 17 years of age and worked in his uncle's shoe shop. Here he joined the Congregational Church, but had been advised that his gift was in silence, not in praying or speaking.

At 19 he went to Chicago. His free hours were devoted to the study of the Bible, and the gathering of poor children into the Mission Sunday schools, and also in teaching. He was a young man of remarkable energy and industry and made a success of whatever he undertook. His arduous work was so great that it is said, he even got children out of bed on Sunday morning, washed and dressed them, and hurried them off to the Sunday school near the corner of Van Buren and Dearborn streets.

At the same time and before the Van Buren street Sunday school was organized, Mr. Moody was also engaged in another school on Sunday afternoons, on the north side, in which he manifested equal interest and energy in getting in children, distributing religious literature, and in building up the school.

Later the school in North Market Hall was organized and prospered to a remarkable extent. Here Mr. Moody now directed his best energies to the work, and soon became prominent as an evangelistic worker. His earnest, simple gospel talks suited the needs of the poor who came in crowds to hear him.

He was married in 1862. In 1871 the great fire destroyed the church he had, some years previously, built at a cost of about \$15,000. Within a week, a building of pine boards and tarred paper roof was up, and mission work going on as before. His "Moody's School" at Chicago and the one at East Northfield, are well known, as are his

evangelistic labors in this and other countries.

He was a man of great strength, but continued overwork finally brought on a collapse at Kansas City, in November. He returned to his home at East Northfield, where he lingered until the end came, which was due to heart failure.

His two sons and his son-in-law will look after his various religious and educational interests, but thousands upon thousands will mourn his death as an irreparable loss. His life was a triumphant advance against sin, and through him, from all ranks of people, thousands were led to Christ.

THE INDIA **MISSION**

The headquarters of the American Mennonite Mission has now been permanently located at Dhamtari, C. P., India, forty-eight miles from Raipur. It is in the midst of a thickly settled district without a single other mission station nearer than Raipur. Our brethren have been able to secure about five and one-half acres of land for building purposes. This is a very unusual success as some missionaries fail to secure a building site after years of effort, owing to the antagonism of the Mohammedan and heathen authorities and land owners to Christian missionaries. It is cause for gratitude to God that the prayers and efforts of our brethren were so soon rewarded, and that they have found a field of labor entirely unoccupied by others. Their expenses will be double for a while as in addition to the famine relief funds they will need funds for building purposes, and for this purpose contributions will be gladly received by our Evangelizing Board here.

Three or four thousand dollars will be needed for buildings, but these will facilitate relief work, as it will give employment to the needy, and after the buildings are up, industrial mission work can be carried on to much better advantage. The buildings will be a permanent aid in mission and relief work. Our people have done nobly in sending money promptly but we believe we can do much more without even making any sacrifice. Dear reader, if this appeal annoys you and you think you have given enough, we do not ask you for more if God does not. But we assure you that the funds sent to our brethren in India are not spent for salaries, or luxuries, or for the indulgence of habits and tastes and cravings, the satisfaction of which, by members in our church alone in one year costs a sum large enough to build a commodious mission station and have a good round sum left for the relief of starving people. The Friends (Quakers) have within the past year spent tens of thousands of dollars in aiding the Doukh-

boats who came from Russia and settled in the Canadian Northwest; they built hundreds of houses, and bought carloads of horses and cattle and food; cannot we do the same for India?

THE MENNONITE PUBLISHING CO.

The best evidence a business house has of the friendship and good feeling the people have towards it, and its standing in general with the public, is the amount of business they give it. From this stand-point the Mennonite Publishing Co., is justified in the conclusion that there are still a multitude of good people who hold in their hearts a warm place for the old and well established business house, which during so many years has supplied them their church papers and church books, and as we pass from the old year into the new, we feel to thank God for the measure of blessing and prosperity He has bestowed upon us, and we also desire to express our warmest thanks to our friends and patrons everywhere for the liberal support and encouragement they have given us. Of our forty-two years of active business life, the year 1899 was, taking all in all, the most depressing, the most discouraging one we have ever experienced.

But the light seems to be breaking. The old saying has proved itself true again, "The darkest hour is just before the break of day." Men who seek to tear down others that they may find material wherewith to build up themselves, sometimes dig a pit for their own ruin. We have no inclination to boast; we know that under the shadows of the Almighty wings we have been protected, and when God is with us who can be against us, and with the deepest humility, and with the fullest realization of our unworthiness and that of ourselves we can do nothing, we give to God, our heavenly Father, all the praise.

Our correspondence tells the story. The orders they contain and the Bibles, Testaments and other good books, that are sent out, by mail, by express and by freight, every day, give us to realize continually God's goodness and mercy towards us. The large assortment of good books found on our shelves, the reduced prices they are offered at and the prompt service which our customers receive are the best inducements to those who desire to make purchases. We hope during the coming year our friends will think of us when they need books, or Sunday school supplies, or other literature, and above all we hope our Mennonite people will not forget the good old books from which our forefathers drew so much comfort and instruction—the Martyr's Mirror, Menno Simons' Complete Works, Detrich Philip, and a

large list which the reader will find described in detail in our catalogues. Those that wish a more modern book will find it in "Manual of Bible Doctrines," by Bro. Daniel Kauffman and "Pitfalls" by Bro. M. S. Steiner.

ADVERTISING IN THE HERALD.

Some of our dear brethren, who we believe love the HERALD and desire it to be as useful as possible, are raising the question regarding the space used for advertising in the HERALD and have written us about it. They favor the idea that a religious paper should not contain any advertising, that the advertising in the HERALD was not of the proper character to find a place in a religious paper, and that too much space is occupied which could and should be occupied with good, religious reading, etc., etc.

On account of this, the editor was induced to make an investigation, and we hope that the statements herewith made are not colored by partiality or prejudice as is sometimes the case, both in the matter of accusations and explanations.

The idea that a religious paper, such as the HERALD, should not have any advertisements at all may find credence with some in a theory which is not always practical. When we carried, year in and year out, the railroad time tables as advertising, and for a long time secured no compensation for it, every body who had occasion to travel to or from Elkhart, and had the HERALD, made use of it; and it was looked upon as a great inconvenience when for good reasons we dropped it out. When we advertised cheap rates either west or south or north, every one that had a desire to make a trip in that direction was eager to know all about it, and get the lowest rates; and they were not to be blamed for that. When we make it known through the columns of the HERALD that ministers will be furnished with half-fare permits by complying with certain conditions, every minister is glad for the chance to save carfare, and so are all whose duty it is to help pay for it. When we advertise any article at a cheaper price than it can be had elsewhere, everybody is glad to make use of it and save his money. When our brethren have anything to sell, they want to have it made known, and would be greatly displeased if we should refuse to advertise for them.

When we publish a good book they want to know it and no one would say that we should not advertise it. No one would expect us to spend the thousands of dollars which we have spent in the publication of good books and lay them on our shelves without letting the people know about it. Publishing means to make known, to circulate abroad, to bring to the knowledge of

the people, and when we have these good books, like the Martyr's Mirror, Menno Simons, Manual of Bible Doctrines, Pitfalls and Safeguards and hundreds of others which aside from the direct preaching, are the means we use to proclaim the gospel and teach the people the true way of life, certainly no one could reasonably say they should not be mentioned in the HERALD. If this must be discarded, then too the advertising of conferences, Sunday school conferences, Bible conferences, changing of addresses, removals and the establishing of new settlements, colonies, etc., etc., would be all wrong. By assuming that no advertising of any kind must be admitted we would get ourselves into an inexplicable dilemma from which it would be impossible to extricate ourselves.

In the second place, the character of our advertising, we think will bear impartial inspection. First we have Bibles of various kinds, and our advertising has taken hundreds and hundreds, at low prices, into the families of our people and others. Then we have the different kinds of religious books, tracts, etc., all of which are used as gospel preachers in different ways.

Then we have three or four "ads," not very large, from brethren and sisters. They are all faithful members in good standing. The business of each one is an honest, legitimate business and what they produce or what they want to sell, are all just such things as our people buy and use and if these brethren can be kept as brethren in the church with their business, and our brethren at large can conscientiously use their products, then we see no reason why our people may not know through the HERALD what they are doing.

In the third place, "Too much space occupied." Let us look at this. The principal advertising space is occupied with Bible and religious book advertisements, and these are all so many silent messengers to carry Christ and the Gospel out among the people. Aside from these we have in the last number less than two columns of "ads" altogether, of which ten inches are the "ads" of our brethren and thirteen inches, about one column, is "outside matter." One brother who mentioned this matter in private correspondence, when it was explained to him, saw how he had mis-conceived the whole matter and we felt that an explanation in the HERALD might lead many others to see the matter in a different light also. Hence this article.

Now if any of our brethren or sisters, have, by any means, been led to think unkindly and speak evil of the editor, the business manager, or the Mennonite Publishing Co., we only ask you to examine this matter honestly and without

prejudice and convince yourself of the truth—see whether these things are so, and whether there is any special reason for these charges that are made against our paper and the managers of the house. We do not beg for sympathy, but we do plead for justice.

Dear brethren, you who have raised the question, we assure you we do not enjoy the thought of causing you displeasure or grief. We do want your hearty co-operation, we invite you to write edifying articles for the HERALD, we invite you to help in securing new subscribers, we invite you to assist us in every material way, but above all we plead for your prayers in our behalf, that God may use us to His glory and the benefit of the church of Christ, which cause, we believe, is near and dear to us all.

DIFFERENCES.

The Apostle teaches those who love the Lord Jesus Christ, to "be of one mind, to teach the same things," and to keep the "unity of the Spirit in the bond of peace." He also teaches us (Eph. 4), that there is "one Lord, one faith, one baptism," and that in this one faith we should all grow until we come "in the unity of the faith" to the "stature of the fulness of Christ."

This is indeed grand teaching, and this should be the aim of God's people everywhere, and it certainly is the aim of every true follower of the Lord. Yet there many who profess to be faithful to God, who speak much of their high attainments in Christian life, and who have promised to labor for the unity of the church and to promote peace and harmony among the brotherhood and the people of God in general, but who are continually diverging from that line of faith and duty which would maintain, or which when lost would restore this blessed condition to which they in their covenant with the church bound themselves by the most solemn promise, and in their efforts to promote their pet purposes, they either thoughtlessly or ignorantly stir up strife and dissension to the great detriment and injury of the cause of Christ and the prosperity of His church.

There are many questions upon which men may honestly differ. There are many things in which it matters little which view we take, or on which side we place ourselves. Like the Indian's cloth, "one side is just as good as the other." A man may be just as right, and it may be just as well for him and for all others interested with him to have one way as another, and on questions of this kind it need cause no trouble, neither stir up any dissatisfaction that these differences do exist, or that one person thinks thus and another so; under no circumstances should controversies or contentions be kept up

on account of them. We should have charity for one another, and not try to bind down others to think and do just as we think and do in the things that are of little or no importance.

Indeed as individuals, the laws of society, the laws of the land and the law of God give a certain degree of liberty to this. In things that concern only ourselves, in things that concern only our own affairs, our own farms, or our own workshops, each individual person possesses and enjoys certain liberties and rights that are his own, and no one should assume the right to interfere. If he does he falls under the admonition of the apostle where he says (1 Pet. 4:15), "But let none of you suffer as a . . . busy-body in other men's matters. We should always concede to our fellowmen and to our brethren all the privileges that the laws which govern our relations with them, and the word of God, concede to us. We have no right so far as this goes to rule over, or bind another man's conscience, or set ourselves in judgment over him or his honest convictions as long as these convictions, views or opinions are not contrary to the truth or the word of God, and do not interfere with the rights and privileges of others.

But when any opinions that we hold, or any convictions we may claim to have, in any way interfere with the rights and privileges of others; when they in any way work to the injury of others, we should remember the teachings of Paul when he tells us that if his meat should cause offence to his brother, or make his brother, for whom Christ died, to offend, he would eat no flesh while the world standeth; and what we are willing to do for our brethren, our brethren ought to be willing to do for us, though if we have an abundance of charity, we can do more for our brethren than we would ask them to do for us, but all that the word of God demands of us is, that we "do unto others, as we would that they should do to us."

Our relations in the family, our relations to society in general, our relations with the church, all bring with them certain obligations which we must regard and in which we must often adapt ourselves to the will and wishes of others.

All these different relations, as said above, are governed by certain laws and rules which for the sake of the general good we dare not overlook, for if they are overlooked and disregarded they would soon produce confusion and anarchy, and break up all order, prosperity and happiness.

When these rules and regulations then, that have been adopted for the common good, are made effective and binding on all connected with the association, private or individual opinions, should they differ from the requirements of the body, must give way, or

be set aside, that the welfare of all may be preserved.

From a religious standpoint, or in the church, "when we have no choice," thus saith the Lord, "we have no choice." When a man's ideas and convictions, his faith, or the line of duty which he undertakes to follow, conflict with the truth, or with God's law, or with the acknowledged rules and regulations of the church, this liberty cannot always be accorded. The unity that should characterize the church demands that we should have the one faith, teach the same things and be of one mind; on this basis alone can harmony and peace be maintained. This is a lesson that for some people is very hard to learn.

We must therefore under all circumstances adapt ourselves to our profession, adapt ourselves to our brethren, submit ourselves to each other, and seek not our own welfare only, but also that of others, because there are principles that are laid down for us in the word of God, and in this way only can the church prosper and peace and harmony be maintained.

PERSONAL MENTION.

Bro. S. F. Coffman, who has been with the congregations in Fayette Co., Pa., for some time, was called to Jordan, Ont., to assist at the funeral service of Sister Sarah F. Moyer, and spent about five days with the church there. He had expected to return to Canada permanently by Christmas, but as the Lord seemed to lead otherwise he has returned to Fayette Co., for the present.

From Bro. Geo. R. Brunk's report to the Evangelizing Board of his recent visit in Idaho and Oregon we take the liberty of gleanings a few items that will be of interest. He held over sixty meetings, during which time there were about twenty-five accessions to the church. Some confessed Christ who did not unite with us. The churches in Oregon were reorganized under the Kansas and Nebraska Conference, to which district the church organized by him in Idaho will also belong.

As stated in our last issue Bro. Daniel Kauffman of Versailles, Mo., recently spent some time in Waterloo Co., Ont., holding a number of meetings at Berlin, and at Strasburg and one each at Breslau, Waterloo and several other places. At Berlin fifteen persons confessed Christ and at Strasburg four. On the 11th of December an instruction meeting was held. The meetings proved a season of refreshing and the church was edited and greatly encouraged, while sinners were deeply convicted, and many others besides those who took a stand for Christ were almost persuaded.

Bro. J. S. Lehman is still among the brotherhood in Eastern Pennsylvania. He has his headquarters at No. 137 East King Street, Lancaster, where he will be glad to see any of the brethren and sisters, or others, who desire to visit him, or who wish to transact any business with the Mennonite Publishing House. If any of our stockholders wish any information with reference to the business here, or make purchases, or invest in Mennonite Publishing Company stock (as there is some stock still for sale) he will be at their service, and give them all desired information. Call on him at 137 East King Street, Lancaster, Pa.

"AS WE FORGIVE OUR DEBTORS."

The New Year dawns with all its possibilities, and with all its bright promises. Our lives apparently move on the same as ever in the usual routine, and yet there is a break, which to some means only the beginning of another year, but which to others means an opportunity for better things, for new resolutions, and renewed strength to carry them out.

We practically have a chance to begin over again, to revolutionize our more or less faulty modes of living, to form new ideas, to erect for ourselves a higher standard, and to set ourselves right in all things so that we can again endeavor to march steadily onward and upward.

We strive to throw aside our little weaknesses and vices, or rather we put forth stronger endeavors to overcome them, making the beginning of the New Year as the commencement of another era in our lives.

We pray with more fervor on that first morning of the New Year. We pray more slowly and we think more of the real meaning of prayer. There is one clause, however, which perhaps we are able to pass over more lightly than we should. We have said it so often that it has lost for us much of its original meaning. "Forgive us our debts, as we forgive our debtors." As we repeat the words, a new meaning seems to come to us. Hitherto we have said them with a reference only to the first part of the sentence, "Forgive us our debts," with a thought only of our own forgiveness, and not with a realization that we have asked that the forgiveness be meted out to us as we mete it out to our debtors.

We all have our little grievances against people, perhaps rightful grievances, but more often trifling ones of no account whatever, but which we still hold against the party in question, turning toward him our dire displeasure, which may show itself in many forms.

As we view the beginning of the New Year with interest, hoping to start out fresh and sweet and clean, soul and body, for the long year that is before us, and to begin aright on the path which stretches we know not whither, we should feel the desire to bury what grievances we have against people, to cast them aside as unworthy and entirely in opposition to our new

desires and endeavors. We cannot begin aright if we carry into the New Year hard feelings against any one. We must stand free and clear of the pettiness of such things. We must be able to pray, on that first day and on all succeeding days, with earnest heart and honest purpose, "Forgive us our debts, as we forgive our debtors."—"As we forgive our debtors."

If we cannot say this and mean it, the New Year will not be the beginning of a new era; it will be but a continuance of the last year with at least a part of its weakness. We shall not be starting out fresh and clean, for there will be the taint of selfishness, and give them all desired information. Call on him at 137 East King Street, Lancaster, Pa.

Let us strive to begin again and again and again, the better, purer life; let us not only make the first day of 1900 the beginning of a new era for us, but let us make each day of that New Year a beginning of better things than there have ever yet been in the days gone by.

NOTES BY THE WAY.

No. XIX.

BY A. D. WENGER.

Raipur, C. P., India, Nov. 16, 1899. In India there are 255,000,000 heathens and some over 2,000,000 Christians, the majority of whom are Roman Catholics. Are there any good heathens? I do not think that any missionary or other Christian resident in India will claim to have found one trustworthy heathen. One old missionary who has been in India for thirty years said that he thought for a while he knew one that was honest, but he proved to be a rascal and now he despairs of finding another. The universal testimony is that not a single idolater can be relied upon for truth and honesty. Even their religious worship is full of deceptions and immoralities. They are not inspired to lofty motives by bright hopes of a happy future world. When the beauties of the Christian religion are shown them, many say, "We know your religion is better than ours, but our fathers worshipped this way and these idols are good enough for us. Besides, if we become Christians we will lose our caste."

Some wonderful stories are told by missionaries of a few who earnestly sought true light and peace after they had in some way been slightly influenced by the Gospel of Christ. A number of years ago a poor Hindu at Ahmednager, India, felt that there was a happier life for him to live than the one he was living, but he did not know how to obtain it. He had no rest day or night and he sought peace to his troubled soul in one way and another. At last the holy men (heathen priests) told him if he would just make a pilgrimage to one of the gods, place the longings of his heart would be filled. Accordingly he was advised to go to Benares, and was told he need not mind about food, for the gods would bring him food after he would get there. He went and sat at the holy place day after day, but found no peace to his soul, neither did the gods bring him any

food, and he left the place almost starved and much disgusted. After a long and weary journey he reached home again. The priests then told him of another holy place also very far away and said he would surely find the desire of his heart if he went there. Before starting he met some missionaries who told him about Christ. He became a Christian and died about two years ago rejoicing in the Lord.

Have you concluded that heathens have immortal souls or have you decided that death ends all with them as with an ox? These millions that inhabit India, 184 to every square mile, what are they? Really the majority of them are from the same Aryan branch that we are, but their bodies on the average are slightly smaller and their skin is considerably darker than ours, though not as dark as the Africans among us in America. If taken from beneath the burning sun of this southern clime where the thermometer registers 85 to 90 degrees Fahrenheit in mid-day even at this date to a more northerly climate, and given our modes of living and the blessed Gospel, in all probability, after many generations they would measure up in physique and complexion very favorably to our own. Whether the heathens be of such close kin to us or the more degraded savages on the earth, with complexion white, black, brown, yellow or copper-colored, their religion Hindu, Buddhist, Parsee, Confucian or Mohammedan, we see by the test of the never-failing Word whether they *live* hereafter.

Paul said (Acts 17) in his sermon to the heathen at Athens, "I have made of one blood all the nations of men," and "now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness" by Christ. The fact that there is a *judgment* awaiting all the world proves the after-life. Converts from heathendom in Corinth were instructed that the "mortal must put on immortality." 1 Cor. 15:53

Our ancestors were not Jews but heathen. Truly we feel glad when we recall how the Gospel wave began to roll from the Holy City westward over Asia Minor and crossed the Hellespont into Europe at the Macedonian call. When the salvation waters of everlasting life reached our Gentile forefathers long, long years ago in southern Europe we were a horde of savages committing abominations by offering up human sacrifices and worshipping perhaps as many idols as these Hindus we now see around our doors do. Suppose such idolatry as this in India had been handed down through the ages by our forefathers and to-day you and I were groping in awful darkness with no knowledge in Christ! Praise God for the evangelists and missionaries of the early church! Had Paul, Timothy, Apollous and others come eastward instead of westward, India and China would now likely be the Christian countries and Europe and America left in the worship of Juggernaut and countless idols of wood, silver and stone.

Since we heathen got the Gospel from the early Christians, do we not commit an awful sin if we hold it and refuse to hand it on to other heathens? We are commanded by Jesus to pass it on to all the world. "Go ye into all the world and preach the Gospel to every creature."

Mark 16:15. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:47, "Go ye therefore and teach all nations; . . . I am with you always, even unto the end of the world." Matt. 28:19, "O. This weighty responsibility rests upon the people of God not only for the Apostolic days but as long as Jesus is with His people on the earth—till the resurrection. Every new nation that springs into existence is to have the Gospel from the Christians who live in that time. The heathens are being born many times faster than they are being converted to Christianity and there never were as many of them in the world as there are now, hence a great work for our present generation.

The question is sometimes asked, "Are the heathen saved without Christ?" If so, why preach the Gospel to them, and why did Jesus command us to do so? If so, why does Scripture say "that God would justify the heathen through faith?" Gal. 3:8. If so, why did it please God to reveal His Son to Paul that he might preach Him among the heathen? Paul did not ask his flesh and blood if they were willing to see on a missionary tour into Arabia. Gal. 1:15-17. Shall we take our own comfortable view of this matter and fight against God and the commands of Jesus, or shall we obey? God says the heathen are not saved without Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "The wicked shall be turned into hell and all the nations that forget God." Psa. 9:17.

The heathen used to capture some of the children of Israel and carry them away to serve idols. Brother, let me ask you a question: If one of these great heathen nations had some years ago conquered part of the United States and carried away a little child of yours or a brother and it were now growing up in the worship of ugly idols such as we see here in every town, would you not be glad if some Christian missionary would find it and teach it about Jesus and His saving power? I know you would say, "Yes." Why then are you not more in favor of foreign missionary work? Is your child or your brother any better than these children here for whom Jesus also died? Did you ever find any difference in the value of souls? If so, just as much concerned about the salvation of these heathens as He is about your salvation and mine. "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." Acts 10:34, 35.

There are possibly five hundred passages of Scripture favoring and commanding the spreading of the Gospel unto foreigners. The writer would like to point to two hundred and fifty of them for any opponent to the work. For one I am very glad to find here a mission of our own dear church called "American Mennonite Mission." I am sure that the most suitable place to locate they could have found even after long searching. Their station is really forty-eight miles south of here at the town of Dhamtari in the center of a very densely populated district. In

about ten days they will move and begin work. Their territory will have in it many hundred thousand and even a few million heathen, the majority of whom have never heard any of the gospel story. Really our three missionaries will have about a million apiece in their field. They can never reach a hundredth part of them. I fear we cannot realize how much they need our sympathies, our prayers and our support. It seems to me that a few other helpers will be needed in the near future, but those who expect an easy time with comfort and plenty had better not volunteer. Bros. Reesler and Page will be the only white men and Sister Page the only white woman within forty-eight miles. When I went with them to Dhamtari the other week to secure land for their buildings, I saw more heathen temples in the town than I ever saw Christian churches in any American town of the same size. Such temples with their horrible idols are found in the hundreds of villages around Dhamtari.

It is my opinion that our brethren will be able in some years by the help of the Lord to build up a congregation of Christians perhaps nearly as strong as the flock Paul, Timothy and Titus gathered from among the heathen at Corinth. A few have already asked here in Raipur to be received as Christians and to be baptized, but they have not been sufficiently instructed. In all probabilities those that may come into the church here in the future will be very weak even after instructions are given, but if the examples of the Apostles are taken they cannot be refused on that account.

The rice lands around Dhamtari are as level as Kansas prairie. The rains this year were so scanty that very little of the crop matured. Over a large part of India no rice at all grew this year and the fields are perfectly barren. Hundreds of thousands are already without bread and a year of awful famine stares them in the face. Their hopes rest on the probable crop next year. They have made festival and prayed to their gods for rain until the season is past and they now say this was just to be their fate.

The Lord doeth all things well. At first I did wonder why our merciful Father should withhold the rains and cause such untold sufferings in India. Now it seems to me to be His way to break down these old idolatrous religions and substitute Christianity. It gives God's people an opportunity to exercise the charity of their hearts and receive His blessings upon the giving, but more than that, by helping in some way to bread the heathen through the famine we reach an avenue of access to some of their hearts by which we may be better enabled to give them the bread of life.

These people are very deep down in sin and ignorance, yet we know they are not beyond redemption power, for the Lord is able to save to the uttermost. Not more than one in twenty can read or write. Of their many shocking sins I cannot tell you, but I will give a few things to show how blindly they worship. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. When we see them with paint on their foreheads we understand by that that they have been before an idol.

The color and style of the painting indicates to which of the many castes they belong. A missionary told us that a few years ago he was walking along on a steep hill and came to a stone god. He put his foot against it and found it was loose and then rolled it down the hill. A few years afterwards when he passed that way again the god had been carried back upon the hill and a temple built over it. When he asked them about the new temple the people said, "Our god became displeased because he had no temple and ran away." Sometimes some red paint is put on an ordinary stone by the roadside or beneath a tree and is then worshipped as a god. When Bro. Reesler and I were visiting the German Baptist Mission at Bular we walked with Bro. S. N. McCann, an able minister whom I met in Iowa a few years ago, along the seashore and found a wooden idol a few feet high with some brush thrown over it to conceal it. One place a missionary asked some heathen why they had no god, and they said the white ants had eaten it. It is stated that there are 300,000,000 gods in India. During the famine the people sold a number of their gods of gold and silver that they might have money to buy food. After the famine they bought them back again. When we have our family worship here and heathen see us kneel down by our chairs to pray they say we are worshipping our chairs.

Shall we give up in despair when we have such people to deal with? No. These old religions are crumbling and the more we educate the natives and teach them of Christ the faster their religions crumble. I am just as much for home missions as I am for foreign missions. A soul is of just as much value in the home land as it is here, and every soul, no matter in what part of the world it is, is worth more than all the earth's material treasures. However it would be a great pity if all India were left in such ignorance without anyone to preach Christ, yet we see they are almost left alone and are wonderfully neglected when we find that there are more than a hundred thousand heathen to every missionary. These degraded sinners are harder to love than our unconvinced friends at home, but the Lord would have us love the most unlovely and give our lives for them. We rejoice that our church is establishing missions in obedience to Christ not only among the Allegheny Mountains of W. Va., on the West Mountain of Pa., in Chicago, Lancaster and Philadelphia, but also in India.

Dear friends, do you want these precious millions converted, or do you want them to go on to Christless graves without ever knowing that Jesus died to save them? They believe that they will be born again likely in the form of some lower animal next time and so on and on, life after life upon the earth, sometimes in one animal or caste and then in another. I have seen them carrying their dead out of town to the funeral pyre. I never before witnessed such a sight as we saw on Sunday mornings ago at the gate of a town where a funeral procession passed us with a family deeply mourning for a mother without one ray of hope. About half in the procession carried each a chunk of wood on the shoulder with which to burn the body. By a knowledge of Jesus and His word we have

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learned of heaven and tasted of its joys already on the earth. When earth's ties are severed and we see our Christian friends in the embrace of death or think of them long months or years afterward we cherish the blissful hope of their company again in a happier world. How dark this world would be to us without any Christ or heaven in it. Brother, do you want the heathen saved? Are you willing to do anything toward giving them the Gospel? May God help us to do with our might what we can to get the story of the cross to all nations!

For the Herald of Truth.

WATCHING UNTO PRAYER.

BY A. K. KURTZ.

Watching, when used in connection with prayer, seems by some to be but imperfectly understood. It is a word often used in scripture in a sense of warning to the Christian. "Watch and pray" is given as a timely warning or an exhortation by which we can all profit if we heed it. It is used by Christ when speaking of the judgment. Matt. 24:42.

We infer from the manner in which it is used in Scripture that the watchful will also be prayerful. We may also infer that watching incites to prayer. The watchful will be prayerful for the very reason they see the danger ahead and make effort to avoid it. If we would send a child along some highway frequented by wild animals we would warn him to be watchful in order to give alarm in time that some one could come to his rescue. This explains the sense in which watching is used in the word of God, and does not mean that we should continually be thinking of what we have been praying. Our prayers, if sincere, have ascended to the throne of grace and surely we need not, as it were, to keep a continual watch over them. Our lives however need watching and this watching incites to prayer, that we may grow in the grace and knowledge of the Lord.

The flesh (self), the world and Satan are the Christians greatest enemies and it is natural to flee from a known enemy. The instinct in animals is so strong that they know their enemies and will flee from them. The child of God should be as wise. One of our dear ones may be seriously ill. With what anxiety we watch every symptom of disease, we employ the best medical skill, with interest we watch the effect of the remedies prescribed, which is all right and proper, but it seems that we are not so careful to watch these symptoms of spiritual relapse and even decay in ourselves, our fellowmen and the church. These forces that exert such a powerful influence for evil are allowed to go on unchecked until it seems almost impossible to counteract them.

We have the liquor traffic for an example which has been permitted to go on increasing in power and influence until it seems that church or state are unable to check it. It has been said of a truth that man is his own greatest enemy. Dethrone self and let God rule and what a wonderful change would be manifest, not only in the

individual, but in the church. The selfish desires of the mind being taken away, Satan and the world would lose their power over us. But this can only be realized by taking heed to the admonition to "watch and pray, that ye enter not into temptation." Mark 13:33, "that ye enter not into." What a blessed safeguard from sin. If we heed it we do not enter in and of course do not sin. Now if we hate sin (as every Christian does) we need but watch and pray then we will not enter into and of course not sin. How dear these words then to a Christian, and doubly dear, as they are the words of one that knows our proneness to sin, and of course also knows the remedy. We of course cannot successfully watch all these allurements to sin of ourselves, but look at the promises we have of help. Here are a few of them:

"The meek will lie guide in judgment." Isa. 29:9.
"I will guide thee with mine eye." Isa. 32:3.
"The Lord shall guide thee continually." Isa. 58:11.
"Guide our feet in the way of peace." Luke 1:79.
"He (the Spirit) will guide you into all truth." John 16:13.

Is it possible that we are still wandering in the dark with these promises of an unerring guide, tried and true, to show us the way.

Can it be that we have so little spiritual discernment that we be led into the snares and pitfalls of the enemy with these promises all for us if we be but watchful and willing to ask for help from One that knows all about our needs. May David's prayer be ours: "Open thou mine eyes that I may behold wondrous things out of thy law."

Smithville, Mo.

For the Herald of Truth.

REJOICE.

BY D. C. DIESHNEY.

I will greatly rejoice in the Lord, my soul shall be joyful in my God. Isa. 61:10.

What does rejoice mean? To be glad, happy, joyful, etc. How often we are told, in our bibles, to rejoice. It was told the people of Israel that they should rejoice in every good thing that comes from God. That applies to us to-day as well as it did to God's people in the time of Moses. How often we forget that all good things come from God. We think it is through our management that we have these good things, and forget to rejoice that God has not forsaken or forgotten us.

Let us think for a moment, in what we should rejoice. Has God not provided us with everything that we need; health, food, clothing, home, and above all and best of all, a Savior? "Thou shalt have joy and gladness; and many shall rejoice at His birth."—Luke 1:14. Do we realize what a gloomy world this would be if we would have no Jesus to go to in trouble? But we should rejoice in trouble or in afflictions as well as in prosperity, for whom the Lord loveth His chastened. Then in the trouble or afflictions (if we are of God people) let us rejoice that the Lord is

only drawing us closer to Him. Think of it, how kind Jesus was, that He came to this world for us, to weep and rejoice with us. How sad His disciples must have felt when He told them that He would go away, but they were relieved by what He told them, John 14:28. "I go away and come again unto you. If ye love me, ye would rejoice, because I go unto my Father." He went to the Father to be our advocate and to plead for us. O, how we should rejoice that we have such a Savior to also rejoice that there is a home for us with Christ, for He said, "I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

Let us be careful in what we do rejoice. Do we not sometimes almost rejoice when we see some one in trouble or making a mistake? How willingly some people will carry the news. God teaches us in this language: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth." Prov. 24:17. We must have the grace of God in our hearts, not to rejoice over others when they fall; but do we let them know that we do not rejoice, by going to them and trying to help them up, by offering our help? And also telling them of the love of God that He gave His only Son not to be saved, but for the lost and fallen ones. Then when they are found by the Savior, we should rejoice, as the man did who after the lost sheep was found, asked the others to rejoice with him.

Christ wants us to rejoice, for He told His disciples that they had sorrow now but I will see you again, and your hearts shall rejoice, and your joy no man shall take from you." Then again He says, "Ask and ye shall receive, that your joy may be full."

Manheim, Pa.

SADNESS serves but one end, being useful only in repentance, and bath does its greatest work, not when it sighs and weeps, but when it hates and grows careful against sin; but cheerfulness serves charity, fills the soul with harmony, and makes and publishes glorifications of God."

For the Herald of Truth.

WHAT DOES THE WORLD NEED MORE 10-DAY THAN ANY THING ELSE?

In reading one of our much favored author's (Charles M. Sheldon's) books, the question, "What does the world need more to-day than anything else?" filled me with interest, and I at once looked for the answer.

I will give a part of it. "The world needs to-day more than anything else, men and women who love truth and hate falsehood."

A close observer, and indeed he need not be a very close one, can not help admitting that there is more truth in this than many of us would like to own.

The world is really sadly in need of just such men and women, men and women who love truth and hate falsehood.

It is a sad fact, but a fact just the same, that truth is not held in high

esteem, and falsehood abhorred, as it should be, and (dare I say it?) among our Christian friends it is even found to be so. It seems to me, we go along all too thoughtlessly and carelessly off times, as to our influence, along this line. We forget, that no one liveth to himself, and that we are looked up to by some one, possibly by a class of girls or boys in the Sunday school who may detect a flaw in this respect; and let where we are then? The very things that we have been trying to impress on the little ones may be held in doubt since they have detected a flaw, since we in our carelessness, or in an over zeal to keep up what we mean to be a good reputation, spoil our influence, by shaking the faith of those little ones.

Not long since I heard something like this. "Mamma, I thought our Sunday school teacher says it's bad to tell lies!"

"Well, so it is," said mamma. "Well, but she told one to-day," the child then went on to tell just how it was, and it was later found to be a fact. Who can tell what an immense amount of harm such a seemingly small matter may do. When we remember who is the father of lies, and that an untruth is a lie, no matter if acted or spoken, that there is no such thing as little white lies, that they are all black, and in Psalm 37:18 is the promise, "They shall not be ashamed in evil times and in days of famine they shall not be satisfied." I counted these promises mine and claimed them for my large family, and the impression came! I had money I would dig a new well. This the Lord showed me. I know it was the Lord, and I thought I must write for the Christians at home to pray, as during the other famine I knew often it was upheld by the prayers of the righteous and the offerings of your dear need came at a time when they were needed so much.

Well, just the time you say you were prompted by the Holy Spirit concerning this work, was just the time I thought I must write to you, but I waited much upon God and asked Him to put it into your heart, and then I knew the Lord had done it.

Leaman Place, Pa.

MISSIONS.

LETTER FROM INDIA.

Khamgaon, Berar, India, Nov. 3, 1899.

My dear Sister: "Before they call I will answer and while they are speaking I will hear." Isaiah 65:24. This precious promise has never meant so much to me as it has of late, and after I tell you my experience or rather the Lord's dealings with me of late you will understand.

We had hardly any rain during the rain season. Clouds hung black and heavy over our heads, one really thought rain must fall, but it passed over. We had only 6 inches of rain from June till October and should have had a fall of 30 inches. The little that did fall helped the seed and it peeped out of the ground, but that burnt when the sun came smiling upon it. We have no harvest to expect; all is dried up, no grain to expect for man or beast and as we did not have the proper rainfall here in Berar the last three years we have a water famine too, which is a sore trial. Grain can be sent from other countries, but not water; grain is very high now already, more than threefold what it was, what it will be in the fu-

ture God only knows, as we cannot expect any rain until June, 1900 and then if rain comes, it will be seven or eight months till grain ripens and is ready to eat and so that means famine for a long time, does it not?

Suffering has now already begun and cattle are dying. This famine is much sorer than the last one because the water is also wanting. People are coming from the villages for work as they have no water nor grain to keep them alive. The government has opened up relief work and is doing much to keep them alive, but God knows how many will live through it. When our water got all in the well, I had to go to the heathen to beg for water for my large family. I went to one place and they gave water for a few days only and then I had to go to another place, and so on for many of the wells got dry. Just think how much water it takes for such a large family, seventy-nine children. I found a little water in a river bed (not running) where I take the girls for washing and bathing. It is three miles one way. It means a six mile walk for washing the cloth and bathing.

As these trials come to us, I look to the Lord as in Isaiah 33:16, where we read our bread and water is promised us, and in Psalm 37:18 is the promise, "They shall not be ashamed in evil times and in days of famine they shall not be satisfied." I counted these promises mine and claimed them for my large family, and the impression came! I had money I would dig a new well. This the Lord showed me. I know it was the Lord, and I thought I must write for the Christians at home to pray, as during the other famine I knew often it was upheld by the prayers of the righteous and the offerings of your dear need came at a time when they were needed so much.

Well, just the time you say you were prompted by the Holy Spirit concerning this work, was just the time I thought I must write to you, but I waited much upon God and asked Him to put it into your heart, and then I knew the Lord had done it.

When your letter came telling me you had such a burden for this precious work and the enclosed money given by the dear ones you mentioned, words fell to express the gratitude of my heart to my dear heavenly Father for He did show and guide you and oh so many, many thanks for it all. May the Lord bless you and all your neighbors and friends that opened their hands and hearts toward our great need.

I started a new well and as I moved on the money came in and when the last week's mail came I did not receive the letter with the draft at the same time I got my other mail, so one of the lady missionaries came to me and said, "Did you receive any money this mail?" No, not yet, but I know the Lord will not let me stick." I began the well in His name and He sent the money thus far. And what do you think! Three days later your letter came with the draft enclosed \$38.25 just at the time needed. I was at the time with my language teacher, a heathen, and I praised the Lord before him, I could not help. It was a God-send. We have water, praise God. We struck a nice stream and the people are surprised, O so much. I asked the Lord when I measured off the well to not let my hands and feet

go one inch out of the way and the stream was struck right in the middle of the well. Pray that it may be a permanent flow, that the fountain may not fail; as it will mean the taking in of many more famine children and that the Lord may provide and care for them. Thank all the dear ones for me. Much Christian love to all.

ALICE L. YODER.

MENNONITE HOME MISSION.

1930 E. YORK ST., PHILA.

A Christmas and New Year greeting, to the Herald Readers.

These bright days as we go about our work, the streets are crowded with buyers of toys and trees, and numberless presents, in memory of the greatest gift Christ Jesus, nineteen hundred years ago.

How different the gifts of to-day, compared with those given by the wise men, to Jesus.

When we see children with ragged dresses and torn shoes looking into the shop windows at the nice new warm ones we feel sad, for mother perhaps is sick, and father dead, then the thought comes to us, Why this waste of money? Why not still to Jesus—in His name for His cause, that many needy ones might be clothed and fed?

Thanksgiving brought happiness to some worthy ones at the Mission. It was touching to see the widows and orphans as they sat around the Thanksgiving dinner (which had been supplied by friends of the Mission) and with tears of joy hear them praise God that even they were not forgotten by Him. Lately we have had practical sermons by Bishops Mack and Rosenberger, also by preachers Wismer, Bean, Weaver and Hunsberger. May these servants of God continue to teach the word in its power and purity, that souls may be brought to the light Christ Jesus.

Sunday evening the 10th it was sad to listen to a father cry and say he is out of work, has a sick wife at home, and the children had nothing to eat but bread and tea, while he did without. He ate supper with us, and afterward his home was found as stated. We ever find that sin brings suffering.

We again have had a pleasant surprise, this time a new washing machine and wringer. While we do not know the kind donors, the Lord does, He will reward those who support by prayers or otherwise. Gratefully received \$200 Little, Pa.

By request we will say that to find the Mission, 1930 E. York St. from the Pa. depot, go to Eleventh and Market, get the 2nd and 3rd car by Montgomery Ave. and Berks Sta. to Front and York, walk one and one half blocks east, or to Front St. take simply a Frankford car to Front and York and walk one and one half blocks east. Be careful to get the right car, as there are several car lines on each street.

THE MISSION WORKERS.

THE FOUR COMMANDMENTS OF MISSIONS.

LOOK. PRAY. SEND. GO.

He that hath my commandments and keepeth them, he it is that loveth Me, John 14:21.

The field is the World, Matt. 13:38. The seed is the Word of God Luke 8:11. Go ye therefore and teach all nations, Matt. 28:19.

A. T. Herson says, "Facts are the fuel which kindle the flame of Foreign Missions," and true it is that as the basis of all interest in the work of spreading the gospel to the whole world, there must be an intelligent understanding of the needs and conditions of the various fields of labor.

Before the servants of the Lord Jesus will be stirred with the same Master's heart when He looked upon the multitudes "scattered abroad as sheep having no shepherd," there must be the same pitying, sympathetic glance of His followers upon the nineteenth century harvest fields.

Understanding that we must know in order to feel, that we must see before we will go, Christ gave His disciples the command to—

LOOK.—Lift your eyes and look upon the fields, Jno. 4:35. Is it not a solemn fact, that, taking the world as a whole, of every THREE persons, TWO have never heard the Gospel, never seen a Bible, and know nothing of Heaven or Hell? This, too, in the face of the commands of Jesus Christ and the clearly revealed fact that His blood was shed for the sins of the WHOLE RACE.

The United States with a population of 65,000,000 claims the labors of 100,000 preachers of the Gospel. The unevangelized portions of the world, numbering about 1,000,000,000 souls have in their midst less than 1,000 missionaries. One worker to every 650 people in the United States, one for every 100,000 in heathen lands. Thus MAN estimates the needs of the work. God says, "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all them that call upon Him," Rom. 10:12.

The church in the United States spends every year \$80,000,000 in the work among the people in this country, or about \$1.25 for each person. For the Regions Beyond, to evangelize 1,000,000,000 heathen, she gives only \$5,000, 000 yearly, or less than one half a cent for each poor soul in heathendom.

Paul says, "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," Rom. 1:14. The church is debtor to the world to give the Gospel to EVERY CREATURE, and one half a cent yearly for each soul is the way she pays the debt. "Freely ye have received, freely give."

PRAY.—Again the Good Shepherd looks upon the fainting, scattered multitudes and turning to His disciples, says, "Pray ye therefore for the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9:38.

To day as the servant of the Lord Jesus looks out upon the world he sees the same thing. "Fields teem with Christians," hopeless souls, bound for a Christian, hopeless eternity. Then as he looks at the Church, called out and sent forth with the Gospel for these multitudes, and sees it cold and indifferent to the best, first and greatest work, he can only cry out to the Lord Jesus, "Send forth laborers."

He that obeyed this command? Surely it is plain. Have you dared to

violeat it? Perhaps there has been a fear that in answering this prayer, God might require you to make some great sacrifice, give up some dear one, or perhaps go yourself. Never! Never! He says, "PRAY ye." To disobey now is darkness.

Shall we because of selfishness in our own hearts, fear to obey God? No, Blessed Redeemer! far from every Christian parent's heart, far from every soul redeemed by the blood of Christ, be such a thought. Let us gladly commit all to Him, and leave Him free to choose any He may think best—praising God for the privilege of having a part in a labor which exceeds in grandeur and nobility all lines of service within the whole compass of human beneficence.

SEND.—Another command comes to us from the Word of God. The apostle Paul, "How shall they hear without a preacher?" and how shall they preach except they be sent?" Rom. 10:14, 15.

5,000 churches in the United States did not give a dollar for foreign missions in 1894, and that year 25,000,000 heathen died without the Gospel. Nine tenths of the contributions to foreign missions are given by one tenth of the church members, while one half never give anything.

Twenty-one of the chief denominations in the United States, with a membership of 9,324,114, gave last year \$3,347,191, only 40 cents a member.

What a shame at this the close of the nineteenth century! Doors are open into the heathen world on every side. The Bible has been translated into nine tenths of the written languages of the world. Rapid means of travel make it possible for the missionary to reach any point on the globe in a few weeks. Yet the Church of Jesus Christ is content to allow the work to drag along. A few men go out each year, a few dollars are given and that is all. We say much about the sins of card playing, dancing, and unrepentant Christians, but the blackest crime that will be charged against the Church when she meets her Lord will be the withholding of the Gospel from the perishing heathen; keeping back the Bread of Life from souls to whom she could easily have ministered. Go.—Our last command is Christ's final word to His disciples: "Go ye into all the world and preach the Gospel to every creature," Mark 16:15.

While vast continents are shrouded in darkness, and hundreds of millions suffer the horrors of heathenism, the burden of proof lies upon you to show why the circumstances in which God has placed you were intended by Him to keep you from preaching the Gospel in the Regions Beyond. You say, "I am waiting for a special call." But that thousands are dying whom you might reach with the Gospel? Is it nothing that you are under the heavenly orders of our Savior? Surely while the proportion of workers is so manifestly unfair to the heathen world, it needs a very special call to restrain us in staying where so many are already laboring, rather than pushing on into the neediest parts of the field. God has appointed us as His ambassadors (2 Cor. 5:20), and has given us the glorious Gospel to hold in trust for Him, and to direct, to instruct, till He come. What we need, then, is that every Christian accept this responsibility, and give that God's purpose shall be carried out in their lives, be it to LOOK, PRAY, SEND, or GO; though it cost money, home, dear ones, or life itself.

Obedience is the test of love. "He that hath my commandments and keepeth them, he it is that loveth Me." —Tract by C. P. Chapman.

HERALD OF TRUTH.

January 1, 1900.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH is published weekly, one dollar per year. For *Herold der Wahrheit*, one dollar per year. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & WORLD OF CHRIST to one address, \$1.40 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Frankonia).
3. Franklin Co., Pa. & Washington Co., Md.
4. "Middle District, Pa.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana (Evangelical).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. "Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

(*Amish Mennonite.)

Monthly Calendar for January, 1900.

| Sun. | Mon. | Tue. | Wed. | Thurs. | Fri. | Sat. |
|------|------|------|------|--------|------|------|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 | 31 | | | |

☾ 1; ☽ 8; ☼ 15; ☿ 23; ♀ 30.

BUSINESS NOTICES.

The Family Almanac for 1900 is still on sale. See price list in another column.

Several new books have been added to the Colportage Library.

Every reader should take advantage of our offer on a good commentary.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little book. Price only 5 cents.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Lithia Water.—Those interested in the Austell, Georgia, Lithia water will notice in the advertisement in another column that the price has been reduced.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

HERALD OF TRUTH.

Ingersollism.—The article that appeared in the Sept. 1st issue of this paper is now published in tract form, and will be sent gratis to all who wish to read or distribute it. Stamps to pay postage will be acceptable.

The Golden Text Book contains the Titles, Lesson Readings, Reference Headings and Golden Texts of all the Sunday School Lessons for 1900, besides many Bible Facts, Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts.

Workers Wanted.—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and everybody is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

A new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is being printed, the former edition being nearly exhausted. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

Our new English Illustrated Catalogue is now ready. It contains 72 double column pages, 125 cuts, and, by far the best catalogue we ever issued. The most interesting part of it is the Greatly Reduced Prices, and our patrons will find it pays to buy books from us. Send for a catalogue and let the prices convince you.

Our new catalogue is bringing us many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here. Look through it and see if there be not some books you would like to read during the long winter evenings. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

The Words of Cheer.—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

A great remedy for kidney and chronic troubles is the noted Bowden

Lithia Water of Austell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has many curative properties, and has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by B. F. Herr, 37 N. Prince St. Price per single gallon, 40 cents; in 12 gallon car boys, \$4.20, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimonials from the most noted physicians of the country.

"Gospel Call" is the Sunday School Song Book which is proving itself such a great favorite wherever used. The first edition is nearly exhausted while the second edition is on the way and will soon be ready. This means that the first edition was exhausted in less than six months. That is a good record. The price, viz., 20 cents per copy, postpaid, or \$2.00 per doz. by express not prepaid, or \$15.00 per hundred by freight or express not prepaid, is so low as to place it within the reach of all Sunday schools or individuals. Sunday schools anticipating making a change, will do well to examine Gospel Call.

Our Family Almanac for 1900 is now completed and ready for delivery. Our patrons who have used this almanac during the past year will need no word of explanation, or commendation. The calculations are made by Bish. L. J. Heatwole of Harrisonburg, Va., whose work for completeness and accuracy is not superseded by anyone. It shows the eclipses, constellations, astronomical characters, planets and aspects, chronological cycles, ember days, movable feasts, centennial almanac, seasons, remarkable days, moon's signs, rising and setting of sun and moon, moon's phases, weather forecasts, etc. It also contains a good selection of reading matter, with several fine and interesting illustrations, several original articles, etc., ministers' names and addresses, meeting calendar, etc., etc. The almanac deserves a place in every family, and we ask our friends to favor us with their orders, early.

Price per copy, by mail, 5 cts.
" " dozen, " 45 cts.
" " hundred, by mail, \$3.50
" " " by express, not paid \$5.00
Address all orders,
Mennonite Publishing Co.,
Elkhart, Ind.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul-stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the tracts will cost you nothing. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.

- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian

Address all orders to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

Bible Outlines.—We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examination, and can confidently say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend it. For an illustration we will give the outline of Chapter III., "The Chosen Family."

1. TIME.
 2. SCRIPTURE.
 3. GOVERNMENT.
 4. SUBDIVISIONS.
 1. The age of Abraham.
 2. The age of Isaac.
 3. The age of Jacob.
 4. The age of Joseph.
 5. The oppression of Egypt.
 5. EVENTS.
 1. The Call of Abram.
 2. The Removal to Egypt.
 3. The Ten Plagues.
 6. CHIEF CHARACTERS.
 1. Abraham, the father of the faithful.
 2. Isaac, the son of promise.
 3. Jacob, the father of the twelve tribes.
 4. Joseph, the saviour of Israel.
- To this is added a Review with questions to guide the learner and impress the truths, doctrines and events presented on the mind so that they may be better retained. The explanations are to the point, every word counts, and it is entirely unadorned. The book will be sent postpaid to any address for 40 cents. Address
Mennonite Publishing Co.,
Elkhart, Ind.

"THERE may be no land marks along the troubled and tried path, but we may be sure the guide is there, alongside leading, upholding, and with His eye on the vine laden, sun kissed valleys of peace beyond, and we may hush the beating heart into peace ineffable on that gracious pillow, "I will lead the blind by a way that they know not."

"Or how little worth are creeds and theories, and interpretations in the hour of death. One refuge only, the personal Jesus, the living, actually present Christ. Words do not avail; human sympathy does not suffice—Jesus only."

1900.

SUNDAY SCHOOL LESSONS.

LESSON I.—JANUARY 7.

THE BIRTH OF JESUS—Luke 2: 1-16.

(Read Matt, chapters 1 and 2. Memory Verses 8-11.)

GOLDEN TEXT.—Thou shalt call his name Jesus; for he shall save his people from their sins.—Matt. 1:21.

INTRODUCTION.

TIME.—Probably in December, B. C. 57, only one week before January 1, B. C. 4, four years before the reckoning of the Christian era.

PLACE.—Bethlehem of Judea, a small town five or six miles south of Jerusalem, the place of King David's nativity, containing at the present time about five thousand inhabitants.

RULERS.—Caesar Augustus was emperor of Rome, Herod the Great was king of Judea, but Palestine and the greater part of the known world were subject to Augustus.

LUKE.—The author of the Gospel from which four of the lessons of this quarter are selected was not one of the twelve apostles, but an educated Greek physician, a native of Antioch in Syria, and a companion of Paul in his travels and missionary work among the Gentiles. He wrote especially to the Greeks who worshipped man, and made their gods in the likeness of man; their ideals of humanity were high, they were ambitious to attain to a high standard in both morality and education. He proves to the Greeks that Jesus of Nazareth was a perfect man, possessing the highest accomplishments of humanity, coupled with moral perfection and divinity; a standard to which the grandest specimen of Greek manhood had never attained. He presents the gospel of sympathy and good cheer, showing that Jesus came to bring "peace on earth," and "good will to men," and to be a light unto those who "sit in the shadow of death." The one great theme of Luke's Gospel from beginning to end is to present before the world in all His spotlessness and purity of character, Christ as the Son of man, coming into the world by way of the manger and going out by way of the cross, in order to "seek and save that which was lost."

THE BIRTH OF CHRIST.—According to promise "the seed of the woman should bruise the serpent's head." The fullness of time had come when prophecy must needs go into fulfillment; that God would send forth His Son, "made of a woman," and "made under the law," and it was needful that it be distinctly proven, beyond all dispute, that our Lord sprang from the tribe of Judah. It was also necessary that life should be born in Bethlehem, according to the word of God through the prophet Micah (Mic. 5:2). But how could a public recognition be given, of the lineage of persons in such humble circumstances? Joseph and Mary lived at Nazareth, in Galilee; the period of Mary's delivery was near at hand, and

it seemed probable that the birth would take place at Nazareth. The distance from Nazareth to Bethlehem is seventy miles, the journey long and tedious. How is God's word to be brought into fulfillment? Can one turn in events affect two purposes? It can be done! It shall be done! The official stamp of the Roman Emperor shall be affixed to the pedigree of the coming Son of David, and Bethlehem shall be the place of His nativity. Providence so ordered it that by the order of the Emperor all the subjects of the Roman Empire were to be taxed, or enrolled subject to taxation—each in his native city. Joseph and Mary, being of the lineage of David, must needs repair to Bethlehem, the city of David, where, at the appointed time and place, the world's Redeemer was born.

PERSONS.—Jesus, Joseph, Mary, and the Doctors.

CONNECTING LINKS.—In our last lesson we beheld the Prince of Peace lying in a manger at Bethlehem. In our to-day's lesson we behold Him in the Temple at Jerusalem, "sitting in the midst of the doctors, both hearing them and asking them questions." Twelve years of our Lord's early life have rolled by since the shepherds stood by His lowly bed in Bethlehem. We have on record a few of the important events of our Savior's life during these twelve years. Shortly after his birth the Magi or wise men from the East came to worship Him, bringing Him gifts of gold, frankincense and myrrh, the most precious and costly gifts. After the wise men return to their own country by another way, contrary to the expectation of Herod who had designed to kill the child Jesus, under a pretense of worship, the Lord appears to Joseph in a dream, bidding him to retire into Egypt with the young child and his mother. Joseph obeyed the admonition, and remained in Egypt until after the death of Herod, after which he returned to his former home at Nazareth.

NAZARETH.—A little town of Zebulun, in lower Galilee, situated upon the

side of a barren, rocky elevation, facing the east, surrounded by high hills; there is a precipice on one side of the city from which the Nazarenes attempted to cast our Savior headlong, because He upbraided them and charged them with unbelief (Luke 4:29). The city contains from four to six thousand inhabitants, and is located about fourteen miles from the Sea of Galilee, sixty-four miles north of Jerusalem, and twenty-one miles from Ptolemais, a seaport on the Mediterranean. Jesus spent about twenty-eight years of His life at Nazareth, where He lived in obscurity, being subject to His parents, until He wended His way to Bethabara, to be baptized of John in Jordan. Shortly after He returns to Nazareth and begins to preach and teach in their synagogue, being greatly dishonored by His own countrymen.

It was centuries after Jesus was born that men began to date history from the birth of Christ; and the Monk Dionysius Exiguus, who first published the calculations in A. D. 525, made a mistake of about four years—Psalms.

HERALD OF TRUTH.

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JAN. HOME READINGS.

1. M.—The Birth of Jesus. Luke 2:1-16
2. T.—The visit of the wise men. Matt. 2:1-12
3. W.—The flight into Egypt. Matt. 2:13-23
4. Th.—Christ the Word. John 1:1-18
5. F.—The name above every name. Phil. 2:5-11
6. S.—Christ's glorious kingdom. Psa. 72
7. S.—A Child born. A Son given. Isa. 9:1-7

LESSON II.—JANUARY 14.
THE CHILD JESUS VISITS JERUSALEM.—Luke 2:41-52.

(Read Matthew 2; Luke 2:41-52. Memory Verses 49-52.)

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

INTRODUCTION.

TIME.—Probably in the month of April, A. D. 9; Jesus was twelve years old in December and this was the following spring.

PLACE.—Nazareth and Jerusalem.

PERSONS.—Jesus, Joseph, Mary, and the Doctors.

CONNECTING LINKS.—In our last lesson we beheld the Prince of Peace lying in a manger at Bethlehem. In our to-day's lesson we behold Him in the Temple at Jerusalem, "sitting in the midst of the doctors, both hearing them and asking them questions." Twelve years of our Lord's early life have rolled by since the shepherds stood by His lowly bed in Bethlehem. We have on record a few of the important events of our Savior's life during these twelve years. Shortly after his birth the Magi or wise men from the East came to worship Him, bringing Him gifts of gold, frankincense and myrrh, the most precious and costly gifts. After the wise men return to their own country by another way, contrary to the expectation of Herod who had designed to kill the child Jesus, under a pretense of worship, the Lord appears to Joseph in a dream, bidding him to retire into Egypt with the young child and his mother. Joseph obeyed the admonition, and remained in Egypt until after the death of Herod, after which he returned to his former home at Nazareth.

NAZARETH.—A little town of Zebulun, in lower Galilee, situated upon the

side of a barren, rocky elevation, facing the east, surrounded by high hills; there is a precipice on one side of the city from which the Nazarenes attempted to cast our Savior headlong, because He upbraided them and charged them with unbelief (Luke 4:29). The city contains from four to six thousand inhabitants, and is located about fourteen miles from the Sea of Galilee, sixty-four miles north of Jerusalem, and twenty-one miles from Ptolemais, a seaport on the Mediterranean. Jesus spent about twenty-eight years of His life at Nazareth, where He lived in obscurity, being subject to His parents, until He wended His way to Bethabara, to be baptized of John in Jordan. Shortly after He returns to Nazareth and begins to preach and teach in their synagogue, being greatly dishonored by His own countrymen.

It was centuries after Jesus was born that men began to date history from the birth of Christ; and the Monk Dionysius Exiguus, who first published the calculations in A. D. 525, made a mistake of about four years—Psalms.

JAN. HOME READINGS.

8. M.—The child Jesus visits Jerusalem. Luke 2:41-52
9. T.—Christ brought to the Temple. Luke 2:25-35
10. W.—Christ the branch. Isa. 11:1-10
11. Th.—The King of Glory. Psa. 24
12. F.—"I delight to do thy will." Psa. 40:5-11
13. S.—Glad to repair to God's house. Psa. 122
14. S.—God speaks through His Son. Heb. 1

CORRESPONDENCE.

FROM SHICKLEY, FILLMORE CO., NEB.—On the 24th of September, we were visited at this place by Bro. P. P. Hershberger. He preached three interesting sermons to our little flock; on the 4th of November we were visited by Bish. Joseph Schegel and Bro. David Bender of Seward Co., Neb., and we had communion services, which twenty-nine took part in. We pray God that He would be with the brethren as they go from place to place preaching the word of God to perishing souls.

COR.

HOLDEN, MO., DEC. 15th, 1899.—We, of the Pleasant View congregation, owe thanks to our Heavenly Father for the season of refreshing we have just recently enjoyed. Bro. Levi Miller, from Cass Co., Mo., with the help of our minister, Bro. Henry Ryebacher, held a number of meetings at this place. Six young souls became willing to stand up for Jesus. May God grant that they grow in grace, and become bright and shining lights. There are still others who would not yet be persuaded. May God spare them a while until the power of God's Spirit bring forth an awakening.

We believe there is still much work here to do, and were sorry to see the meetings close. We wish to invite ministering brethren who come through to Missouri to stop with us and minister to the needs of our spiritual bodies, and especially do we make the invitation urgent since our dear minister Bro. Ryebacher has moved away, leaving us without a minister. The brother sold his farm here last winter and bought again in Fulton Co., Ohio, for which place he and family took their departure yesterday the 14th inst. Many friends and relatives were at the

depot to see them off, and it was indeed a sorrow to us to have them leave, for he has been a faithful servant of the Lord with us. May God send him to His home and glory and to the upbuilding of His kingdom in their new home also. We all unite in wishing them success and a hearty Godspeed.

Bro. Ryebacher preached his farewell sermon to us last Sunday, the 10th, from the text 2 Cor. 13:11.

Brethren, pray for us, for we are now, as it were, a flock without a shepherd, and the lambs need to be fed.

Samuel Raber, Sister Ryebacher's brother, accompanied them to Ohio for a visit. Grandma Gillian also accompanied them as far as Fort Wayne, Indiana.

Bro. J. M. SHENK recently visited the church in Knox Co., Tenn., and Bro. H. H. Good of that congregation accompanied him to McEwen, where the congregation, through misunderstanding and disagreement, had for some time been divided. By God's blessing they have been reunited, and the communion was observed. There are in this congregation two deacons, but no minister, and Bro. H. H. Good has consented to preach for them once a month, until a resident minister can be found. This would be a good place for some Bro. minister to establish himself a new home. Land can be obtained at low prices, and the people there are hospitable and helpful to those who come among them. May God bless and preserve the little flock at McEwen.

FROM MIFFLIN CO., PA.—On Sunday, Dec. 3d, Bro. Joseph Z. Kanagy was ordained to the gospel ministry, in the Amish Mennonite church, near Allenaville. There has been a serious want of laborers in our churches, for some years, but the want is being supplied. May the Lord guide, strengthen, and, in spirit, possess our brother and his co-laborers no less, so that all may work together, and as Paul says, according to the Revised Version, Phil. 2:3, 4: In willingness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others.

HARRISONBURG, VA., DECEMBER 21st, 1899.—On the 22d of Nov. Pre. Moses Brenneman of Elida, Ohio, in company with some other brethren and sisters, came into our midst to visit the church here. Bro. Brenneman preached twenty-four sermons in Rockingham Co. He labored faithfully in preaching the Gospel, and did much in the work of encouraging and edifying the brethren and sisters in the faith, and in warning the sinners to flee from the wrath to come. We were loathe to say Farewell, but on December 15th Bro. Brenneman and Amos Smith left us for other fields of labor. We hope our kind heavenly Father will richly bless them in the great work of preaching the Gospel to a dying world.

On the 2d of December, our Bishop, L. J. Heatwole, went to Baltimore Co., Maryland to visit the church there. He reports a good time. He held a number of meetings and much interest was manifested. The brethren and sisters much desire to be visited by our

preachers and others also. On the eleventh Bro. Heatsworth returned home in good spirits and found all as well as usual. May the Lord bless the dear brother's labors.

On December 12th Brother J. J. Klein of Penna. came into our midst, it being the last place that he expected to stop at, on his visit to twenty-four states, a trip of about 6000 miles. He was away from home about nine months. Bro. Klein has much of interest to tell of the different churches he visited. He left these parts on the 18th for home. May the Lord bless his trip.

P. S. HARTMAN.

FROM LOGAN CO., O., DEC. 10, 1899.—Soon the year of 1899 will be past. One more number of the Herald of Truth, and if I mistake not the paper will enter on its thirty-seventh year. We were readers of this paper ever since it was first issued. It seems to us indeed but a few years, since our parents, who are now in eternity, received the first number as a sample copy. We can still remember very distinctly the time and place.

We were from the beginning great friends of the paper, yet occasionally we would find something in it, of which we did not approve; yet we must say that many times we were much encouraged when we read the articles written by the dear brethren both east and west.

We are now also especially interested when we read the letters and articles written by our dear brethren Kessler and Page in far-away India. O my friends, let us not forget these dear brethren. It causes me to weep at times as I read their articles; this was especially the case as I read Bro. Kessler's article in the issue of Nov. 15. Let us remember them with our money as well as with our prayers. We feel satisfied that the good Lord will reward them.

Then the Herald also brings us the reports of different conferences, Sunday school as well as church conference; reports from different Sunday schools (but not as many as we would like to see). It tells us also of our missionaries or those who go out to do evangelic work. From the Herald we also learn of the marriages and deaths of our friends in other places, and then last, but not least, we have for almost a year been permitted to read those very interesting letters from Bro. A. D. Wenger, and many, many other grand truths we have been taught these thirty-six years that we have been permitted to enjoy the privilege of reading the Herald of Truth.

When we look back and at times read over again some of the old numbers, as far back as 1867 and read again what some of our dear old brethren wrote in those years, it gives us new zeal and strength to go on and encourage the editor all we can. He needs encouragement and also help. Let those who are able to assist him by sending good religious matter for the columns of the paper do so. If every one who has the ability to assist the work in this way would do so, our paper would not need to be made up in a borrowed dress, as we sometimes say. We were somewhat hurt, when sometime ago we were told that the Mennonite Publishing Co. was

nothing more than a money-making scheme. Be that as it may, we send a Merry Christmas and a Happy New Year greeting to the Mennonite Publishing Company and all the readers of the Herald.

A HERALD FRIEND.

The above is truly refreshing. After a long season of cloud and rain, hail and storm, how refreshing it is to have the sun shine again. After a long season of adverse circumstances, opposition and discouragements, when enemies are thick around you and even friends turn to intensify the opposing elements, how rejoicing when a voice that has been ever true lets the sunshine of love in upon the disheartened soul. Brother give us more of this, and let others go and do likewise.

—Editor.

NAMPA, IDAHO, DEC. 18, 1899.—To all the Herald readers, greeting in the Master's name. Since we last wrote for the columns of the Herald, we have enjoyed seasons of refreshing! Blah. Geo. R. Brunk of Canton, Kansas was with us, and held a number of meetings well attended, and full of interest. The "peculiar doctrines" taught by our people, such as nonresistance, non-swearing of oaths, nonconformity to the world in dress and other ways, anti-secrecy, and life insurance, etc., seemed as "idle tales" to some, while others heartily sanctioned them and said, "It's right," and I fear many will still go on "Holding the Truth in unrighteousness," to their own destruction. Balsam went to "Hell" with his eyes open. One soul was added to our number by baptism; God bless and keep her. After the baptismal sermon was preached one of our Dunkard quench (by preaching a sermon on immersion in the midst of our meetings) the evil influence of the statement made, that effusion was the Scriptural baptism, and that to be born of water, and the Spirit in Jno. 3:5 had no allusion to water baptism, but as Peter interprets it, being born again; not of corruptible seed but of incorruptible by the Word of God which liveth and abideth forever, and we believe the sermon on immersion in the way and at the time it was preached, gained no grounds, and made not many good impressions. While Bro. Brunk was with us, we organized the first Mennonite church in Idaho, held communion, and observed feet washing, and ordained a minister. There are twenty-eight members that have handed in their names, or letters, while several have not yet done so. Two brethren received votes for the ministry, Bro. E. Stahly and Bro. S. A. Kurtz. Two weeks, and on the alternate Sunday evening we have an "edification meeting," or as they are called by some, "Young People's Meeting" but the meeting is for all, both young and old, wherein we can obey the injunction of the Apostle Paul, "Admonish one-another and exhort one-another." We have also made

a general appeal for help to build a meeting-house which we so very much need, but we have heard a voice coming back to us: "They are too far away!" but the Lord, whose cause we have espoused, will grant us means. Praise His name!

In conclusion I would say, that Bro. E. Stahly expects to leave us for a season, to return to his "father's house" near Nappanee, Ind., and if any desire to know more about this country, or desire to change locations, they may obtain the information desired by calling on him, or writing to him or to any of our number. Bro. Stahly will look after the interest of our people regarding the colony while in Indiana. He expects to return to Idaho again about the 1st of March 1900. He will also be prepared to give information in regard to "special rates for our people. May God bless us all, and keep us to a happy end, is our prayer.

DAVID GARBER.

SUNDAY SCHOOL ITEM.

ANNUAL REPORT OF SOUTH UNION SUNDAY SCHOOL for the year beginning December 11, 1898, and ending Dec. 10, 1899. Number of sessions held 84, number of officers 5, average attendance of officers 4, number of teachers 17, average attendance of teachers 18, average attendance scholars 140, average attendance visitors 10, total average attendance 170, number of verses memorized 497, amount of collection \$28.41.

This is an evergreen Sunday school and in a flourishing condition.

LYDIA DIENER, Sec.

Degruff, O., Dec. 10th, 1899.

FIREWELL OFFERINGS.

RECEIVED FOR MENNONITE ORPHANS' HOME FOR NOVEMBER.

| | |
|--------------------------------|---------|
| E. Hostetter, O. | \$ 3 00 |
| A. Friend, O. | 6 00 |
| From G. H. Fisher's estate, O. | 27 25 |
| Mary Hartner, Pa. | 1 00 |
| Nettie Schneider, Va. | 1 00 |
| Ella Graesser, Mo. | 2 00 |
| Congregation, Belleville, Pa. | 16 00 |
| Jonas Kurtz, Pa. | 10 00 |

Total \$67.25
Nancy Hartner, Mo., box of thanksgiving presents for the children.
Gratefully acknowledged.

A. Metzler, Supt.
For the benefit of those who may have occasion to send children to the Home, and to save private correspondence, we will give a few of the rules or by-laws governing the admission of children into the Home.

Children over twelve years of age shall not be admitted into the Mennonite Orphans' Home.

Children of Mennonite parents shall have the preference; others may be admitted if the Home is not crowded. Homeless and friendless children may be admitted as well as orphans. Children will be kept in the Home only so long as will be required to find a suitable family in which to place them.

Parents or guardians having children at the Home are expected to pay according to their means.

Those who contemplate sending children to the Home should write for admission blanks to fill out. Besides the five children mentioned in the last HERALD by Bro. Steiner, four others in the state of Pennsylvania have just come under our notice whom we are asked to receive. Who will help to make room for them?

During the past summer Sister Rebecca Huber of Elida, O., has rendered valuable service to the Home in the capacity of matron. At present Sisters Tena Burkhardt of West Liberty, O., and Leah Yoder of Smithville are assisting us. All of these are devoted, consecrated workers and we thank God for such service.

A. METZLER, Supt.,
Orrville, O.

For the Herald of Truth.

THE HOME DEPARTMENT IN THE SUNDAY SCHOOL.

BY JACOB H. MELLINGER.

The Home Department, as the name indicates, is that department of Sunday school work operated for the benefit of those who can not, or will not attend the regular exercises, and is carried on through visitors, who visit the members at their homes at least once every quarter, and supply them with the necessary help.

At the beginning of the second quarter of the present year, after much thought we organized a home department in connection with our school at Paradise, Lancaster Co., Pa. Five young sisters were chosen as visitors. Four of these canvassed the district on the four sides of the village, while the fifth took charge of the village and immediate vicinity, and acted as secretary. Each visitor was supplied with quarterlies, membership cards, and a little book, "About the Home Department," (which can be obtained of John D. Watties and Co., 1031 Walnut street, Phila., Pa. for four cents) and was instructed to visit the homes of the church members, the parents of our Sunday school scholars, and all others in the district who did not attend church or Sunday school anywhere, and invite them to attend the school, or to study the lessons at home, and be enrolled as a member of the home department. As a rule the visitors were kindly received, and in only a couple of instances was anything like rudeness shown them. This was not by any of the brethren however, and was easily overlooked, as we scarcely believe that it would be repeated.

We now have ninety members on the roll. Two have died, and one has moved away. The members are reported as being well pleased and interested in the lessons. A few primary helps are used, but most of the members are parents of scholars, old people, and others who are interested in the school but are unable to attend regularly. Each member receives a membership card, showing what is expected of them. Let us look at some of the benefits of this system. Bible study is promoted among the older members of the church and of the family, and through their being interested in the Sunday school lessons, the children are encouraged in their lessons and in their attendance. Members take greater interest in the public exercises of the school when they are present, because they are acquainted with the lesson. Old people, invalids, and others who for any reason cannot attend public worship, can be members of the school, and are thus encouraged. Attendance at church and school is encouraged, and the two drawn closer together.

A few examples of what it is doing for us may not be amiss. A number of former workers in the school, who for different reasons could no longer attend regularly, took advantage of the home department in keeping up or renewing their connection with the school. Two families, members of other branches of the church which do not favor Sunday school, turn out each week. One member tells us how interesting the finds these lessons, while they had no interest for her before she began to study them. Another tells how she finds in them a means of helping her children in their lessons.

A family who seldom attend church or Sunday school anywhere, teach the lessons to their little girl, and who knows but that in this case, as in others, a little child shall lead them.

Can such results be otherwise than beneficial? We believe not. But could not this work be done without an organized home department? Certainly; so could all other Christian work be done without organization. But would it? The idea of the home department is, not to hitch more machinery to the school for a show but to assist the school more easily, and more effectively to do its work. And when that work demands more machinery, it is the duty of the school, if possible, to supply it. Machinery in its place is all right. The best work cannot be done without it. The self-helper has more machinery than the able, but it is more effective. And in the same way the most carefully and completely organized Christian work of any kind, will, if the Spirit be present, bring the best results.

While the home department in our school is in its infancy, yet we believe it to be doing a good work for us, and we would recommend it to other schools and ask that, where practicable, it be given a trial. We believe that both church and school will be the better for it, and both will have a stronger hold on the community.

Our school seems to be in a flourishing condition. Four young members of the school have lately been received into the church and several more have since made application. And we trust that through the power of the Spirit many more will be led to enter the Christian life, and our school ever be an instrument in God's hands to do His good pleasure.

Southbury, Pa.

TEMPTATIONS OF THE YOUNG PEOPLE AND HOW TO OVERCOME THEM.

ESSAY BY SISTER CLARA STEINER
READ AT THE OHIO SUNDAY SCHOOL CONFERENCE.

It may not be out of place for me to call your attention to the fact that this subject was not assigned to me. But pressing evangelistic duties in the West have demanded my husband's attention and services and have prevented him from supplying with the request of the program committee, much as he would have liked to attend this Conference.

I have reluctantly consented to read an essay on the subject. I have been informed also that it has been requested that he discuss those temptations

with which young men and women meet in their relations with each other in society which naturally leads us into a line of thought more or less delicate and for that reason often not wisely considered. You will then please bear with me if I speak of some temptations along this line.

If the Divine Christ could not avoid temptation how much less can we. After we have decided to serve the Lord, we are all sure to be tried, one in this way, another in that; one in this thing, another in that. It is at the weaker points and at an evil moment that the tempter first attacks his prey. It is no sin to be tempted, but it is a sin to yield to temptations. If we resist them when they come they prove a great factor in making of us better men and women—they make and strengthen character. Bishop Vincent in talking of the moods that overtake man, when at times life is "so dark, so desolate, so hopeless" that they think it can never be otherwise with them, but some morning the sun rises again and they wonder how they could ever have been so gloomy and feel sure they will never be despondent again, says: "There are spells of the same sort in the regions of the moral conscience—weaknesses, half surrenders to the baser things of life, temporary abandonments and of courageous purpose, when a young man almost crosses between the true and the false, the life of virtue and the life of sin, and almost gives himself up to what he knows to be evil. Every life passes through such testings. They are fearful ordeals. They are furnaces in which the gold is proved and the dross cast out or consumed. Life is terrible because of these things, but it is impossible without them." No soul can escape the trial. No father's care, no mother's tenderness, no amount of fore sight, no teacher's skill, no churchy intervention can prevent the crisis in life when temptation enters the innermost soul, and heaven and hell await the decision of destiny."

Ab, my dear young people, you need to pray much more when such trials come to you. You need to resist the tempter with all your might. You need to say with Jesus, "Get thee hence, Satan, I will not serve thee." Fight him till he leaves you and note what peace of mind and soul will be yours.

Temptations along the social line usually begin with school life. Here all classes of young people meet and associations are frequently formed which are not the best, often for want of better material and perhaps often thoughtlessly, and are they are aware of a change taking place they are tempted to turn from what they were taught is right to something that is wrong to conform to the ideas of their companions. Here are tests for you young people. How will you decide? Girls, will you allow idle young men to take your time from your studies by promiscuous talking with them, and spending hours in silly conversation and by permitting them to take you out to have a "good time" perhaps two or three evenings in a week? Boys, will you allow flirts to turn your attention from valuable hours of study to them and their entertainment?

The society about you may not be what it should be. "You are a Christian and were reared by Christian parents, while some of us just grew up" were the sad remarks of one who was persuaded to turn to God by the exemplary conduct of a friend. She is now leading a Christian life amid many temptations. Christian young people, there is much expected of you. Will you permit an evilly companion to overrule your conscience, by being persuaded to go with them to questionable places of amusements—worldly games and semi-religious entertainments where "sacred melodies" and "worldly songs" are made to blend, where religious plays and irreligious plays are performed, or will you be reformers in this particular and lead your friends into the better way?

One writer says, "No amusement or recreation can be of God that leads you into association for the sake of pleasure with the unconverted." Ungodly friends often prove to be a great temptation; you associate with them and although you may not now think of such a thing as ever entering in marriage with an unconverted person, yet many have done so before you. There were links formed before the parties were aware of the fact. They too may have felt that it is wrong to marry such a one and may have put it off for years, but at last yielded and found that those links lead to great sorrow in after life. There are many lovable young men and women, who, although they are not Christians, are willing to listen to the truth you may say and argue that you may be the means of their conversion, but how often does such an argument prove true? How can one who disobeys God to follow out her own heart's desire expect God to convert him?

"It is vain," says Jno. Ritchie, "for the heart that has departed from the Lord to carry out its own desire to marry an unbeliever, and then expect God to convert him. God is a sovereign and He can work in spite of His people's sin, but He has not given the smallest ray of hope to the believer who enters into the 'Unequal Yoke' with his eyes open and in direct disobedience to God to expect any such thing. He may count on many tears and sorrows, and years of domestic jangling and unhappiness. He may safely reckon on a certain fulfillment of the word—'Whosoever a man soweth that shall he also reap' but on nothing else. . . . There can be no sweet blending of hearts, no bowing of the knees together before the throne of grace; no holy intercourse on things touching the King. The unbeliever cannot rise to enjoy the things above and so the child of God must descend to enjoy the things of the world."

Who does not know of just such cases or where an unconverted wife or husband was called away to the unconsolable grief of the companion, or it cost the life of the believer or perhaps that of a little child—the pet of the household—to have that one turn to God?

That the companionship of an unbeliever alone does not long satisfy one who has once known God has often been proven. After a year or two many wish to find grace with God again and come to make confession and be received into church fellowship again. In past times many men yielded to such temptations, but in our

day it is women that need warning in this matter. Seldom does one hear of Christian young men marrying non-protestants. They may yield to the temptation of associating intimately with them, have "fine times" so-called, and all that, but when it comes to a life companion they prefer the Christian woman.

My dear girls, do not yield to temptation when one out in the world wishes you to share your lot with him. You may be lonely at times. Your lot may be hard in life. You may wish for a strong arm to lean upon, but, remember, if you have not enough influence over a young man to bring him to Christ before, you have not after marriage, and, that an unconverted arm is not the right kind of an arm to make a good support through the storms and uneven pathway of life, but,

"A lonely heart that leans on God is happy anywhere."

Your chosen one may be lovely from the world's standpoint, but that is not what you want. You want a companion that not only the world admires, but that will meet with God's approval, and that after being separated upon earth you can look forward to a meeting beyond.

F. R. Meyer says, "When the young and beautiful Jezebel left the celled courts of Tyre to become the consort of the newly crowned king of Israel, it was no doubt regarded as a splendid match. But like many a splendid match it was fraught with misery and disaster."

While many fall into the snares of this temptation, many look upon that of intermarriage with other denominations to be a greater cause for alarm to the spiritual progress of our church, for of late it has been more prevalent and as a rule it is more often the educated and the workers in the church that yield to this temptation than that of the former.

There was a time when a young man started to some high school or university that he was already looked upon as being lost to the church, because nearly all cast their influence with other denominations. But that day past. One can now receive a fair education and still be a Mennonite. But now, frequently when our young men (observation teaches that more of our young men yield in this line than of our young women) enter school and professional life, when it comes to choosing a life companion, they select one outside the pale of the church and perhaps frequently among their classmates. By associating with them, they learned to admire them. They were not blind as to their adaptability as a helpmeet in their profession, so religious principles took a second place.

In a way we cannot so much blame as pity them for this. It is but natural that a young man becomes attached to one who knows something about and takes an interest in his work. Life is more agreeable and there are times when he needs a wife with cultured mind with whom to counsel.

But, some say, they need not seek them in other denominations, that we have such in the church, while others conclude that education is all wrong, that there are too many temptations connected with it which our young men cannot overcome.

Were it only the educated that yield, this argument might hold good, but the fact that such who have the least inclination to learning often do, and more often also, give up their religious principles, goes to prove that there must be other causes besides.

Some may have become so puffed up that they look more to personal display, than to a plain, noble hearted girl, but such are not looked upon as really "educated" by right thinking people.

Many, I will venture to say, would have become attached to those of their own denomination had they been their associates and classmates during school life.

Let us see, there was a time when fathers sent their boys to school when they desired to go. They said they would manage to get along somehow, they could hire the work done, but their daughters who had just as much of a desire for knowledge were needed at home to help mother, she could not spare them with so many hands to cook for and it cost too much to hire a girl and besides, there were too many temptations connected with school life for girls, and girls had no need of an education anyway.

One mother argued that as soon as they have their education and spent their money and when they should begin to earn something they get married and all is wasted. Is it wasted? I heard another mother tell her daughter of fifteen summers that as soon as she went into society with young men she must quit school, that she could take her choice—a beau or school. Imagine a father telling his boy that as soon as he paid attention to the girls he must quit school. What a host of unfinished educations we would have!

What have been the consequences of such theories? Those parents who have practiced them placed a dividing line between their children. Their sons passed as bright, illustrious, their daughters as commonplace. They separated them when they should have been together. They went their separate ways. Many of the girls would have made good helpmeets for their professional friends with a little education, without it there was a gulf which could not be crossed. Many married beneath themselves intellectually. Some desiring more talent found it in other denominations, they being desired for their purity and strong religious convictions.

Those of us who are interested see a decided improvement in this respect, and it seems that the temptations must be overcome since we are having a school of our own and our people are beginning to see how one-sided their theories were and are sending their sons and daughters to school together.

But, dear girls, it is not said that they must all go to college and study the living unless you can do this. It is for each of us to make the most of life. You have no idea how much you may improve intellectually and spiritually if you only take the money you often spend on trivial things and use it for a few good books and the time you waste in making extras to read them, and as you go about your daily work meditate upon what you have read instead of letting your mind be occupied with idle thoughts. Try for a

while to see what you may do instead of brooding over what you cannot do. Do not seek to attract attention by adorning yourself with outward adornments, but rather with such inward adornments that never fade, for that is after all the chief attraction.

Some of you who are workers in the church have temptations too. You see a pretty face and graceful form and are "smitten"—its charms; you contrive some way to become acquainted with that one, you pay attention and all matters of importance are settled except the religious question. For fear of spoiling your chances you say you will settle that after marriage. What as a worker would your influence be upon others? Suppose all would follow your example. You say some such have just as much influence in their congregation as others who marry in the church. If that be true how much more would they have been they to give their undivided attention to their work.

Will you not profit by the experience of others? Think how you would like to attend your services this Sunday, your companion's church next Sunday. Take your children (if you would be blessed with any) to your Sunday school this Sunday and send them alone or take them to the other Sunday school next Sunday (you teachers know what interesting classes that makes), and when they grow up you will wish them to unite with your church and your companion will want them to join his church. Poor children, what shall they do? Poor parents, in no condition to advise them. Such have been the result in many homes. Do you wish it to be your experience? Or will you dismember and have things all go your way? Would that be right? No, a divided home can never be ideal!

Or are we all wrong in calling these temptations? Do some of you think it matters not whom we marry, just so they are Christian? Is it only old-foginess on our part? One author, in giving maxims for true happiness in married life, has said, "Marry in your own religion." Henry Ward Beecher says, "It is not wise to mix religions." Fowler says, "Not only must a Chinese marry a Chinese, a Turk a Turk, and a Christian a Christian, but those of the same Christian faith must marry those of like tenets." If this is not done he further says, "each must attend their own church, which initiates a religious divorce, and this breeds separation on all other points, besides each will pervert that their children shall be educated in their own faith, but not in that of the other.... Let all who have ever loved, and are religious, attend whether similar religious views did not become a bond of union and dismission of antipathy."

In Fowler an "old foggy" if he is not wise why lay an much stress on teaching on phenology and physiognomy? Why are young men so particular to find one with a certain build, certain complexion, certain color of hair, etc., and can so easily overlook the religious part, when this same author, in his own words, says, "Let all who have ever loved, and are religious, attend whether similar religious views did not become a bond of union and dismission of antipathy."

All of you young people want to make ideal homes if you make any at all. I say again, if a divided home cannot be that, be slow to take the first steps that lead to an opportunity for

many difficulties, they are more easily avoided than overcome, and do not consider for a moment the thought of trying to make a man or woman over after you are married if you would avoid disappointments and often real misery. Persuade him to turn to God before or give him light up, and whenever "smitten"—its charms; you contrive some way to become acquainted with that one, you pay attention and all matters of importance are settled except the religious question. For fear of spoiling your chances you say you will settle that after marriage. What as a worker would your influence be upon others? Suppose all would follow your example. You say some such have just as much influence in their congregation as others who marry in the church. If that be true how much more would they have been they to give their undivided attention to their work.

"Yield not to temptation,
For yielding is sin.
Each victory will help you,
Some other to win.
Fight manfully onward,
Dark passions subdue,
Look ever to Jesus,
He'll carry you through."

Pandora, Okla.

THE OLD AND THE NEW YEAR.

No pause, no rest, no vietal line
Between the years that come and go;
For some too fast, for some too slow!
Time never stops to sleep or dine;
But on and on with steady flight
He keeps, untired, by day, by night;
And boys and girls, ere yet aware,
Find threads of silver in the hair.
Their love of quiet growing stronger;
And happily by these tokens know
What time has done for them long ago,
That they are boys and girls no longer.
Still on—as silent as a ghost!
Seems but a score of days, all told,
Or but a month or two at most.
Since our last New Year's song we troiled,
And lo! that New Year now is old,
And here we stand to say "good-by!"
Brief words—and yet we scarce know why
They bring a moisture to the eye,
And to the heart some quakes and aches;
We speak them very tenderly.
With half a sob and half a sigh—
"Old Year, good-by! Old Year, good-by!"
What I brought, for what I take;
We love it, and for loved ones' sakes;
Pried for its hours of happiness,
Nor for its saddest sorrows less;
For all it gave through toil and strife
Of new significance to life—
New breadth, new depth, new heights sub-
lime,
And happily kingless over time!
Accept our thanks, Old Year, for these
And for all precious memories
Of love, of grief, of toil, of pain,
Whose ministry was not in vain.
And so we sadly say "Good-bye,
Our love wreath on the snowy bier,
Our love wreath, moistened with a tear,
And, turning from our brief adieu,
With kindly welcome hail the New;
True to the ruling power we sing:
"The king is dead! Long live the king!"
— W. H. Burleigh.

For the Herald of Truth.

PRAYER.

BY LIZZIE S. DOMER.

"Pray always." "Pray without ceasing." "Be instant in prayer," are the injunctions of the word of God, and what can be more in accordance with our condition as fallen and dependent creatures, than the spirit of these requirements? Wanting every grace, filled with the corruption of an evil heart, you daily grovel in the dust and for the things of the dust. But this is not our natural element; it is the mournful effect of our apostasy from God and the willingness to remain in that state. Yet it is not God's will that we do so; He hath provided grace, yea, even for the chief of sinners, and He desires you to come unto Him and receive of the riches of His mercy. He has in store ready to distribute, in answer to your

prayer, that mercy and grace which you need, and hence this repeated admonition, "Pray always," "Pray without ceasing," "Be instant in prayer." But let your prayer be that of sincerity and faith. Sincerity, because God knoweth the thoughts and crieth the reins of the heart; faith, because the infinite boldness of an infinitely just God can only see and hear you in and through the righteousness of Christ, and because you shall not receive unless you believe that God is willing and ready to give. Think not, that to utter often a few words, however elegantly arranged, in the form and posture of prayer is to obey the command "Pray always." The heart must contain the wish and feelings that the tongue expresses.

He that said "Pray always," said likewise "Pour out your heart." There must also be a patient waiting for an answer, God has His own set times and on these you must wait. Does He delay? Your heart may not be ready to receive the grace you ask; you may have asked amiss; you may doubt, you may not be sufficiently anxious, there may not be truth in the inward man; you may come short of the full assurance of faith, but even though He delay long, doubt not, God is true—be instant in prayer.

Landville, Pa.

THE BRETHREN IN MANITOBA.

A number of the Hutterite Brethren of S. Dakota, who live in communities (that is according to the pattern of the early Christians, they live together, each family having its own apartments, and all work under a manager or director, and have all things common), have moved to Dominion City, in Manitoba and established for themselves a home there. In reference to their privileges as citizens in that territory, and what would be required of them they had the following correspondence with the Department of the Interior; which we give herewith for the benefit of our readers:

DEPARTMENT OF THE INTERIOR.

Ottawa, 27th October, 1899.

W. F. McCreary, Esq.,
Commissioner of Immigration,
Winnipeg, Man.

Dear Sir:—

I have your letter of the 12th instant, No. 21750, enclosing a petition from certain members of the Hutterite community in which they ask that in coming to Canada they may be assured of certain privileges.

(1) As to their request for exemption from military service, this question has already been dealt with, and a certificate of exemption has been issued to each of them, a copy of the Order in Council authorizing their exemption.

(2) These people will not be molested in any way in the practices of their religious services and principles, as full freedom of religious belief prevails throughout the country. They will also be allowed to establish independent schools for teaching their children if they desire to do so, but they will have to be responsible for their maintenance themselves. The children will not be compelled to attend other schools if their education is properly provided for.

January 1,

1:00

"duty, who from the doctrines of his religion is averse to bearing arms and refuses personal military service, shall be exempt from such service when 'battled in time of peace or war upon such conditions and under such regulations as the Governor in Council, from time to time prescribes."

The Minister of the Interior, therefore, that under the power vested in Your Excellency in Council by the above provision, the Brethren of the Hutterite Society settling permanently in Canada shall be exempted unconditionally, from service in the Militia, upon the production in each case of a certificate of membership from the proper authorities of their community.

The Committee submit the foregoing for Your Excellency's approval.

(Signed) John J. McGee,
Clerk of the Privy Council.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die—
Gently and silently to pass away—
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.

Teach me that harder lesson—how to live,
To serve Thee in the darkest paths of life;
Arm me for conflict now, fresh vigor give,
And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill;
Bright for Thy glory let my taper shine;
Each day renew, remove the stonewill,
Closer round Thee bind my heart's affections.

Teach me to live for self and sin no more,
But use the time remaining to me yet;
Not mine own pleasure seeking as before,
Wasting no precious hours in vain regret.

Teach me to live! No later let me be,
In Thy service, hand and heart employ;
Prepare to do Thy bidding cheerfully,
Be it my highest and my holiest joy.

Teach me to live! my daily cross to bear
Nor murmur tho' I bend beneath its load,
Only with me, let me live Thee near,
Thy smile and gladness on the darkest road.

Teach me to live! and find my life in Thee,
Looking from earth and earthly things away;
Let me not falter, but unflinchingly
Press on and gain new strength and power each day.

Teach me to live! with kindly words for all;
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till Thy call
Summon me spirit to its heavenly home.

Holtan, Pa. —SOL. BY ANNIE F. STONE.

A CHRISTIAN HERO.

"A boy in the water—drowning!" At this cry hundreds of men, women, and children hurried to the Harbour, Dundee. Among them was a strong man, as if fresh from work, pushing his way to the point nearest the drowning lad. Instantly he plunged in to his rescue. With the experience of one who had distinguished himself in saving lives—for within a few years he had saved five—he speedily secured him with one arm, and began striking out vigorously for the pier with the other.

Many eyes were intently fixed on his strong swimmer as he resolutely, but calmly, struggled with the contrary current. Many hearts beat quickly as he changed his course and sought another landing-place. When signs of distress began to indicate that his strength was rapidly failing, the excitement became painful. At last, he

seemed to fall back, as if seized with sudden faintness. The boy was floated on the water and picked up. His rescuer, before help came, sank, and was drowned. A life was saved and a life was lost!

Robert Annan was more than a hero. He was a Christian. During six years he had performed many noble acts as we would say more heroic—actions, in the light of eternity this last lauded act of his life holds a comparatively low place. Jesus indeed helped him to save a few lives. Much more. He helped him to save many souls. By him some were rescued from drowning; many more from "everlasting burnings." Some for a short time, only to die again; many for ever, from "the second death."

Which, reader, was the greater work? His manly form and earnest voice will be missed in the streets, and Park, and about the docks. The poor outcasts and criminals have lost one who sought their salvation. "There is nobody now to care for my soul," said a poor woman, as she wept and looked on his dead body. One who knew him well writes: "He preferred addressing meetings in the open air in places where he was likely to meet the class he wanted. The coldest night in winter found him, Bible in hand, addressing the poor creatures that gathered around him.... His consuming zeal was never more strikingly manifest than when swimming with a boy he had saved at the very same spot, where he was drowned yesterday. He appealed to the little fellow to 'Look to Christ—take a hold of Christ—He will save you.'..... He was frequently heard saying, 'As my time is short, I have the greater reason for being faithful to my Master.' He was often in secret prayer. Sometimes he spent his nights on his knees. Yesterday morning he seemed more than usually impressed. At breakfast time he hung out two large posters, entitled 'The Two Roads,' with texts under the headings—'The Broad,' 'The Narrow'—concluding, 'Whichever you choose, you are eternally bound to it.'..... After family worship he retired for secret prayer, and on leaving the house he took a piece of chalk, and wrote the word 'ETERNITY' on the pavement. Two hours afterwards he was there."

His minister, on the following Sabbath, said—"He did not weary in well-doing. Almost every night, and several times every Sabbath, he would go out somewhere to speak or pray. Instead of resting after his daily toil, he would go away out to the absorbing but delightful work of seeking to save the lost. Whilst thus employed he did not neglect other duties. He was a faithful servant (formerly a timber merchant), an obliging neighbour, and he cared for his family's welfare.... Not a few attribute their conversion to his instrumentality. He died the death of a hero. He lost his life in saving the life of another. Farewell, brave spirit! Another light is quenched on earth; another star shines in glory. Another voice is hushed in the Church below; another voice now joins in the song above. There is one servant of God less on earth; there is one more to serve in heaven. Farewell, brave soul! We shall meet again. Till time is done and heaven be no more, my brother, I bid thee farewell!"

His Bible was his constant companion. Every page is brown and worn with hard and daily usage. Numerous texts are marked with pen and pencil. Pasted on the fly leaf is the following extract, which furnishes the key to his inner life: "I will, therefore, just name a few of those things which every true Christian can safely pray for—such as the entire pardon of all our sins; the knowledge of our complete acceptance in Jesus; a more decided growth in grace; increase of holiness; greater spirituality of mind; more devotedness to God; stronger faith in His word; more habitual reliance upon Christ for all things; a spirit of grace and supplication; a conscience increasingly tender; a greater regard for God's glory than our own advantage; a more grateful heart for our numerous unmerited mercies; the enjoyment of every new covenant blessing; a more growing thankfulness for the steady resistance of it even in its first approaches; to be enabled to bear a more decided testimony before the world of the truth and importance of religion, and to furnish clearer evidence of our being the children and servants of God."

This man, as we have observed, was an unwearied and successful labourer in his Master's service. Probably, reader, you are a professing Christian. What, then, are you doing in the vineyard? Are you, like Christ, "going about doing good"? or is your life a fruitless thing? If you are not working for Christ, why suppose that you are a Christian at all? Why flatter yourself that you are saved, when you show such indifference to the salvation of others? You are the spirit of Cain—not of Christ. "Non, if any man have not the spirit of Christ he is none of his" (1 Rom. 8:9). The tree is known by its fruit. Richard Baxter said—"I seldom hear the bell toll for one that is dead but conscience haunts me, 'What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity: what didst thou do to prepare him for it, and what testimony must he give to the Judge concerning thee?' "The Lord has need of you. Around you are the perishing—members of your family, friends, neighbors. Can you selfishly enjoy salvation, and allow them, without warning, to glide unconsciously into eternal death? You may be the means of their salvation. Speak to them. Pray for them. "Your labour shall not be in vain in the Lord."

This man lived every day as if it were his last. His house was set in order. As if conscious of his sudden departure, the last morning of his life on earth found him calling upon God in secret, and in the family. One of his last acts was seeking the salvation of others. How anxious was this morning my Christian reader? What shall the walls of your closet and the members of your family testify on the great day. Awake, then, from your slumber, and live each day as if it were to be your last.—Tract by John Edgar.

EMPHATIC CHRISTIANS.

The Lord Jesus Christ, says a writer in the *Evangelist*, put great emphasis on the spiritual character of his followers. They were to be sympathetic and yet separate, or peculiar, people, zealous of good works. They were in the world

and yet not "of the world." Our Master was pre-eminently sympathetic; He touched human life at every point, lofty and lowly. He did not draw back His foot when a sinful woman's tear of penitence trickled upon it, nor did He refuse an unpopular physician's invitation to be his guest. "This man receiveth sinners," was the sneer of the bigoted Pharisee. It is a bastard Christianity which snubs honest work in coarse raiment, or refuses to shelter the harlot who is struggling toward a better life, or which builds a "colored pew" in a remote corner of a church gallery.

With all His infinite sympathy—which drew not back from the bitter agonies of the cross—there was a sense in which Jesus Christ was "separate from sinners." He possessed a divine holiness, an unworship spirit, and a spotless life; tempted in all points, He was yet without sin. "Ye are not of the world," He says to His followers, "because I am not of the world." Just here runs the line of separation. It is he a separation, not of condition or daily contact, but of character. Christ's people are to be a "peculiar people"—peculiar in loving the truth, peculiar in honest dealings, peculiar in works of benevolence, peculiar in hating sin, peculiar in trying to copy Him who was holy and undefiled and separate from sinners. "Be ye holy, because I am holy," He says to His followers. It also means to be set apart to Christ's service. The separation of a genuine Christian must be a separateness of Christly character. All his power for good depends upon it. The heaven is separate when it mingles itself through the whole hatching of meal. The difference of salt is distinct from the mass of food they season—that is, the salt never loses its saltiness.

The more pronounced and emphatic every Christian is in his aloofness from the codes and the fashions and the sinful ways of the world, the more peace and spiritual power will he have. He has his standard of faith and practice given to him—to be lived up to. There is an increasing tendency to meet at creeds. But the all-comprehensive creed which a man must hold to if he be a Christian is, "Believe on the Lord Jesus Christ, and thou shalt be saved," and, "Faith without works is dead." Strait is the gate that leads to eternal life, and life whose love has opened up that pathway has a right to demand heart-belief in Him and obedience to His commandments. Much of the self-styled "liberal Christianity" is only a thin veneer to cover shallow convictions; it is liberal in giving away priceless truths, and liberal in pulling down inclosures which the Bible puts up. It is an indistinct blur rather than a belief, and no spiritual emphasis.

JOSEPH HOAG ON WAR AND FIGHTING.

In 1812, whilst Joseph Hoag was travelling in Tennessee, he says: "We stopped on our way at Knoxville, to take breakfast; the Indians having made an invasion on the frontiers of the white inhabitants, it was a time of great alarm while I was there. Being taken into the room where the general was with his officers, the sergeants

made their returns to the general, that he had warned every man that the law required to do military duty, Quakers and all, and there had not one Quaker appeared on the ground. In the meantime the general looked sharply at me, as I was walking the room and said: "Well, we have lost a number of our frontier inhabitants and some of our soldiers, and a people who would not defend the frontier inhabitants when the savages were destroying and scalping them, could not be considered friends to their country, and should have no favor from him." He then said: "How do you like this doctrine, stranger?" I said: "It is no doctrine for me; I have little or no opinion of it." He asked: "Why?" I said: "The people with whom I commune, who are sound in their principles, are all King's men, and are remarkably attached to their King, and our King told Pontius Pilate that His kingdom was not of this world, for it was, then, would His servants fight, that He should not be delivered to the Jews; that His kingdom was not from hence, and that His kingdom was our kingdom; that He had nothing to fight for in this world, neither have we; and our warriors are fighting for riches, honor and glory of this world, and when you have got them, you cannot stay with them. We choose to lay up our riches, and have our treasures where the rust cannot mar them, nor thieves nor warriors get them from us." The general sat down, but soon rose with these words: "I am not going to give up the argument; I see by the look in your eyes that you are a coward; you are a soldier, and if an Indian was to come into your house to kill your wife and children, you would fight." I answered: "As for cowardice, I ever despised it, but, pointing towards the guns standing in the house with bayonets on them, 'General it would take twelve such men as thou art—and then you would not do it—to make me take hold of a gun, to take the life of a fellow creature,' and I looked him full in the face. He said: 'I see you do not deny the sword.' I replied: 'No, I profess to be a swordman, that is the weapon I go into the field with—a sword that never was beaten in the field nor folled in battle.' He turned and sat down, but not long, and said: 'I will bring you to the point. If an Indian was to come into your house with his knife and tomahawk, and you knew he would kill you, your wife and children, and you knew you could kill him and save all of your lives, you would kill him, if you did not you would be guilty of the death of the whole.' I thought it time to come to look for a close, and proposed a standard to bring the argument to that should decide it, but he declined. I asked him if he professed to be a Christian, a Jew, or a Mahometan? He declined awhile. I then asked, if he were a Jew he was not prepared to fight; his men were not circumcised, he had not burnt a sin offering, nor a peace offering. He exclaimed: 'I profess to be a Christian, I am not a Jew or a Turk.' I asked him if he believed Jesus Christ was the author of the Christian dispensation. He said: 'Yes.' I asked him if he believed Him sufficiently equal to the work as God himself, as He received all the works of God to do. He said: 'He did.' I then told him I should keep

him to the Christian platform or creed, laid down by Jesus Christ; and that he would not deny that a Christian was fit to live or die. I then told him I would give the subject a fair statement, and he might judge. I proceeded thus: 'I shall state, that myself and wife are true Christians, and our children are in minority, and thou knowest it is natural for children to believe what their parents teach them, and therefore we are all true Christians as far as our several capacities enabled us to be; and now the question lies here; which is more like the precepts and example of our King—the author of the Christian religion—to lay down our lives and all to go to heaven together; or kill that wicked Indian and send him to hell; for he must be in as wicked a state as he can be, to kill a family that would not hurt him. General, it is a serious thing to send wicked folks to hell; they have no chance to come back and mend their ways; and thou dost not know but if that wicked Indian was spared, he might feel remorse enough to make him repent, so as to find forgiveness, and go to heaven. I really believe I should feel much better to see him come there than to go to hell; and that is not all, general; when I killed that wicked Indian I incurred my hands in human blood; before they were clean; but now they are stained deep in crimson gore, canst thou make thyself believe that I stand as good a chance to go to heaven, as to die when my hands were clean, and I innocent of human blood? And besides, our King who was Lord over all, had disciples and many women who looked to Him for protection, as much as a wife to a husband or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures, and send them to hell, when He could have the command of twelve legions of angels? He did not act without reason; He knew if He cut them off they would go to hell; and He knew if He laid down His life, He was going to heaven; and neither thou nor I know but some of the poor creatures repented of their conduct, and found forgiveness and are now in heaven, glorifying His name for sparing them. Now general, was He guilty of suicide? Thou wilt answer. He came into the world for this purpose; I reply that we are brought into the world to obey His commands, and to follow His example, and do likewise if called on; and general, we find He had one soldier amongst His followers who drew His sword and fought like a valiant for his Lord. But what then said His Lord? Did He say, thou art a good fellow, I will promote thee for this? or, did He not say, put up thy sword into its sheath, for they that use the sword shall perish with the sword? General thou wilt do well to remember that saying, it is the word of a King. The general made no answer, but sat and hung his head for some time; one of the company at length replied: 'Well stranger, if all the world was of your mind, I would turn and follow after.' I replied: 'So then thou hast a mind to be the last man in the world to be good; I have a mind to be one of the first, and set the rest the example.' This made the general smile. He got up and went out at the door, and ordered his officers to let me go where

I pleased, and not to interfere; then turned and came in, I was then walking the floor and after a little discourse the general said: 'Well stranger, there are a great many of your sort of people in this State.' I answered: 'Yes, and I hope thou findest them an honest, industrious, peaceful people; good inhabitants to populate and clear up a new country, and make it valuable.' He said: 'Yes, they are an industrious, harmless people.' We were both on our feet, I turned, and looked him full in the face, and spoke with some emphasis: 'General canst thou say that an honest, industrious people, who will harm nobody, are enemies to their country?' He paused awhile, and then said: 'No, and they shall have my protection, and you have the word of a general for it.' I then felt easy that all was done that could be done. I had the same man's word who had said: 'No favor should be shown the Quakers,' now pledge his honor to protect them.

MARRIAGES.

WHISLER—BAIL—On the 12th of December by Bro. Martin Whisler, Bro. Solomon Whisler of Manheim Twp., to Sister Maria Bail of Hanover, all of York Co., Pa. God bless them with temporal and spiritual good in their new relation.

SLONICKER—ROTH—Dec. 12, 1889, at the home of the bride's parents by J. C. Yoder, Bro. Peter Slonicker and many women who looked to Him for protection, as much as a wife to a husband or children to their father. Did He, when the wicked Jews came out with staves to take Him, cut off those wicked creatures, and send them to hell, when He could have the command of twelve legions of angels? He did not act without reason; He knew if He cut them off they would go to hell; and He knew if He laid down His life, He was going to heaven; and neither thou nor I know but some of the poor creatures repented of their conduct, and found forgiveness and are now in heaven, glorifying His name for sparing them. Now general, was He guilty of suicide? Thou wilt answer. He came into the world for this purpose; I reply that we are brought into the world to obey His commands, and to follow His example, and do likewise if called on; and general, we find He had one soldier amongst His followers who drew His sword and fought like a valiant for his Lord. But what then said His Lord? Did He say, thou art a good fellow, I will promote thee for this? or, did He not say, put up thy sword into its sheath, for they that use the sword shall perish with the sword? General thou wilt do well to remember that saying, it is the word of a King. The general made no answer, but sat and hung his head for some time; one of the company at length replied: 'Well stranger, if all the world was of your mind, I would turn and follow after.' I replied: 'So then thou hast a mind to be the last man in the world to be good; I have a mind to be one of the first, and set the rest the example.' This made the general smile. He got up and went out at the door, and ordered his officers to let me go where

PEACHY—SHARP—On the 14th of Dec. 1889, near Barr, Millin Co., Bro. Reuben Peachy, near Belleville, Pa., and Sister Sarah Sharp, near Barr, Pa., by Bishop Benjamin Y. Hartzler, near Allensville, Pa.

EICHER—HORST—At the home of the bride near North Lawrence, Ohio, on the 14th of Dec. 1889 by J. J. Buchwalter, Bro. Daniel Eicher to Sister Mattie Horst, both of the Pleasant View Cong.

DEATHS.

CONRAD—On the 22d of November, 1889, near Wayland, Henry Co., Iowa, of inflammation of the bowels, Bro. John A., son of Jacob Conrad and Mary, aged 19 years, 2 months and 20 days. Buried on the 23d in the Sugar Creek graveyard. Funeral services by Seb. Gerig, from Ps. 103:15-18.

MOYER—Sister Sarah Fritz Moyer was called from this life to her heavenly reward on the 30th of November, 1889, at the age of 77 years, 10 months and 13 days. She was afflicted much during the past two years, but bore patiently all her sufferings, always resigned to the will of God. Her husband, John W. Moyer, to whom she was united in matrimony in 1868, preceded her, having "fallen asleep" several years ago. The funeral service and interment took place at the Mennonite meeting-house near Camden, Lincoln Co., Ont., near which place the sister resided. Many friends whose esteem and love she had won by her Christian example and motherly affection, came together on this occasion, Christian love and fellowship which binds hearts together in this life cannot be severed by death and the grave. Services conducted by John F. Rittenhouse and S. F. Coffman. Text, Matt. 25:21, "Enter thou into the joy of thy Lord."

CIMMERER—On Nov. 1st, 1889, at Clarence, Erie Co., N. Y., Mrs. Adam J. Cimmerer at the advanced age of 91 years, 11 months, 12 days. Sister Cimmerer had been sick for some years patiently awaiting her redemption. On the 4th, the remains were brought to their last resting place in the Clarence Center cemetery. The services were conducted by Jacob Krehliel, assisted by W. W. Wardell at the house. Text, Eccl. 7:1, latter clause.

PLANK—On the 12th of December, 1889, at the home of the widow of Daniel Yoder, in Allensville, Pa., Jonathan S., son of Jonathan Plank, aged 13 years, 8 months and 12 days. His mother died in 1886, soon after his birth. The remains were laid to rest on the 14th. Services by Samuel Yoder and S. W. Peachy.

"O for the death of those
Who slumber in the Lord,
O be like theirs my last reward,
Like theirs my last reward.
Their bodies lie in the ground,
In silent hope may lie,
Till the last trumpet's joyful sound
Shall call them to the sky."
G. F. E.

STOLL—On the 9th of Dec. 1889, of consumption, Elizabeth Stoll, nee Hackman, aged 71 years and 14 days. She was born in Lancaster Co., Pa., Nov. 25, and died at her home in Dalton, Ohio. Services at Pleasant View M. H. by J. J. Buchwalter and Henry Hursh from Luke 10:42.

RISKE—Mary, daughter of John and Patsie Riske, was born the 30th of October, 1864; died on the 10th of Dec. 1889, aged 30 years, 1 month and 8 days. She was a faithful and consistent member of the Mennonite Church for six years, and she was ready for the Messenger-when he came. The funeral was held on Wednesday, December 13th, at Riske's meeting-house; a very large concourse of relatives and friends being present at the last and final service were conducted by Bro. John Eherle and Martin Rutt in German and by Bro. John N. Brubaker in English. Text at the house, Ps. 90:3, 12, text at the church, Phil. 1:21. She was buried in her father's and mother's last place of rest. Peace to her ashes.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening
When it floats among the trees.
Peaceful be thy silent slumber—
Peaceful in the grave below.
Thou no more wilt join our number,
Thou no more our songs shalt know."

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

EBERHOLE—John F. Eberhole died at his residence in North Lawrence, Ohio, of paralysis, Dec. 13th, 1889, aged 79 years, 8 months and 27 days. He was sitting in his rocking chair and was sick only thirty minutes. He was born March 16th, 1810. Buried Dec. 17th in the Clarence Center cemetery, Erie Co., N. Y. Funeral services were conducted by Noah Zook. He leaves his widow, three sons, eleven grand-children and two great-grandchildren. He was a reader of the HERALD OF TRUTH for many years.

L. D. EBERHOLE.

MARTIN—Dec. 11, 1889 at Blue Hall, East Earl Twp., Lancaster Co., Pa., of dropsy and heart failure, Elias Martin aged 62 years, 3 mo. and 14 days. He suffered much the past eight months but bore it all patiently. He was twice married, from his first union eight children survive, and from his second union also eight. He leaves a sorrowing widow, sixteen children, a number of grand children, and many warm friends to mourn their loss, which is his eternal gain. Brother was a devoted layman and foreign mission work, offering many a prayer in their behalf and ever ready to lend a helping hand

in time of need, for the support of the same. He was an earnest advocate of religious effort in various lines. He seemed very zealous in his convictions, in laboring earnestly for the Lord and Master and had the satisfaction of seeing, before departing, nearly all his children on the Lord's side. May the others follow his teachings. The funeral was largely attended. Services in the Weavertown M. H. by Bro. Taylor and Benjamin Weaver. They that turn many to righteousness, shall shine as the stars forever. Dan! 12:3.

"The Whole Neighborhood is astonished over my wife's miraculous cure," writes Mr. Otto Tegg, No. 20 Sweeney St., Allegheny, Pa., to Dr. Peter Fahrney, of Chicago, Ill. "My wife had been a sufferer with stomach trouble for many years, her digestion being entirely out of order. This made her very weak and emaciated, and everybody thought she had consumption. All the medicines we tried failed to do her any good, and she got worse day by day. At the advice of friends we began to use Dr. Peter's Health Vitalizer. She had hardly taken it a week when she felt better, and now she is as well as ever. There is absolutely no trace left of her old ailment." For stomach trouble, constipation, etc., there is nothing so certain in results as Dr. Peter's Health Vitalizer, nature's own remedy. Special agents supply it. Address, Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

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No. No. No. No. No. No.

28, 104, 106, 108, 101, 97.

am pm am pm am pm

6:50 2:10 6:45 Benton Harbor 7:10 1:10 6:30

8:02 1:22 5:45 Niles 8:02 1:57 6:50

8:38 12:57 6:25 Goshen 8:34 12:22 7:20

7:20 12:38 6:07 Elkhart 8:46 12:4 8:17

4:00 9:08 5:08

A. M. 4:24 10:00 10:1, 9:27

11:37 3:56 Warsaw 10:02 3:56

10:05 2:45 Wabasha 11:35 3:15

9:11 12:40 Marion 12:40 3:15

10:40 12:40 Afton 12:40 3:15

6:35 A. M. Indianapolis 3:10 8:45

11:02 3:00 Vernum 3:20

11:02 3:00 Niles 3:20

9:35 N. Vernon 5:20

11:02 3:00 Niles 3:20

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MENNONITE PUBLISHING CO., Elkhart, Ind.

It is our desire, and not only our desire, but our decided purpose, to publish a paper that in regard to Gospel doctrine, and the teachings and practices of the Mennonite Church shall be "blameless." This was our aim and purpose from the day we prepared and sent out the first number. How well we have carried out this purpose we will leave to the judgment of others. But such was our purpose in the past, and such is our purpose to-day. But one man (or even two or three) cannot carry out a great work alone, and especially in a work that concerns the whole church there must be co-operation. If a few men stand at the head of a movement, they cannot succeed in it without the co-operation and

help of those interested in or affected by the movement.

So in the publishing of a church paper we need the help and support of the entire brotherhood. All are interested in the efforts, labors and accomplishments of the church in general. All the members therefore ought to read the paper; all who have a desire and the gift of writing articles in harmony with the gospel and evangelical teachings, should use the talents, with which God has blessed them, in maintaining and extending the gospel work in this way.

Many of our strong helpers in the years gone by have been called away. Others have taken their places as ministers, but not all have taken the places of the departed ones as writers for the HERALD. During the late years we have had many faithful writers who have helped to make the HERALD what it is, and we get many letters of commendation speaking in warm terms of the improvements they notice in the contents of our church paper; and we feel sure that if more of our most able writers would write it would show more improvement still, and it would make the paper stronger and more effective for good among all classes, and in order that no one may feel slighted, or think that his articles are not acceptable, we want to say that we are no respecter of persons, and invite our brethren, and especially our ministers, to favor us with their productions. It is just as easy for you to sit down and write an hour, as it is to stand up and preach a sermon. We invite you, brethren, to help us and to send us articles for publication in our paper as often as is convenient. Rest assured, they will be appreciated, both by ourselves and our readers.

LOOK AT HOME.

It is not a matter of surprise that men should always look away from themselves—their eyes are set in that way, and for that reason God gave us the great looking glass of His word, that we, in it, may see ourselves, and learn what manner of persons we ought to be.

In the seventh chapter of Matthew, Jesus, in His Sermon on the Mount, gives a grand object lesson, when He speaks about the mote and the beam in the eye. This is to tell us that when we bring a complaint against another, we ought always to be sure that we ourselves are not guilty of greater faults than those of whom we complain. Jesus sums up this matter with a very pungent reproof: "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." There are people at the present time who are dissatisfied with the church, the ministry, and with the whole system

of church government and church discipline. With them everything is wrong, and they see nothing good in anybody, or in anything aside from themselves and from what they do. They hold the "ministry and those whom the Holy Ghost has made overseers to feed the Church of God, as a sort of a self-assumed spiritual despotism to lord it over God's heritage, contrary to the teaching of the apostle, and are living in continual rebellion, because in their selfrighteousness they imagine that the church asks too much of them and binds them down in spiritual slavery from which they must free themselves. They set themselves up as the true interpreters of the word, as the law-givers of the church, as wise enough and strong enough and possessing sufficient authority to tell the church just what she should do, what she should require of her members, what the standard of Christian life should be, what the standard of church membership, how the ministers and the elders should arrange and conduct the affairs of the church, and often menace them when they are not willing to submit to their dictations. All this they do and feel that things must go just as they see it, just as they desire it; and by these things they are continually seeking to pull motives out of the eyes of their brethren while great beams are in their own eyes. They are continually looking away from home; they do not properly use the gospel looking glass, which reflects back to their own eyes the corruptions of their own hearts. The grand difference between them and those whom they accuse is, simply, that the overseers of the church are trying to rule, in accordance with God's word, what God gives them to rule; they are trying to "rule their own household well," and to feed the flock over which the Holy Ghost has made them overseers; they are therefore in their legitimate proper sphere; they are where God has placed them and are doing what God gave them to do, and if they would allow themselves to be led away from this they would be unfaithful, and would be held accountable before God for neglect of duty. While on the other hand those who oppose them, and assume to dictate to them, and set themselves up as the ruling powers in the church, are usurpers, entirely out of their proper sphere, make themselves busybodies in other men's matters; are setting themselves up to do a work to which they have never been called, neither of God nor of men, and for which they evidently have little ability. They are by no means walking in love; they must be classed among those who have "a beam in their own eye; who take upon themselves that very dictatorial position of which they accuse others. May God direct all such mistaken persons to see

their own errors and their own faults and to turn while the lamp of life holds out to burn. "He (the Lord) hath shown thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

PREACH THE WORD. The apostles, on several occasions, were commanded to stop preaching Christ, but their answer was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19.

The preacher in teaching the people has a twofold duty to perform. He must warn the sinner and comfort and encourage the saints.

The Lord said to the prophet Isaiah: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin." Again through the prophet Ezekiel (33:7), the Lord says: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

When Jonah went to preach to Nineveh, he proclaimed only one fact, "Yet forty days and Nineveh shall be overthrown." This single declaration was sufficient. The people were warned; they heard, repented and were saved.

The preacher's warnings are not always acceptable to the people of the present day. They were not pleasing to the people in former days; but God commanded them to be proclaimed and there was then, and is to-day, no alternative. The faithful preacher must warn the people, the sinner and the ungodly, and he is to do this whether the people will hear or whether they will forbear.

There are two methods of preaching. One method speaks only of the good things that are presented to us in the gospel, as God's love and mercy to the children of men, His readiness to accept and forgive; His kindness in showing us the right way, and preserving us from harm; His blessed promises, His divine grace, His fatherly care, and the glories of heaven prepared for us by our Savior, and the fullness of joy at God's right hand. These are all pleasant and agreeable teachings and many are brought to repentance thereby.

The other method is, by telling people of their sins, by showing them their wrong ways of living, their bad habits, their careless ways; by leading them to see the awful sinfulness of sin and its direful consequences; holding up before them the awful horrors of the end of the wicked, etc. Some are awakened by this method that would not be reached by the other.

It is often a question which of these methods should be used, or which should be used most. The Savior says: "Every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Paul writes to Timothy, "Reprove, rebuke, exhort with all long-suffering and doctrine," and of himself he says, "I have not shunned to declare the whole counsel of God." So we see readily that not one method only is to be used; not only one kind of teaching; not only the bright side, but also the dark side must be presented. Not only must we preach the wrath of God, but also the love and mercy of God must be preached by the faithful minister.

Some ministers are liable to go into extremes. They will be always talking about the law, condemnation and punishment; others will ignore these and always preach about love, and the higher life; or they make for themselves some other hobby and run along in the same channel all the time. Ministers should avoid all extremes. The great subject for the preacher is "Christ and him crucified." Salvation for the lost sinner by the mercy of a loving Father, through faith in the Lord Jesus Christ, and obedience to all His commandments. The apostle says: "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

But the apostle tells us also that the time will come when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers; having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." This time is upon us now.

We have many people who can stand but little truth, and when the faithful minister preaches the unvarnished truth, the people will feel sore and rise up with bitter denunciations against him who dares throw such "coarse insults" into their faces. We have heard this in the Mennonite Church thirty years ago. It has been repeated many times since; it is whispered round in many places to-day and stands as a witness of the fact that there are men to-day who will not endure sound doctrine. But the voice of the prophet rings in our ears, "Cry aloud, and spare not." Preach the word, preach it unceasingly, preach it boldly, preach it faithfully, earnestly, lovingly; for by so doing you shall purchase for yourself a good degree and great boldness in the faith which is in Christ Jesus. And those who have by this faithfulness turned many to righteousness shall shine as the stars forever in the kingdom of their Father.

HOW ARE THE CHILDREN SAVED? There are some very strange doctrines maintained by various classes of people, with reference to the salvation of children. A certain very eminent theologian and writer maintains that there are children not over a span in length in hell, because they have not been baptized. Such a doctrine is horrible in the extreme, and where such ideas prevail it is no wonder that every possible provision is made for the baptism of infants, that none may die unbaptized. In the Catholic Church, when a child is born frail, or for any cause not likely to live, the mother, the nurse, or any old grandmother has the right (given by the church) to baptize the child.

In the depot at Buffalo some years ago, sat a mother taking care of her sick child. She, with her husband, had started from their home, some where in Michigan, to visit their early home in the south western part of Pennsylvania. The mother spent the day with her sick baby in the depot, waiting for the evening train. While thus waiting an aged Catholic lady came to talk with her. She was also waiting for a train. She inquired after the health of the child and when she saw how very sick it looked, and that it might die, she immediately asked, "Is the child baptized?" "No," answered the mother, "we do not believe in infant baptism." The old lady insisted however that the child ought to be baptized. "It might die and be lost."

After a while the mother laid her baby tenderly on the seat and went to the lunch room to get milk for it. While the mother was out the old Catholic grandmother took water and baptized the innocent, unconscious baby. In the evening on the train, about an hour after leaving Buffalo, the child died, and the mother said to the writer, "I suppose she thought she had saved my child from going to perdition."

The writer, after discussing the subject of infant salvation in a public discourse in one of our meeting houses, was met by the deacon who differed with the views we had presented, and held up the idea that children, as long as they remained in their unconscious condition, were sinless; that is, they were born without sin, and that when Jesus said, "Suffer the little children to come unto me," He invited those who had no sin by nature, those who were born into the world without sin.

Others again maintain that when Jesus laid His hands on them, blessed them and said, "Suffer the little children to come unto me," He baptized them and in that way made them heirs of heaven.

The word teaches us that "there is none righteous; no, not one." And

again, "There is no difference: for all have sinned and come short of the glory of God." This puts all under sin and condemnation without any exception. "In Adam all died," and as the descendants of a sinful race we are all sinners. Hence children are sinners and under the condemnation of sin. But as in "Christ all are made alive," the children are embraced in the life giving grace of God unto men. Christ died, and by His death, freed us from the power of inherited sin, and in making us free from inherited sin, He also made the children free. Actual sin, that is, the sin which we have committed, we must repent of when we come to a knowledge of sin. Little children have not the knowledge of sin, and therefore cannot repent; they do not understand right from wrong and therefore are not responsible, and are not held accountable, until they come to the years of understanding.

While they are in their Innocency, their sin is covered by the atoning sacrifice of Jesus, and they are heirs of heaven, not because they are born without sin, but because in them sin has been stoned for and blotted out—covered by the death and sufferings of Jesus, and they, upon His merit, are embraced in the covenant of grace and saved. Neither are they saved because they were baptized, but God with the whole human race loved them, and gave His only begotten Son for them, as well as all those who believe on His name. Jesus is the children's Savior as well as the Savior of older people. There is none other name given under heaven among men whereby any one can be saved, and without the shedding of blood there is no remission.

"A MINISTER'S REASONS." Under the above heading a "minister" writes in the A. O.

U. W. Guide (official organ for the ancient order of the United Workmen lodge of Minnesota), defending life insurance in general, and insurance in lodges or secret societies in particular. The "clearness of this "minister's" logic is remarkable, for among other things he says: "No man has a right to bring into this world a child unless he has made an honest provision for its support, its deportment and its education. In the course of business events it may be impossible for him to absolutely secure to that child all the comforts and blessings he would like to bestow upon it."

So far he speaks truly, but when he offers the following cure for the possible ill that might befall the child he goes into a system of reasoning that may do for a worldling or even to catch the unthinking masses, but it rests on a poor foundation and a little reasoning even, will show the fallacy

of even a popular argument. He adds, "But it is possible for him to insure his life and make absolutely safe the comfort and protection of his dependent children."

How can life insurance do all this? and when does it do this? Certainly not while the man is living. It sounds very nice to hear a person say that Mr. So and So insured his life for say \$3000 and that he had paid only \$300—or say \$1000,—dues when he died. The unthinking say the widow gained just \$2000 by it, and the insurance agent uses it as a bait to catch others. So the widow has gained just \$2000 by having her husband die! Or, put a more charitable construction upon it and say that the widow and her poor little ones are recompensed to the amount of \$2000 for the loss of the husband and father. It sounds fairly nice, especially when that woman's main object in marrying was to secure a home, a living at her husband's table. But a little question of finances remains unsettled. If the husband paid in only \$1000 and his wife gets \$3000, who produced the other two thousand? The life insurance man says, profitable investments bring the gains. Part of these "profitable investments are the payments of the large number who after a while are unable to keep up their regular assessments, because of illness or scarcity of work, and lose all. Hence it is the poorer working classes who most need all their savings, that make up a large part of the other \$2000. Of course, if a man lives long enough, he may pay in enough so that the interest on the payments he has made will show a handsome increase, even after the large salaries and other "expenses" incidental to such companies have been paid. But in that case a loan association even, offers, on an average, better inducements by far, for a person knows just how much he has to pay in, and that he receives back what he has paid in together with the legitimate gains made therefrom as soon as those gains have reached a certain figure. That is, the association invests his savings for him as profitably as possible—and gets well paid for doing so. If at any time he wishes to withdraw he may do so, and get his money back with interest thereon. But there is another phase of the matter, and which S. A. Scavie presents in a recent number of the *Christian Cynosure*. He says,—"Let us portray an every day example: A man marries at about the age of 30 years and a 'child is brought into this world.' He joins the workman lodge about the same time. He is a laboring man, and barely earns enough to keep himself and his family in food and clothing, and to keep up his insurance. When this child gets to be some 15 years of age it should receive some higher edu-

cation, but that costs money, and money he has not. So they must let it go. He has now paid into the lodge about \$300. If he had taken the sums he paid into the lodge each year and put them on interest he would have out over \$500. If he then took the interest on that money and the yearly lodge money it would go a good way toward giving his child an education. This is saying nothing about the chances he has run of losing all by putting his money into an unsafe institution. We have also taken for granted that the man has been healthy and able to work. Had he become sick, he would have been unable to pay his dues, and that would have been the last of the life insurance. Can any one see where the 'wife's comfort and happiness' and the 'dependent children's absolute comfort and protection' comes in? "But you say: 'He might have died.' Yes, he might. But which of the two alternatives is the most common? And should the wife and dependent children be sitting there waiting for him to die to receive their 'comfort and happiness'? Is it our duty to 'provide for our own' only after we are dead?"

The majority of men like to get something for nothing, or at least they like to think that they do. It is by taking advantage of this circumstance that gambling and life insurance flourish.

RELIEF It is truly gratifying to note how readily our friends respond to the call for help to relieve the needy. The report of the Home and Foreign Relief Commission is very creditable indeed, and it shows also the recognition of its object by the contributions sent in for various purposes. Our friends will please bear in mind that article 2 of the constitution sets forth plainly the object of this association, viz., "to raise and maintain funds to render relief wherever needed." India being the field from which the loudest call is coming now, it is but natural that most of the funds be applied for relief there, but it should not be forgotten that there are also calls from Armenia, as well as for the Dukhobors who recently left Russia and settled in North-west Canada. Those who feel disposed to contribute to the Foreign Mission Fund, or to help any of our Home Missions, will bear in mind that the Home and Foreign Relief Commission at Elkhardt, Ind., receives contributions for any such purposes, and will promptly acknowledge the receipt of all money sent. The wishes of the contributors concerning the use to which they desire their money put, is in all cases carried out as nearly as possible. May the Lord bless this grand and noble work that it may prove a means of grace to the rescuing and salvation of many a soul.

A. C. KOLB, Sec'y.

PERSONAL MENTION.

Bro. S. Yoder filed the regular monthly appointment at Pleasant Hill, Branch Co., Mich., Sunday, Dec. 31.

Bro. J. S. Hartzler, who attended the Bible Conference at Garden City, Mo., reports a very interesting and profitable meeting.

Bro. L. J. Lehman of Culom, Ill., attended the ministers' meeting in Allen Co., Ohio and spent some time in that vicinity.

Bish. George R. Brunk of Canton, Kansas, has been requested to visit the churches in Virginia and will probably do so, the Lord willing, in the spring.

Bro. J. S. Shoemaker of Freeport is expected to hold a number of meetings at Yellow Creek M. H., Elkhardt Co., Ind., beginning the second week in February.

Bro. Andrew Kauffman of Arcadia, Ind., who has been in poor health for some months, is at present confined to his bed. We trust he may soon regain his wonted health and strength.

Bish. Daniel Johns of the Clinton (Amish) Cong., near Goshen, Ind., left for Millin and other counties in Pennsylvania the last week in December. May God richly bless the labors of our brother.

Bro. N. O. Blosser of New Stark, Ohio went to Elm Dale, Mich., to hold meetings in the Howne M. H., Kent Co. Bro. C. Z. Yoder of Wayne Co., Ohio, will assist him. May their labors be richly blessed.

Bro. J. F. Funk spent Monday, Jan. 1, with our Home Mission in Chicago, holding the regular bi-weekly German services in the evening. The work is encouraging, as will be noticed in the Mission notes on another page.

Bro. Andrew Shenk of Oronogo, Mo., who spent some time holding meetings at Hildeman's M. H., near Wakarusa, Ind., left for Gratiot Co., Mich., the last week in December. He was accompanied by Bro. Jacob Shenk of the Olive Cong., Elkhardt Co.

Bro. G. G. Wiens, editor of the ILLINOIS DEUTSCHER LEHRER, left for his former home in Marion Co., Kansas to attend the annual Deutsche Lehrer Verein (German Teachers' Association), he having been for years a teacher in Kansas and a prominent worker in educational circles.

Bro. Jacob B. Gingrich, minister in the Ilagey Cong., Preston, Ont., is spending some weeks in Elkhardt and

vicinity. His wife and their youngest daughter came in the early part of December, while Bro. Gingrich followed just before the holidays. Three of their children at present reside in Elkhardt.

The correspondence from Sister Anna Parrish in this issue shows that our brethren and sisters in the Rockton, Pa., Cong., have taken a very practical way of helping to swell the India famine relief fund, not only for the present, but also for a time when the need will be still greater than it is now. Sister Parrish's suggestions are likewise practical.

Bro. J. A. Reissler writes a very interesting letter from Dhamtari, India, the new home of the American Mennonite mission in India. He acknowledged the receipt of the first remittance of five thousand dollars sent by the Evangelizing Board in response to his appeal for funds. No doubt subsequent remittances have also reached him before this. The buildings for an Industrial Mission are under way, and our missionaries are giving employment to as many people as they can accommodate.

For the Herald of Truth.
NOTES BY THE WAY.

NO. XX.

BY A. D. WENGER.

Raipur, C. P., India, Nov. 24, 1909. Starting a mission to extend the kingdom of Christ among the heathen is attended with difficulty in some parts of the world, but in this part of India there appears to be no great hindrance. With the workers of the American Mennonite Mission it is a new experience and with the writer a new observation. The land having been secured a few weeks ago the next thing to do was to move on it and take possession.

One of the cloudless days that now follow each other in succession had spent its force and all was being wraped in moonless darkness when I saw, who alone can manage the oxen and keep them fairly well in the way, perched himself on the tongue and applied the lash and Bro. Reissler and I were moving away from Raipur in a cart with some of our earthly effects. Why start in the evening when these late autumn days within the Tropics smile in such summer-like gladness on the level landscape with their beautiful trees all evergreen? The sun is very forcible and we felt it our duty to avoid it in midday and then rest in the promise. "The sun shall not smite thee by day nor the moon by night." Psa. 121:6.

The entire distance of forty-eight miles there is not a mountain hill, valley or stream, nothing to break the evenness of the surface as the beasts under the yoke plodded onward over the road so smooth and good as you find nearly all the roads in India in the dry season. We heard the bells jingling at

every bound as two coolies, running at the rate of five miles an hour, came up and left us far in the rear. They were mail carriers each carrying a spear that serves for protection and also for the support of a mail bag that rests peddler fashion on the back. In this way the mail is carried more than a hundred miles in some parts of India, but the mails are banded over to fresh runners at the end of every five miles. At night in the jungles each man holds in his hand a fire brand to frighten some crouching tiger or leopard from springing upon a human prey.

Occasionally we saw fires ahead which, as we drew near, proved to be camp fires with perhaps a score of carts close at hand and by each cart two unyoked oxen quietly chewing their cud, while nearer the drying embers lay the half-clad teamsters in sweet forgetfulness of the hardships of the day's journey and of the scanty meal they had just cooked and eaten.

Frequently a party of swarthy villagers passed us in the darkness on their homeward way, but none hindered or molested us in the least. England has taught the natives to so fear a white man that there is really not the danger of being harmed or "held up" here that there is in our own enlightened country. There was no opportunity for a friendly chat in English or German with some happy family around a fire-side and then read from the book of Truth and kneel to the Father's throne, but the evening hours passed pleasantly away as we spoke of the famine and the mission work and the power of God to break down idolatry and cover India with His knowledge and glory as the waters cover the sea. And many times too, quick as lightning flash our thoughts reached half way round the world and we talked of the fond recollections of childhood, friends and home.

At a time like this such memories have a peculiar charm mingled with joy and hope. A gleam of light came from the eastward and soon the beams of the waning moon were bringing to light uncounted rice fields—fields that would have yielded an abundant crop instead of only some straw had there been a few more showers. There are no fences but each field averaging about a half acre in size has a small bank of earth around it to hold the water that the rice may have the much moisture it needs for its maturity.

The best way to sleep is to quit thinking as nearly as you can and relax every muscle, but that seemed out of the question. Powers were needed to keep well stayed. The cart kept a constant motion, even if the road was good, and sometimes the oxen made strenuous efforts to take their own way. About two o'clock in the night we came to the old bungalow, a government midway station. In many parts of the Orient people still take up their beds and walk, if they have any, as did the pained man when Jesus said, "Arise, and take up thy bed and walk," Mark 2:9. This we did and were soon sleeping soundly under roof.

In the afternoon we again set our faces southward for a destination which only God knew nine months ago when our missionaries sped away on their mission of light to the heathen. While travelling through the country one is not so impressed with the density of population for the people all live in villages and nearly every village is almost concealed in a cluster of pipal, mango, banyan, coconut-palm and other trees. The Old World lives apparently almost wholly in villages and towns. Really I can recall but a few places where the farm houses are scattered over the landscapes. Our nation sprang into existence in a more peaceful age, hence we are not so buddled together as the inhabitants of other countries still holding the relics of their barbarous ages.

Evening passed and half the night and we neared Dhamtari, a place rather lovely because of its many large beautiful trees. The pipal trees with their large trunks, far reaching branches and dense foliage present a majestic appearance especially in the moonlight. The banyan tree is perhaps the most popular one of India, though we have not seen any at this place. Roots spring from the limbs twenty or more feet from the ground and descend directly to the earth in which they firmly fasten and serve as props as well as sap feeders for the limbs from whence they come. These roots then thicken like the trunks of trees and give new vigor to grow farther to send down other roots and so on until large areas are covered. There are a few banyan trees in other parts of India, each of which it is said covers a few acres.

What are these forms lying upon the bare earth beneath the trees by the roadside? And here is a large bank of earth, what does this mean? O the government has opened up relief works at Dhamtari. They are making a large reservoir and the laborers that come from a distance just remain over night that they may be ready for work on the morrow.

Upon inquiry later we found that over two thousand of the destitute were at work there, each man and woman receiving two and a half cents, each child one and one half cents per day. The number of these laborers is daily increasing and the tales of distress and starvation are multiplying as another great famine begins to rage over a large part of the country.

At a quarter of one on the morning of Nov. 22nd, while the town of eight or ten thousand heathen quietly slept we reached the goal of our journey just beyond the northwest suburb of Dhamtari and took possession in the name of the Lord of houses and light. A new day found us asleep on the cart on the spot where we hope by and by a congregation of believers in the Lord Jesus may assemble regularly for worship. The town soon began to awake to the fact that it has representatives of a new and strange religion. On every side they appear full of eager curiosity when we go on the street and sometimes a train of children follow the white-skinned newcomers.

The natives especially in these byways and jungle regions call every white man a great Sahib and a great king and every white woman a great mem (Madam) Sahib. They consider us a wonderful combination of greatness and goodness worthy of their adoration and praise. I have seen some of the lowest castes fall at the feet of our missionaries to worship them, but they were met with the words, "We are only men. Worship God." There is possibly no other place

in all the world where people bow so low to a white face. They think the Doctor Sahib is much honored when they give him the privilege of exercising his good will in giving them medicine when they are sick.

The mission's few acres being without any buildings and even trees we hastily constructed a bamboo pen beneath a shade tree on public lands near by and moved into it. At night we look out at patches of blue in the heavens through the open spaces between the mango limbs above our bed. At night the jackals come from the jungle some miles away and howl near us. Our minds have been carried back to primitive days after Adam and Eve were driven from Eden when the house roof, the window and the door hinge were not yet invented and long before good chairs, easy beds and kitchen utensils were even thought of.

The way these people live reminds one very much of the early ages of the human race. For instance when they sit they simply sit on the floor or ground and eat from a pan without knife, fork or spoon. A month ago, when we were visiting a home for outcaste child widows at Kedgaon a native minister invited us to breakfast with him. I had no thought other than that we would be seated at a table with all the modern improvements. The natives were not a little when we were asked without any apologies to sit on the floor each on a small board with hardly room enough on it for the feet also. A pan of rice and gravy, which constituted the entire breakfast, was then brought and placed on the floor before each one and we were expected to make the food into moist wads and eat them with the fingers.

We ate what was set before us as best we could without asking any questions. The cooks looked amusingly at each other when one whose feet became very tired lifted the pan to his lap and placed his feet where the pan of food had been. The natives say they have the most natural way, and that we Americans are proud for having all our fine and costly things to eat and live with. A meal as these people take it certainly cannot amuse us so much when we remember how glad these people are to have even that.

To be a successful missionary one has to learn the language of the people to whom you would preach Christ. During my short stay I am learning but little of the language and can preach only occasionally when I have a small English audience or at other times when some one interprets the sermon. A strange inspiration takes possession of a minister of the Gospel when he speaks the first few times to congregations composed of those who have so lately turned from idols to Christ and others with marks of showy paint on their faces indicating that they are still adherents to idolatry. Some weeks ago the writer stood before a large congregation of the dark faces at Ahmednagar with a native minister also in the pulpit interpreting the English into the Marathi language. One very touching thing that comes to the mind when speaking in an orphanage to children whose parents died in heathen darkness is that you can not encourage the boys and girls with the hope of meeting their parents in the mansions above.

Our brethren have learned enough of the Hindi language to hold a short service each Lord's day, consisting of prayer, song, scripture reading and a little speaking. We hope they will soon master the language sufficiently well to make the story of Christ and Him crucified plain to many who know it not. Upon that depends largely their success as missionaries. Frequently those who go out to preach Christ to the heathen are obliged to return home after a few years because they are unable to learn the language well enough to teach the plan of salvation intelligently. The Apostle says it is better to speak five words that are understood than to speak ten thousand words in an unknown tongue. 1 Cor. 14:19.

In Raipur, on Sunday morning, Nov. 14th we partook of the bread and cup of the Communion in memory of our Lord's death and observed the ordinance of feetwashing. The distance from home, our immediate surroundings, the peculiar circumstances attending, and the fresh memories of the hallowed places of His suffering all combined to make it a very solemn occasion for our little band of four communicants as we talked of the touching scenes of Gethsemane and Calvary. To our knowledge it is the first communion service ever held in India by members of the Mennonite Church. Our prayers are that many will be led from this awful darkness to the Light of the world and that the membership in this part of His vineyard may be increased many fold in the years to come.

Nov. 29th. More comfortable quarters have been constructed and we are living better. Bro. Page and family are coming from Raipur and will arrive here to-morrow, nothing preventing.

For the Herald of Truth.

WHY AM I A CHRISTIAN?

I am a Christian, not because the world leads me to be, for the world would lead me far from what Christ would have me to be. The Apostle Paul says in Rom. 12:2, "Be not conformed to this world," this world is pertaining to things here, and these things are all perishable. Neither is it because it is my nature to be a Christian; it is natural for me to follow the world which we have already said would be just opposite of that for which I am striving. Then it is not because there is nothing to fight, for there is my carnal nature to contend with.

But why am I fighting against my nature all the while? What attractions do I find in Christianity that would cause me to do this?

First.—Because there is something in Christianity that lifts us up. Look at dark Africa or India and see how far the lack of Christianity man has fallen, even so low as to bow and worship the works of his own hands. But, you might say, not all that live in this so-called Christian land of ours are Christians. There is enough of the light of Christianity here to keep it from looking so dark; still, investigation would reveal many dark corners here. Look about and see the misery brought about by sin. Sin brings misery, but Christianity brings peace and happiness.

Secondly.—Because it is a duty I owe to my God. He made me. God created me for His glory. Man disobeyed God, and allowed Satan to lead him astray. Man fell from his estate, became subject to sin and death and therefore my nature is just contrary to what God would have it be. To redeem us from this condition Jesus came from His home in glory to teach us a better way to live, to bring us back into the state in which God had placed man "in the beginning." Jesus endured persecution and finally He gave His life on the cross. Why should we reject Him after He has even suffered much to bring us back again? How little we deserved it. "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53: 5, 6.

If God loved us so much as to send His Son into this world to die for us, should not we love Him so much as to accept it, when it is offered so freely? I appreciate this salvation. Then, to be a Christian I follow Jesus wherever He goes, that is, I live just like He did when He was here on this earth.

Thirdly.—I am a Christian because it brings peace. There is no true peace, no true happiness, in this world. The only place we can find true peace, and true happiness, is in Christ. He says, John 11:27, "My peace I leave with you, my peace I give unto you." We may go where we will and do what we will, but we can never find true peace unless we are willing to come and humbly give ourselves over to His will. It is a blessed peace which only a Christian knows. In our struggles with sin we can look to Him for strength and comfort, for He has promised to be with us and help us. We know that God's promises are sure, and all His words are true. Then how vain it is for us to resist His will. We should just resign all into the hands of God, and follow the way which Christ has laid down for us, for we know that it was love that prompted Him to come here to save us; He says Jeremiah 31:3, "Yea, I have loved thee with an everlasting love." God's love is everlasting; it never fails. Oh that we might all realize how blessed it is to live a Christian life.

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DON'T TAKE IT TO HEART.

BY B. R. MCMAHUR.

Don't take it to heart troubled friend, When the world seems to use you unfair, Just believe that the worst soon must end, That the longest road comes to an end. And that some day a full measured share Shall be given to you as your part. So, don't take it too much to heart.

Don't cry when endeavor proves vain, To work out some good, gracious deed, You may feel all the hurt and the pain, For the loss that was yours, but the gain Was yours too, and do not let it go. God will give unto you, by and by, So take heart of His love and don't cry.

Don't take it to heart if your best Is reeked of men of no worth, A failure to gain self-satisfaction, And God sees it, blessing and best, As a deed, kindly gift to the earth.

Why seek for the world's empty smile? God will make it all right after while.

Don't cry when you see your years speed As a cloud shadow under the sun, And you stand as a storm broken reed, Weary, waiting, helpless, in need, And the sands of your glass nearly run. God will give unto you, by and by—So patient dear heart and don't cry.

Take nothing to heart but the thought, That God knows us and just as we are, That He makes no shame we have brought, He knows all we have yearned for and sought. That He judges all kindly and fair, Don't fret then dear heart, neither cry, God's kingdom will come by and by.

"POWER OF CHRIST'S LOOK."

SERMON, BY FRANK HARTMAN.

And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord. Luke 22:61.

The tragic scene of the Sacred Hero's life was swiftly approaching. The nocturnal air was sighing through the olive trees, heaven was mourning, and the tramp of the riotous multitude was sounding through the gates of Gethsemane. The flame of torches illuminated the pathway of the vociferous throng, and swords dangling at the soldiers' side glistered in the flickering light. Yonder, in the shadow of a rough inhospitable cliff, prostrated with a prodigious burden, is the Son of God. The encroaching enemy led by a man who has beaten his character and soul into thirty pieces of silver, falls upon the exhausted Hero. With drawn sword He is taken captive while near by sleep His deserted followers.

The mob is quieted and with the divine Monarch in cords they begin their march to the city. Christ must walk in the first rank guarded by two swords. Down they go once more through the gates, under the shades of night wending their way along the stony pathway until at last they come to the palace.

Here sits enthroned and vested with authority the High Priest. The hour for the Divine Captive's trial has come. Ye cruel soldiers, pick up your ears and listen to the Sacred Christ's earnest plea: "He ye come out as against a thief with swords and staves? When I was daily with you in the temple ye stretched no hands against me; but this is your hour and the power of darkness."

It is cold and a fire is built in the midst of the hall. Gathered around the embers are soldiers, disciples and other people. Some time passes and a man comes walking through the hall and sits down among them. Over there sits a maid that takes special notice of his demeanor. "This man was also with Him," says the maid. His face flushed like the full moon the embarrased man replies: "Woman, I know Him not." Others take cognizance of his behavior and soon a man lays his hand upon his shoulder and says: "Thou art also of them." But the pointed reply is: "Man, I am not."

In the space of one hour there are other opinions stated and one man confidently affirms: "Of a truth this fellow was also with him for he is a Galilean," and once more the man denies it by saying: "I know not what thou sayest."

Here stands Jesus in cords. How despondent He must feel at the demeanor of His wayward disciple. What

ply His visage expresses. He turns and looks at the man who has made the threefold denial. Who is he? We saw him in the garden, we saw him follow the mob at a distance, we saw him at the fire. Look! Look! Jesus centers His eye upon him. The man remembers it all. It is Peter. "And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord."

There you have the first rendition of a mighty theme. The centered look of a great man, or the wonderful power of Christ's facial expression. In the first place I learn from my text that the power of Christ's look is penetrative. Vain is the attempt to conceal our secret faults in the presence of the Divine eye. Christ can see the letters that spell out our characters as vividly as if some dexterous painter had spanned the history of our lives across the skies.

Buried among the ruins of Memphis and the dilapidated pyramids of Egyptian architecture modern excavators discover relics of a remote civilization which they are unable to decipher; but however deep lie buried in the walls of man's heart, his thoughts and desires, Christ can bring them to the surface and spell them out. If there are men who attempt a concealment of their sins and deceptions by throwing over their wickedness the thick cloak of pretension, Christ's eye pierces the garment and penetrates the heart with a look that will put them to shame.

Pirates plunder in the night and robbers pillage when the banker has retired, but in the morning they walk forth in a world that has been transformed from a dungeon of darkness into a transparent sea of glass. Their works completely revealed, their eyes laid heavily to the floor, a sense of guilt creeps over their breast, while the penetrating look of Jesus smites their conscience like a lightning flash and a voice of condemnation thunders in their deepest soul: "Thou sinner!"

Perhaps there are in this congregation men or women who once were the intimate friends of Jesus, but in the hour of trial and rancor or persecution fled from His side. You had promised like Peter to go with Him to prison and to death. But soon the fire of zeal burned low within the heart and when the enemies made the cruel assault you followed afar off. However when the danger was relaxed you again sought refuge at your Saviour's side. And now with a compassionate heart Jesus looks upon you. Do you feel the guilt burning in the heart? Something smites you. A thousand memories pour through your soul at one swift glance. It is the piercing look of a loving Saviour to a wayward disciple. "And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord." If there is pleasure in participation of Christ's suffering; if it is a worthy appellation to be called the lower of the Lowly; if there is a sacred honor appended to those who suffer for the Gospel's sake; then O, Blessed Jesus! give us, Thy children, sufficient grace to stand by Thee in the hour of trial and persecution.

Again, I learn from my text that the centered look of Jesus is an incentive to arouse the wicked memories that lie dormant in the human mind. "He remembered." The Lord had predicted

how he would deny Him before the cock crew, and those thrilling notes soon ceased to linger on Peter's ear. However on the cold morning of the denial I see the guilty man stand by the fire to warm himself while his heart burns with the smoldering embers of guilt and shame, and his eye is filled with a scalding tear, while Jesus in cords turns and looks upon the dependent man. What terrible thoughts rushed through Peter's soul while the Lord looked upon him! There it is, O Blessed Jesus! I have denied Thee! Oh! that I could crush the memory of that awful crime!

Have you ever observed how faint sin ful men would obliterate the black stains from their souls? They are perpetually taunted and their peace is continually marred by terrible thoughts of sin and crime that ever and anon approach them. I have met men with fallen eyes; I have met men tottering forth in fluttering rags, the legitimate sons of vice and crime; I have met men with hollow cheeks, the result of evil dissipation, and the inner soul of that dilapidated human form was completely crushed and stained by the ooze of grime of hellish memories.

He it remembered, young men and women, that sin compensates. The lives you live now, and the thoughts you think now, will award you in your future existence. It is impossible to struggle away from the sequence of previous indulgences. They will come pouring down upon your own pale like waving flames from brimstone fires. What grandeur of thought then should occupy the mind! Vulgarly and ribaldry must not enter the threshold of the intellect's sacred shrine. Vicious contemplation must receive its death blow from the unsheathed sword of noble, pure, thought. The brevity of life demands that the mind should dig only for the purest gold in the vast region of thought. The gem of truth should glitter with the pearls and diamonds that have been taken from these sublime quarries.

But not only should we take special heed to the threads of thought that weave the fabric, which is to protect our future life, but our actions too must be governed by some superb motive. As much do men think of their past conduct as they do of their past thought. I think Peter felt as miserable concerning his behavior towards Christ as he did concerning his thought. The three denials rang so heavy in his ears when the Lord looked upon him, that he almost feared the face of his Saviour, and the burning tears of repentance scalded his heart. It was previous actions that got him down with Peter, and we are sure that our actions in some future day will lift us higher to God or will they smite our souls to earth? In this respect I love to huger on the subject of evil. I love to think of actions that will serve as rounds to carry us higher up the ladder of happiness and hope, actions that will develop our spiritual natures, actions that will perpetually evolve man from baser feelings to higher feelings, in short spiritual evolution, going forward and upward.

Be sure, young men and women, that your present actions will not in some future day rise up and scourge you for when once the victim of such relentless tyranny thou shalt not come out until thou hast paid the last farthing.

Miserable are the chains that will bind thee hand and foot. Peace will take thee, and a dungeon be thy palace where never hope can come to cheer thee. Oh! the dungeon of despair! The remorse that weighs heavily upon the soul, the bitter sting of a reproachful conscience! the pestilential flames of hell itself will sweep across thy dependent brow. Heaven cannot cheer thy burdened heart. Then O, sorrowing heart away, away, from the entrance of that dismal cave. Let thy thoughts and actions be such that will bear thee far away to the beautiful hills of hope and joy. Look far out on the tide of life and behold! yonder how the angels of mercy have met on the distant hills to drive the first stake of encampment.

With praise and thanksgiving enter the tabernacles of God. No arrow of sorrow shall pierce thee. No wicked memories shall haunt thee. Peace and joy shall be thy everlasting guests. An inhabitant of this delightful abode I leave you, and go on to consider the next phase of my subject.

I further learn from my text that Christ's centered look upon Peter is analogous to that great day when all the nations of the earth shall be gathered before Him and He shall look upon them with a penetrative gaze.

Can the mind's eye imagine a picture so vast and overwhelming? What solemn feelings vibrate the rigid strings of wonderment! We are approaching the tremendous scene. Gravestones crashed by the thrust in sickle of the resurrection harvest, and thousands and millions coming up on right and left. The vast throng surges like a rising tide, coming up the banks of the raging sea. Commingled in this innumerable host are those who have just bathed the sleep from their eyes in the dew of the resurrection morning. What eagerness! What gladness! They long to see the face of their blessed Redeemer. Now all eyes are turned to the judgment throne. The rumbling of chariot wheels comes nearer and nearer; yea they have been rattling over the milestones of these many centuries. The Judge mounts His throne. The curtains are lifted. Rising to His feet Christ looks over this immense sea of beings. What confusion of multitudes! Incomprehensible is the overwhelming aspect to the ungodly and wicked. Their mortal eyes are too weak to behold the mighty Judge in His royal splendor. They cannot see with perspicuity through the immense host of their sins. The look of Jesus smites them with perpetual condemnation, and in their anguish and torment they cry for the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne. O! it will be a day of pestilence, a day of torment, a day of retribution when in that hour of the world's judgment the wicked will be horror stricken!

But, Christian friends, there is a bright picture suspended behind the gloom of the judgment hour. Here are Christian fathers and mothers that are waiting with fatigued nerves and wearied limbs, to see the flashing rays of the great white throne announce the approach of the great day. To them it will be a day of ecstasy, a day of exaltation, a day of deliverance. To them Christ's look will be the soothing smile of an intimate

Friend. They will look steadfastly at the glorious countenance of their blessed Redeemer until the sparkling beams from Christ's eye will be entwined, like silvery cords, around the fibres of their Christian hearts. O, what cares the man redeemed and saved in that hour of joy supreme, for scenes transient and mundane! Give me at that moment a view of Him who looked on Peter. Give me a free conscience and a lightened heart. So warm shall be the look of Jesus on them that love Him that the beams which flash from the Savior's eye, will clinch to the beams which flash from the Christian's countenance.

"I looked to Him, He looked on me
And we were one forever."
Nappanee, Ind.

For the Herald of Truth.

AN ADDRESS.

BY LEVI BLAUCH.

This is Christmas day, and while I am sitting by myself, looking out on the pure white snow, my mind was drawn to that pure and white "Lamb of God" that was born into the world nineteen hundred years ago, and I also thought of the pure and holy life He lived while here, of the pure and holy deeds He did, the pure and holy words He taught, the pure and holy promises He left on record, and the pure and holy Spirit He sent for our eternal good.

Let us think of our pure Savior, then of ourselves, and what He requires of us, and then ask ourselves, What have I done for Jesus? If we have not done as much as we should have done, then let us by His grace do more. We are passing through this world but once, and as we leave this world eternally we will find us. Christ has set a pure example before us, plain and simple enough for us to follow, and in order to make our journey through this life successful we must follow in His footsteps. These holy "footprints on the sands of time" are found only by reading His word, and meditating upon it day and night.

The children of Israel were admonished to teach the law daily to their children, and so we ought to teach our children daily, that pure and holy law as interpreted and exemplified by our Savior, but not only to the children of our own families, for there are many other children who need to be taught the words of the Savior. Did you ever notice how children are interested when you speak to them about Jesus? It would be far better to talk to the children about their Jesus than to talk to them about "Santa Claus." We do not want our children to tell an untruth, therefore, let us speak nothing and teach nothing to the children but truth; of this we need never be ashamed.

The Bible teaches us to become pure and holy; Christ is such, the Bible is such, and nothing impure can enter heaven. Let us guard against impure language; let our conversation be such as becomes the gospel of Jesus Christ, for that alone will stand. Other foundation can no man lay than that which is laid, Jesus Christ the righteous.

Johnstown, Pa., Dec. 25, 1899.

"We heard a Christian almost, if not altogether, complaining because God gave him work to do without giving him physical strength enough to do it. The condition complained of was not strength enough for the duty that He requires. If we are burdened in excess of our strength, it is evidence that our burdens are in part at least self imposed."

For the Herald of Truth.

THE TWO WAYS.

BY LEVI YODER.

There are only two roads to eternity, and they lead in opposite directions. One leads to heaven, the other to hell. There is no midway.

Christ says, Matt. 7:13, 14, "Enter ye in at the strait gate; for wide is the gate and broad is the road that leads to destruction, and many go in thereat; because strait is the gate and narrow is the way that leads unto life, and few there be that find it."

Let us take the narrow road for our way. It is entered by a strait gate, but any one that wishes can enter if he takes the right way for it. Woe to those who do not enter in at this gate. Those who cannot enter by their own accord or in their own way, will turn and go to the opposite gate which is much wider and better to enter, as they think. The strait gate is compared to the little "needle gate" in the walls of Jerusalem through which it is next to impossible for a camel to pass. Hence it can pass it must leave all its burdens unloosed and it must get on its knees and crawl through with more or less effort, but "where there is a will there is a way."

He who would enter the fold of Christ must throw off all his carnalities, burdens and sins at the feet of Christ (who is the door), and repent of his sin and will find it. We cannot come to wrong doing. We cannot come to Christ or walk with Him with the world on our back and in our hearts. We must make a full surrender of all our wickedness and give our hearts and our thoughts to Christ, turn our backs to the world, and say to the world, the flesh, and the devil, "I am going to be a Christian." This is the only way in which Christ will receive us, for He is the door of the sheep fold and no one can come into the fold unless he comes through the door. He who tries to enter in any other way is accounted a thief and a robber, and such can have no part with Christ, for they are not sheep but beasts of prey who would only devour the sheep and scatter the flock.

The world does not like this strait gate, hence there are very few that really do enter it. There are thousands that hang around the walls and try to climb over, but they soon get tired and weary and again wander away in a different direction, until they come to a wide gate and enter in thereat, because, "wide is the gate and broad is the road that leadeth to destruction, and many go in thereat." This represents the great caravan gate in the wall of Jerusalem and the great highway along which the multitudes come to walk as well as enter. This is an easy way to travel because they need not take off their burdens to enter. This is an easy gate to find because the crowd goes

that way. There are all kinds of evil and seductive advertisements, sublimated illustrations, false religious, devious statements, bad vocations, corrupting philosophies and popular fallacies, all written in tempting letters on the arches. And Satan standing in the door as an angel of light promising to satisfy every want of body, soul and spirit. It seems as if Satan were a charmer, but all those that are charmed by his devices and enter in at his gate must suffer the fearful consequences.

Reader, where will you spend eternity? Shall it be bliss or torment? The crowd that cries for the crucifixion of Christ will also call for rocks and mountains to fall on them to hide them from the face of Him whom they smote and spit upon.

Read Romans 6:21-23.
Nappanee, Ind.

INFANT BAPTISM LOSING ITS HOLD.

"According to the New York Times the Congregational Church in Chicago is discussing the proposition of abandoning infant baptism as a church ceremony. The proposition, it states, comes from the Rev. Dr. Howard S. Bliss, formerly Dr. Lyman Abbott's assistant, and a son-in-law of G. W. Blatchford, of Chicago.

In the discussion in which Dr. Gunnaslaus and Dr. Fifield took part, Dr. Gunnaslaus said:

"Infant baptism is only a service of dedication anyhow; therefore its abandonment cannot mean a great revolution. The object of the Church is simply to body forth in some beautiful form the idea that a child, who has been earthily parents, is given back to God by these earthly parents, and that the child's life is to be the life of a child of the Infinite One."

Dr. Fifield said: "It is true there has been more or less discussion in the Church regarding service or dedication in place of formal baptism of children, yet as a denomination we have favored infant baptism. Baptism is not a saving ordinance, and in the case of children is now largely a service of dedication."

MISSIONS.

HOME MISSION NOTES.

DEAR HERALD READERS:—May God use us all as instruments of righteousness to bring others to Him.

The mission notes of this number will be more about feeding the multitude, with the good of the land, than about the spiritual condition of the mission.

The thought comes to us: "Who shall reward all these dear brethren and sisters for the kindness in furnishing provisions?" We as workers cannot. The dear little boys and girls who come here cannot. They have nothing to repay them for it. But oh! the rewarder can who stands with crown in hand and will give a crown that fadeeth not away. He has said, "Inasmuch as ye have done it unto the least of these

my brethren, ye have done it unto me."

You will pardon us if for want of space we do not mention each place separately from which we received kindly reminders of the Christmaside.

Sufficient to say we received boxes from Pennsylvania, Ohio, Indiana, Michigan, Illinois and Iowa.

We arranged to have the dinner on the 21st at 4 P. M. The day was bright and clear. The weather had become somewhat warmer, making it much more pleasant for the children. We of course only invited our Sunday school and sewing school pupils with a few other poor children who we knew were in destitute circumstances. The teachers and helpers came early in the afternoon. Everything being ready at 4 P. M., the door was opened, and such a mass of little children was a sight! Some girls had not capes, some boys only had thin coats and many were otherwise poorly clad. (You ask us if we need any clothing for our little charges.)

The infant class came in first and went to a low table already prepared with good things. The others came in and filled the tables. When all were seated we sang a few hymns, read the 23d Psalm, and a blessing was asked, and then they began to eat. Looking over at the little table we saw the little ones were almost done eating before some of the others began. Oh how they enjoyed it! No tongue can tell or pen can picture the feeling of some of the children who were there. The best meal they had for a year!

During their eating, there were about 200 waiting outside. They seemed quite contented, and when the first brigade was dismissed the second came in and filled the tables. They also appreciated it and all surely had a blessing. There were over 300 that were fed and we had sufficient left to feed about 100 or 150 more. Nothing was wasted.

This is a wide mission field for many. Young sisters and brethren, take up the pen and write words for eternity. The bread you thus cast upon the waters shall return to you after many days. This work is open to everybody who has a high standard of Christian character, and who is "apt to teach."

I hope many will avail themselves of this opportunity.

A. H. LEAMAN.

P. S. Address all letters to
A. H. Leaman,
168 West 19th St.,
Chicago, Ill.

HOME MISSION WORKERS.

HOW TO DO MISSION WORK.

Many of our dear brethren and sisters are anxious to do mission work and try to help in God's cause. They say, "Most of the people in our church district are Christians and we cannot do direct work." "We live in the country and cannot do much." "We are so situated that we cannot do mission work in the city."

We need help. The poor need sympathy; and we have found a channel for every one to work. We are always busy, and never get through. Many souls need comfort. I am sure there are many dear mothers and young people who have spare moments during the day that could be put into use. We open this way. Any one who would like to enter into a correspond-

ence with some of these poor people we will give an address and give some particulars, with it. Allow me to compare a city mother's life with that of a mother in the country.

A mother in the country has many things which comfort her. It is evening and she sits by the warm fire; her husband, kind and loving, sitting close by, with Bible in hand. Her boys are grown to manhood and are educating themselves for future life. She finds comfort in them because they have found Jesus and are within the church. She spends her evenings thus and has much comfort. A mother who lives "down on the alley" has a very different experience. She is perhaps sitting by the window looking out on the side where the glass is not quite frozen over yet with the cold evening wind. It grows darker and darker. She looks for her husband to come home, but he does not come. "The little one close by is watching for her drunken papa." "It is getting cold and the fire is all gone out," says the little girl.

Her boys also are loafing around the saloon. She does not expect them yet until their usual hour, twelve o'clock, and then she must get up to let them in. During mamma's and the little girl's watching night sets in. I will not tell you of the noise they heard in the alley late in the evening and what the result was to the drunken husband and father.

But in this channel of doing mission work of which we spoke we want to bridge the deep chasm between the two mothers.

I will give a few points which will help you in your correspondence.

1. Men should write only to men.

2. Mothers should write only to women.

3. Young men to young men only.

4. Young ladies to young ladies.

Particulars will be given to any one who is willing to do this work. This is a wide mission field for many. Young sisters and brethren, take up the pen and write words for eternity. The bread you thus cast upon the waters shall return to you after many days. This work is open to everybody who has a high standard of Christian character, and who is "apt to teach."

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LOVE.

There is nothing the poor and degraded need more than they do love. They need love more than they do money. If we gave them less gold and more affection, they would be better off in heart, mind and estate.

Love is the redeeming element; love is the pith of the Gospel, the axis on which all turns. And men grow up, and women grow up, as we begin to love them, as we begin to be interested in them. And we shall find in people just as much heart as we have the heart to find in them.

As soon as we begin in a Christlike way to love people, we shall discover that they love to be loved. They are in our power, if our power is heart power.—C. H. Parkhurst, D. D.

HERALD OF TRUTH.

January 15, 1900.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. *Der Herald der Wahrheit*, one dollar per year. *Boite papers* to our address, \$1.50 per year. HERALD OF TRUTH & WORDS OF CHRIST to our address, \$1.50 per year.

The Herald of Truth is the Organ of the following Mennonite conferences.

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10. Indiana (Spring).
11. Indiana and Michigan District (Fall).
12. Illinois.
13. Western District.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.
17. (Amish Mennonite).

BUSINESS NOTICES.

The Family Almanac for 1900 is still on sale. See price list in another column.

Several new books have been added to the Colportage Library.

Our new tracts are ready and have been added to the list.

Every reader should take advantage of our offer on a good commentary.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little book. Price only cents.

The Gist of the Lesson is a pocket edition of an exposition of the Sunday School Lessons. Fits the vest pocket. Price, in leather binding, 25 cents.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Lithia Water.—Those interested in the Austell, Georgia, Lithia water will notice in the advertisement in another column that the price has been reduced.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Peloubet's Notes.—Sunday school teachers and Bible students everywhere find this to be the most complete commentary on the Sunday School Lessons of its class. Bound durably in cloth, publisher's price, \$1.25; our price, post paid, \$1.00.

Practical Commentary on the Sunday School Lessons, by T. B. Arnold, is also gaining favor with many Sunday school teachers and workers. It is not nearly as comprehensive as Peloubet's Notes, but is a very valuable work. Price, in cloth binding, only 50 cents, post paid.

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The Golden Text Book contains the Titles, Lesson Readings, Reference Headings and Golden Texts of all the Sunday School Lessons for 1900, besides many Bible Facts, Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts.

Workers Wanted.—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and everybody is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

A new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is being printed, the former edition being nearly exhausted. This edition has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Our new catalogue is bringing us many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here. Look through it and see if there be not some books you would like to read during the long winter evenings. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

Letters on Baptism, by Edward B. Fairfield, D. D. 248 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

The Words of Cheer.—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

Reduction of Prices.—People that buy are always interested in a reduction of prices. The Stillings Compound, Throat and Lung Syrup, the Adhesive Plaster, Good Samaritan, White Liniment and the Compound Rheumatism Exterminator, advertised in another column of this paper will hereafter be sold on the Even Balance System. That is, everyone ordering from us direct, will receive a liberal reduction proportionate to the amount ordered. Write for special terms at once. These medicines have been well tested, and can be recommended. ELIZABETH GARDNER & CO. Elkhart, Ind.

A great remedy for kidney and chronic troubles is the noted Bowden

Lithia Water of Austell, Georgia. It flows out from large granite rocks in the very heart of the Mennonite colony in the Sweet Water valley, 18 miles from Atlanta, Georgia. This water has many curative properties, and has gained a world wide reputation, and is now for sale at the Mennonite Publishing Co., Elkhart, Indiana, and at Lancaster, Pa., by B. F. Herr, 37 N. Prince St. Price per single gallon, 40 cents; in 12 gallon car boys, \$4.20, free on board at the above places. Empty vessels must be returned, prepaid. Write for booklet of testimonials from the most noted physicians of the country.

"Gospel Call" is the Sunday School Song Book which is proving itself such a great favorite wherever used. The first edition is nearly exhausted while the second edition is on the way and will soon be ready. This means that the first edition was exhausted in less than six months. That is a good record. The price, viz., 20 cents per copy, postpaid, or \$2.00 per doz. by express not prepaid, or \$15.00 per hundred by freight or express not prepaid, is so low as to place it within the reach of all Sunday schools or individuals. Sunday schools anticipating making a change, will do well to examine Gospel Call.

Our Family Almanac for 1900 is now completed and ready for delivery. Our patrons who have used this almanac during the past years will need no word of explanation, or commendation. The calculations are made by Bish. L. J. Heatwole of Harrisonburg, Va., whose work for completeness and accuracy is not superseded by anyone. It shows the eclipses, constellations, astronomical characters, planets and aspects, chronological cycles, ember days, movable feasts, centennial almanac, seasons, remarkable days, moon's signs, rising and setting of sun and moon, moon's phases, weather forecasts, etc. It also contains a good selection of reading matter, with several fine and interesting illustrations, several original articles, etc., ministers' names and addresses, meeting calendar, etc., etc. The almanac deserves a place in every family, and we ask our friends to favor us with their orders, early. Price per copy, by mail, 6 cts. "dozen," 45 cts. "hundred," by mail, \$3.50 " " by express, post paid \$5.00

Address all orders, Mennonite Publishing Co., Elkhart, Ind.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We have just issued a new line, which we will send free to any one asking for them. If patrons will send money or sufficient stamps to pay postage, we shall certainly appreciate it, though the *tracts will cost you nothing*. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. The following is a list of our new line just published, although others will follow regularly:

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.

- No. 5. Against Secretism.
 - No. 6. The House of Darkness. (Against secret societies.)
 - No. 7. Dreaming Without Hope.
 - No. 8. "Name to Live" Rebuked.
 - No. 9. Repentance.
 - No. 10. Which Heaven Do You Prefer?
 - No. 11. Which Route?
 - No. 12. "U. S." or "S. S."
 - No. 13. The Sculptor's Perplexity.
 - No. 14. The Gold Necklace.
 - No. 15. A Worker's Dream.
 - No. 16. The Minimum Christian
 - No. 17. Fearful Results of Gambling.
 - No. 18. The Demon of Vanity.
 - No. 19. Is Ornamental Dress Harmless?
 - No. 20. Although Unworthy, Come to Jesus.
 - No. 21. Eternity! Eternity!
 - No. 22. The Infidel and the Tract.
 - No. 23. Profanity—Don't Swear.
 - No. 24. A Collection for a Sleeping Girl.
 - No. 25. Signs of Spiritual Decline.
 - No. 26. Too Late!
 - No. 27. Special Responsibility and Influence of the Christian.
 - No. 28. Eminent Witnesses.
 - No. 29. Who is my brother?
 - No. 30. Idle Words.
 - No. 31. The Warning.
- Address all orders to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

Bible Outlines.—We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examination, and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend it. For an illustration we will give the outline of Chapter III, "The Chosen Family."

1. TIME.
2. SCRIPTURE.
3. GOVERNMENT.
4. SUBDIVISIONS.
1. The age of Abraham.
2. The age of Isaac.
3. The age of Jacob.
4. The age of Joseph.
5. The oppression of Egypt.

5. EVENTS.
1. The Call of Abram.
2. The Removal to Egypt.
3. The Ten Plagues.
4. CHIEF CHARACTERS.
1. Abraham, the father of the faithful.
2. Isaac, the son of promise.
3. Jacob, the father of the twelve tribes.

4. Joseph, the saviour of Israel.

To this is added a Review with questions to guide the learner and impress the truths, doctrines and events presented on the mind so that they may be better retained. The explanations are to the point, every word counts, and it is entirely un denominational. The book will be sent postpaid to any address for 40 cents. Address Mennonite Publishing Co., Elkhart, Ind.

January 15,

1900

OUR LETTER BOX.

E. M. L.—The figures on the yellow label pasted on your HERALD tell you the date when your subscription will expire, hence dec. 99, means that your subscription expired in December 1899. A dollar sent us will change the figures to dec. 00 which means that your paper will have been paid for to the end of December 1900. Yes, send money by draft or money order.

M. T. G.—The idea of many is that the punctuation should be thus: "Lead us; not into temptation, but deliver us from the evil one."

S. R.—It will be impossible for us to comply with your request to "publish just as it is written." Some sentences are so ambiguous that reconstruction would be necessary, liberty to do which we do not feel justified in taking, owing to your request. We will await your instructions.

A. S. L.—D. L. Moody joined the Congregational church in Boston. Some years after he came to Chicago he founded what is now popularly known as the "Moody church," of which he was the lay pastor. This church was not connected with any conference or denomination.

J. G. Y.—Dhamrai, India, where our missionaries are now permanently located, is in the central part of India, almost directly east of Bombay and south-west of Calcutta. The city is in the Central Provinces and belongs to one of the native states which are governed by native rulers or princes who however are subject to the British government.

SUNDAY SCHOOL LESSONS.

LESSON III.—JANUARY 21.

THE PREACHING OF JOHN THE BAPTIST.—Luke 3:1-17.

[Read Malachi 3:1-7; 4:1-6. Memory Verses 3-6.]

GOLDEN TEXT.—Prepare ye the way of the Lord.—Luke 3:4.

INTRODUCTION.

TIME.—John began to preach in the summer of A. D. 28, preached about two years, was imprisoned by Herod March A. D. 28, and beheaded March A. D. 29.

PLACE.—John preached repentance, in the wild, thinly inhabited region lying west of the Jordan and the Dead Sea as far north as Enon, twenty-five miles south of the Sea of Galilee.

PERSONS.—Tiberius Caesar, Pontius Pilate, Herod, Philip, Lysanias, Annas, Caiaphas, John, Zacharias, Esaias, Abraham, publicans, soldiers.

RULERS.—Tiberius Caesar, emperor of Rome, fifteen year; Pontius Pilate, governor of Judea, first year; Herod Antipas, tetrarch of Galilee; Philip, tetrarch of Iturea; and Lysanias, tetrarch of Abilene.

JOHN THE BAPTIST.—The subject of our lesson was the son of Zacharias

HERALD OF TRUTH.

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and Elizabeth; he was the forerunner of our Lord and Saviour Jesus Christ; and was born A. M. 4000, about six months before Jesus Christ. His birth, name, and office were foretold to his father by the angel Gabriel while he was performing his functions as a priest in the temple at Jerusalem. He was circumcised the eighth day according to the covenant that God made with Abraham, and was called John according to the word of the Lord by the angel. He dwelt in the wilderness or hill country of Judea till the day of his manifestation to Israel. His food consisted of locusts and wild honey, and his raiment was made of camel's hair with a leathern girdle about his loins. At the age of thirty God called him to his public ministry, and coming into the country about Jordan, he began preaching to all repentance and baptism as the means of preparation for the receiving of the One whose shoes' latchet he was not worthy to unlace. Many of those who came to John's baptism afterward became humble followers of the Lord Jesus. John's ministry was of short duration, but during the two short years in which he labored he publicly and boldly denounced sin in every form and in every place, even in the king's palace. He reproves King Herod for marrying his brother Philip's wife, who being offended caused him to be cast into prison, and eventually to fulfill a rash vow, he orders him to beheaded.

JAN. HOME READINGS.

15. M.—The Preaching of John the Baptist. Luke 3:1-17

16. T.—The Annunciation. Luke 1:1-39

17. W.—The birth of John the Baptist. Luke 1:57-66

18. Th.—The Voice in the wilderness. Isa. 40:1-11

19. F.—John the Messenger. Mal. 3:1-7

20. S.—The great Prophet. Luke 7:18-30

21. S.—The wilderness Preacher. Matt. 3:1-12

LESSON IV.—JANUARY 28.

THE BAPTISM AND TEMPTATION OF JESUS.—Matt. 3:13-14:11.

[Read Luke 4:1-13. Memory Verses 3:16, 17.]

GOLDEN TEXT.—This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

INTRODUCTION.

TIME.—Probably about January, A. D. 27.

PLACE.—Probably in the northern part of the wilderness of Judea, just above Jericho, west of the Jordan.

PERSONS.—Jesus, John.

MATTHEW.—The writer of the gospel from which our today's lesson is selected, was one of the twelve apostles. He was the son of Zebedee and Salome. His birthplace was Bethsaida of Galilee. John wrote his gospel to the early Christians; those of any nationality who had accepted Jesus of Nazareth as their Lord and Savior. He proves beyond any doubt that Jesus of Nazareth was, and is, the Savior of the world. To the Jews were delivered the oracles of God, and the

prophecies also, which foretold the coming of the Messiah, who was to be their King. Matthew wrote to prove to the Jews that Jesus of Nazareth was the Messiah of prophecy, and that He had come to establish "His kingdom."

CHRIST'S PREPARATION FOR HIS MINISTRY.—We have studied the birth of Jesus, and His interview with the doctors at the age of twelve years, also His silent years in Nazareth. Our today's lesson brings again to our view the Lord Jesus as He emerges from His life of obscurity. The fullness of time had come that He should enter upon His public ministry. In order that He might be fully prepared for His divine mission, and meet with the approval of God and man, He first comes from Nazareth to Jordan, where John was baptizing, in order to be baptized of him in Jordan, after which He received the anointing, the Holy Spirit descending in the form of a dove and lighting upon Him. Then came the approval of God in a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," after which He was led into the wilderness to be tempted of the devil, that He might be able to succor those that are tempted. From this time forth were the words of John fulfilled when he said, "He must increase, but I must decrease."

JAN. HOME READINGS.

22. M.—The Baptism and Temptation of Jesus. Matt. 3:13-14:11

23. T.—John's record of Jesus. John 1:29-34

24. W.—The temptation of Jesus. Luke 4:1-13

25. Th.—The preparation briefly stated. Mark 1:7-13

26. F.—I have put my Spirit upon Him. Isa. 42:1-9

27. S.—Blessed are those who endure temptation. Jas. 1:12-20

28. S.—Jesus our Helper. Heb. 2:9-18

JAN. HOME READINGS.

29. M.—The first disciples of Jesus. John 1:35-46

30. T.—I will make you fishers of men. Matt. 4:18-25

31. W.—The draught of fishes. Luke 5:1-11

FEB.

1. Th.—Peter's good confession. Matt. 16:13-20

2. F.—The twelve and their mission. Matt. 10:1-15

3. S.—Christ's testimony to John. Luke 7:18-28

4. S.—Christ's mission foretold. Isa. 53

INTRODUCTION.

TIME.—Some time in February, A. D. 27, soon after the temptation in the wilderness.

PLACE.—Bethsara, probably at the foot of the Jordan, nearly opposite Jericho, where one of the great roads crossed the river.

PERSONS.—Jesus, John the Baptist, Andrew, Simon Peter, Philip, and Nathanael.

JOHN.—The author of the gospel from which our today's lesson is selected, was one of the twelve apostles. He was the son of Zebedee and Salome. His birthplace was Bethsaida of Galilee. John wrote his gospel to the early Christians; those of any nationality who had accepted Jesus of Nazareth as their Lord and Savior. He proves beyond any doubt that Jesus of Nazareth was, and is, the Savior of the world. To the Jews were delivered the oracles of God, and the

and truth," that He was "the light of the world," "the water of life," "the bread of life," "the good shepherd," "the true vine," and "the way, the truth, and the life."

THE BEGINNING OF JESUS' MINISTRY.—We now come to the actual beginning of the ministry of Christ. He returns in power from His temptations in the wilderness. He had received the anointing from above, and was thoroughly tested and tried by the tempter. Everything was now ready to begin work. He must necessarily first influence some persons to believe on Him, that they may become His followers, and He in turn impart unto them the doctrine of the gospel kingdom. To whom should He go but to John to look for these true disciples of John had truly repented of his sins, and were in readiness to receive the Messiah, whom John had said would come, and whose shoes he would not be worthy to unlace. When John sees Jesus as He returns from the wilderness, he points Him out as the Messiah, saying, "Behold the Lamb of God, which taketh away the sin of the world." Again the next day he gives similar testimony as he sees Him walk, whereupon two of John's disciples immediately follow Christ, after which Andrew, one of the two, leads his brother Simon to follow Jesus also. Thus began the stream of life, with the great fountain head, Jesus, which was to receive tributary after tributary as it followed its course through days, years and ages to come, until it becomes a river so deep and full and wide that it cannot be forded or fathomed. Thus is the river of salvation to-day, and its refreshing waters are still widening and deepening.

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and truth," that He was "the light of the world," "the water of life," "the bread of life," "the good shepherd," "the true vine," and "the way, the truth, and the life."

THE BEGINNING OF JESUS' MINISTRY.—We now come to the actual beginning of the ministry of Christ. He returns in power from His temptations in the wilderness. He had received the anointing from above, and was thoroughly tested and tried by the tempter. Everything was now ready to begin work. He must necessarily first influence some persons to believe on Him, that they may become His followers, and He in turn impart unto them the doctrine of the gospel kingdom. To whom should He go but to John to look for these true disciples of John had truly repented of his sins, and were in readiness to receive the Messiah, whom John had said would come, and whose shoes he would not be worthy to unlace. When John sees Jesus as He returns from the wilderness, he points Him out as the Messiah, saying, "Behold the Lamb of God, which taketh away the sin of the world." Again the next day he gives similar testimony as he sees Him walk, whereupon two of John's disciples immediately follow Christ, after which Andrew, one of the two, leads his brother Simon to follow Jesus also. Thus began the stream of life, with the great fountain head, Jesus, which was to receive tributary after tributary as it followed its course through days, years and ages to come, until it becomes a river so deep and full and wide that it cannot be forded or fathomed. Thus is the river of salvation to-day, and its refreshing waters are still widening and deepening.

JAN. HOME READINGS.

29. M.—The first disciples of Jesus. John 1:35-46

30. T.—I will make you fishers of men. Matt. 4:18-25

31. W.—The draught of fishes. Luke 5:1-11

FEB.

1. Th.—Peter's good confession. Matt. 16:13-20

2. F.—The twelve and their mission. Matt. 10:1-15

3. S.—Christ's testimony to John. Luke 7:18-28

4. S.—Christ's mission foretold. Isa. 53

INTRODUCTION.

TIME.—Some time in February, A. D. 27, soon after the temptation in the wilderness.

PLACE.—Bethsara, probably at the foot of the Jordan, nearly opposite Jericho, where one of the great roads crossed the river.

PERSONS.—Jesus, John the Baptist, Andrew, Simon Peter, Philip, and Nathanael.

JOHN.—The author of the gospel from which our today's lesson is selected, was one of the twelve apostles. He was the son of Zebedee and Salome. His birthplace was Bethsaida of Galilee. John wrote his gospel to the early Christians; those of any nationality who had accepted Jesus of Nazareth as their Lord and Savior. He proves beyond any doubt that Jesus of Nazareth was, and is, the Savior of the world. To the Jews were delivered the oracles of God, and the

and truth," that He was "the light of the world," "the water of life," "the bread of life," "the good shepherd," "the true vine," and "the way, the truth, and the life."

In the year 1898, the number of deaths recorded was 497; aggregate age, 22,515 years, 1 month and 1 day, making an average of 45 years, 5 months, and 18 days. Of the 497 persons, 161 reached beyond the three score and ten years, while 57 died as infants.

In 1897 there were recorded 521 deaths, with an aggregate age of 25,732 years, making an average of 49 years, 1 month and 13 days; 161 reached beyond the three score and ten years, and 43 died in infancy.

We may see from this that we have no abiding city here, but we seek one which is eternal in the heavens.

G. W. NORTH.

ROCKTON, PA., DEC. 25th, 1899. Editor HERALD OF TRUTH:—I come to you with Christmas greetings and prayer and good wishes for our HERALD and its many readers. Our brethren and sisters and friends have sent in their collection for stricken India. Although it is not as large as we would like it to have been, yet the mile was not rejected and we intend to make quarterly collections for this cause until the famine is over. At the time of a previous famine, a professor in the Edinburgh State Normal said if they understood the culture and preparing of mushrooms during India's famine not a life would need to have been lost for need of nourishing food. Those who understand the nature and growth (which I do not) might publish the necessary information and its merits might be tested and thus help to lessen if possible the terrors and sufferings of this stricken people. Then I should like those who read Bro. Wenger's appeal to our people to especially consider that portion in regard to our Mission building at Dharmat. Why not send in the contributions, giving Bro. Ressler authority to buy material for the building and then by giving work to the destitute provide for them and teach them a bible truth at the same time and also to place our missionaries in a position to do more efficient work and teach the people the different industries to enable them to better provide for themselves and thus lift them to a higher civilization as well as to teach the spiritual truths, for the two necessarily go hand in hand. May God direct those whom He has blessed with abundance of this world's goods to take it in hand at once. Send in your gifts as directed by His Spirit and your earnestness and zeal in His cause, remembering you can take nothing with you when your hour of departure is at hand, neither can you return for it; but this you can do, pity the cause and lay up at least a portion of your possessions as treasures above, where it will become bread cast upon the waters, for it shall return to you. "Hungry and ye fed me; naked and ye clothed me" shall be your reward in your approbation at the judgment bar of God. May the Lord bless and prosper many joys and blessings both temporal and spiritual is my wish and prayer.

ANNA PARRISH.

SHORT, VA., DEC. 25, 1899.—As we have a few items to send in from our little congregation of this place, and as we are always glad to read church news from other congregations, I thought perhaps some one will be glad to hear from Spring Dale. We have been visited this fall by the brethren, N. O.

Blosser, D. F. Driver and Moses Brenne-man. They all preached earnestly and encouraged us all to be faithful, and stand together in the bonds of love; for without charity it will be impossible to obtain that everlasting crown, that is prepared for all who labor faithfully until the end. One brother was received into the church from another denomination. Pray for him that he may be found a faithful steward. We have had a great deal of sickness in our community, but knowing that God permits these afflictions to come for our good, we will continue to trust Him for all things and praise Him for all the good with which He has blessed us. We had services at the church to-day, a good many not being able to attend. We ask the prayers of all who read these lines.

BALDWIN, MD., JAN. 2, 1900.—We were recently favored by a ministerial visit from Bro. L. J. Heatwole of Harrisonburg, Va. He preached a number of sermons during his brief stay; two of them were devoted to doctrinal topics, one to astronomy from a bible standpoint. The rest of his sermons were devoted to various subjects encouraging the weary pilgrim on his way to heaven and calling the sinner to repentance. While the attendance was not so large as might have been, it has encouraged and strengthened the brotherhood to renewed vigor.

Come, such as are willing to preach the Gospel to the poor. We are small in number here, but the few need the Gospel as well as the many.

JOS. HERTZLER.

"At no time of your life can you be so sure of the help of the suffering but the victorious Son of God as when you are tempted. And each one ought to know his peculiar temptation and to fight his fight, and with the help of God gain the victory."

SUNDAY SCHOOL ITEMS.

MUDDY CREEK, PA., DEC. 28, 1899.—On Christmas afternoon we met for reorganization in the Bowmanville Mennonite meeting house and elected the following brethren as Sunday school officers: Supt., L. G. Good; Asst. Supt., N. M. Weber; Sec'y, J. G. Musser; Treas., N. G. Good; Choristers, D. Z. Burkhardt and W. G. Good. We will continue our school every two weeks during the winter. Total enrollment of the third quarter, 127; average attendance, 107. Brethren and sisters, we ask an interest in your prayers that we may teach God's word in such a way, that it may be to the saving of many souls, and that every thing we do may be to the honor and glory of God. May God bless His work everywhere.

J. M. WEBER.

SHORE, IND., DEC. 31, 1899.—The Shore Sunday school has been reorganized for 6 months with T. U. Nelson, Supt.; C. C. Troyer, Asst. Supt.; J. E. Miller, Chorister; Levi C. Mishler, Sec'y; Jacob P. Miller who had been Supt. for the last two years intends to move to White Cloud, Mich. By Bro. Miller's removal the Shore Sunday school will lose an able worker, but our loss will be

gain for the people and Sunday school at White Cloud, and while we are sorry to see him leave us, we congratulate the people at White Cloud. Pray for us that our Sunday school may continue to prosper.

COR.

REPORT

of ministers' meeting held at the Zion M. H., near Bluffton, O., from Dec. 24 to Dec. 29, 1899.

A previous invitation was responded to by twenty-four ministers and bishops with four deacons and a number of brethren and sisters from different states and Canada.

After devotional exercises, short talks, confessions, humiliation before God, and earnest prayer for a deeper work of grace in the hearts of all present and for His blessing upon the present meeting and upon the church in general, the following subjects were taken up and considered:

1. What is the object of holding a ministers' meeting?

NOTES.

Jude 1-4. To become better established in the faith, to be better qualified to give a reason for the hope that is within us, to attain to a higher standard of Christian life, and to be able to teach it.

2. Non-resistance.

NOTES.

Rom. 12:17. Recompense to no man evil for evil, and Rom. 12:21. Be not overcome of evil, but overcome evil with good.

This subject, if rightly taught, is easily understood. But this is not the general religious teaching of the day. Prophecy in the Bible already pointed out non-resistance. Weapons of carnal resistance shall be converted into instruments of usefulness. Isa. 2:4.

3. Non-conformity.

(a) In dress.

(b) In business.

(c) In marriage.

NOTES ON PERSONAL ATTIRE.

A consistent life is one that is cut after the pattern of Christ. 1 Pet. 3:3, 4.

Simple attire does not make a Christian, but a Christian makes simple attire.

NOTE ON BUSINESS.

We should not be governed by custom, but by the Golden Rule. 1 Cor. 10:24.

The world does business on business principles. But the Christian does business on Christian principles.

NOTE ON MARRIAGE.

2 Cor. 6:14. Be not unequally yoked together with unbelievers. If we fall in love with anything in the world it becomes our ruin. If our relation with God were not sacred than with anything else, nothing would need to be said. But our relation with God is sacred in proportion to time of endurance.

4. Close communion, Why?

NOTES.

1 Cor. 5:6-8 and 1 Cor. 11:23, 29. A double examination is required from these texts. The one an examination and renovation of the church and the other of the individual self.

What is gained by close communion? Order, unity, strength and purity.

5. The need of spiritual power, how obtained, and hindrances to its reception.

NOTES.

The need of spiritual power presents itself when we are anxious for the salvation of poor, lost souls, and the up-building of the church.

It is a free gift, and is obtained by making an absolute surrender to God's word. The hindrances to its reception are the various forms of self.

6. What can be done for our weak congregations?

NOTES.

Traveling ministers to visit weak congregations and have words supplied where needed. Craving earnestly the Holy Spirit to set apart the right person for the right place, and then letting our prayers and bounty go with them.

7. The field that is white to harvest—who will go, and what preparation is necessary?

NOTES.

Christ points to the fields to get men to see and think. John 4:35. We need only look about us and an every side we see the great harvest of souls ripe to reap. Calls are coming both from the home and foreign field for laborers to reap this great harvest. Who?

Those who are called by the Lord, having the qualifications as set forth in God's word?

Preparation? 1st. Prayer. 2nd. Setting apart by the Holy Ghost. 3rd. Laying on of hands, and sending them forth in the name of the Lord.

8. How will the future of the church be effected by the way we preach the word? How can the preaching of the word be made more effectual?

NOTES.

Experience teaches us the truth of Paul's saying, "Ye are our epistles written in our hearts, known and read of all men." 2 Cor. 3:2. Generally, as the preacher, so the church. If we preach only a part of the word, the church will soon drift from the rest. We should not preach to suit the people, but God. By leaving self, getting nearer to God, preaching His whole counsel, and the word preached being mixed with faith by the heart that hear it, becomes more effectual.

9. What are some of the dangers, blessings, advantages and disadvantages connected with the education of our young people?

NOTES.

Since we are creatures susceptible of influence from our environments and society about us, and more especially when young, we see a great danger of our young people being influenced, colored and blended with "higher criticism," infidelity and worldliness when seeking an education under such influences. A developed mind prompted by the Holy Spirit is a great blessing to the cause of Christ and to the unsaved in the world. Hence let us educate our young people under the influence of the Gospel in its purity.

10. What is the proper relation between the letter and the Spirit and between law and grace?

NOTES.

The letter serves as a guide post, but the Spirit leads us by the way. The letter is the mechanical part; the Spirit is life.

The law shows us our wrongs; grace removes them.

11. How can we avoid extreme views on sanctification, holiness, Christian perfection, divine healing and similar subjects?

NOTES.

If we keep close to the word of God on all these subjects we are not liable to go to the extremes; there is as much danger in one extreme as in the other. Keep to the word in prayer, and live it out. The standard held up in God's word is no higher than we are able to live by the grace of God.

12. Charity. To what extent should we urge our people to be more liberal in giving to missions, charitable and benevolent institutions?

NOTES.

Charity does not labor to receive but to give, and gives continually. This is the nature of God and His children.

The children of Israel were to give one tenth to the priest and Levites and one tenth for feasts, and besides build their temples, in all perhaps 30 per cent of all they produced. Shall the law have more effect on the hearts of Israel than the love of God has on us in this day of grace? But the Lord loveth a cheerful giver.

13. What can be done to strengthen the bonds of Christian fellowship and sympathy between the young, enthusiastic members of a congregation and the older and more conservative ones?

NOTES.

Young and old must go together if we would have success; the young to give life and energy, the aged to guide and direct. The old should not forget their youth, and the young should not forget that the older have served before them. Each should take an interest in the life of the other, and mingle their association in the church, Sunday school, Young People's Meeting, and let the young invite the older into their service.

A number of questions followed each topic, which were answered and discussed to much profit.

C. Z. YODER } Secretaries.
N. O. BLOSSER }

CONSTITUTION AND BY-LAWS

of the Home and Foreign Relief Commission as revised and adopted at the Annual Meeting, Elkhart, Ind., Nov. 24th, 1899.

CONSTITUTION.

Article I. This association shall be known as the Home and Foreign Relief Commission of the Mennonite people of America.

Art. II. The object of this association shall be to raise and maintain funds to render relief wherever needed.

Art. III. All the money paid into the Home and Foreign Relief Commission, given for specified purposes, shall be applied for no other purpose. Disposition of unspecified money shall be left to the executive committee.

Art. IV. The members of this association may consist of delegates or

representatives of congregations of the several branches of the Mennonite denomination which have contributed to the funds of this association.

Art. V. The management of this association shall be vested in a board of eleven directors, who shall be elected at each annual meeting by the members of the Mennonite Church present at the annual meeting.

BY-LAWS.

Section 1. The officers of this association shall be: President, Vice-President, Secretary, and Treasurer.

Sect. 2. Term of office shall be one year, or until the successors are duly elected and installed.

Sect. 3. The members of the executive committee shall consist of the President, Secretary, Treasurer and two other members of the Board of Directors. Any three of these may constitute a quorum.

Sect. 4. The office of the Home and Foreign Relief Commission shall be at the office of the Mennonite Publishing Co., at Elkhart, Ind.

Sect. 5. The annual meeting of the Home and Foreign Relief Commission shall be held at such a time and place as the executive committee may choose.

Sect. 6. Every contributor to the fund of the Home and Foreign Relief Commission is entitled to representation at the annual meeting.

Sect. 7. The "Herald of Truth," "Young People's Paper," "Herald of the Wahrheit," and "Mennonitische Rundschau" shall be the official organs of the Home and Foreign Relief Commission.

Sect. 8. All items of expense shall be considered and disposed of by the executive committee.

Sect. 9. At the meeting of the Board of Directors five shall constitute a quorum.

MINUTES.

of the Annual Meeting of the Home and Foreign Relief Commission, held at Elkhart, Ind., Nov. 24, 1899.

The annual meeting of the Home and Foreign Relief Commission was called by the president, Bro. J. S. Lehman and held at Elkhart, Ind., Nov. 24, 1899. The minutes of the previous meeting were read and approved. The financial report was also heard and accepted.

As apparently several directors had withdrawn their interest from the H. & F. R. C., the treasurer also being absent for an indefinite time, and the time for the annual meeting having passed and important business requiring prompt attention, pending, it became necessary to call this meeting at once in order to meet the necessities of the case.

The first thing in order was to revise the Constitution and By-laws and make such changes as circumstances required.

Articles 1, 2, and 3, remained unchanged. Article 4 was changed to read: The members of the H. & F. R. C. may consist of delegates or

Article 5 was changed to read as follows: The management of this association shall be vested in a Board of eleven Directors, who shall be elected at each annual meeting by the members of the Mennonite Church present at the annual meeting. The By-laws were

also revised and the following changes were made:

Section 3 shall read: The members of the executive committee shall consist of the President, Secretary, Treasurer, and two other members of the Board of Directors. Any three of these may constitute a quorum.

Section 4 shall read: The office of the H. & F. R. C. shall be at the office of the Mennonite Pub. Co., at Elkhart, Ind.

Section 5 reads: The annual meeting of the H. & F. R. C. shall be held at such a time and place as the executive committee may choose.

Section 6 was expanded and the following was added in its stead: Every contributor to the fund of the H. & F. R. C. is entitled to representation at the annual meeting.

Section 7 was also expanded and was replaced by the following: "The Herald of Truth," "Young People's Paper," "Herald of the Wahrheit," and "Mennonitische Rundschau" shall be the official organs of the H. & F. R. C.

Section 9 was added and reads: At the meeting of the Board of Directors five shall constitute a quorum.

Upon motion the Constitution and By-laws were adopted as revised.

The election of the Board of Directors was next in order and proceeded by ballot, resulting in the election of the following brethren: J. S. Lehman, J. P. Funk, C. C. Shoemaker, A. C. Kolb, G. G. Wiens, H. A. Goetz, Isaac Peters, A. A. Wahl, A. J. Kneiss, Bernhard Bahler, and C. M. Brackbill.

The election of officers resulted as follows: J. S. Lehman, President; G. G. Wiens, Vice-president; A. C. Kolb, Secretary; and C. C. Shoemaker, Treasurer.

On motion it was ordered to have 2,000 English and 2,000 German copies of the Constitution and By-laws printed for distribution, and that the proceedings of this meeting be published in the official organs.

The question whether it would be necessary to have a special representative was next considered and inasmuch as we have at present two missionaries, the brethren Page and Ressler, in the field, who are now familiar with the needs in India, it was decided that they should act as our representatives there, while our official organs give us sufficient representation at home and in this way we may reduce expenses considerably.

There being no other business, the meeting adjourned.

A. C. KOLB, Sec'y.

The above report was intended for publication in an earlier issue of the HERALD, but after having been handed in, it was inadvertently mislaid and lost, making it necessary for the secretary to re-write it from his notes.

MEMORANDUM—SECRETISM.

BY ED. R.

The following article appeared in the Reading Eagle, of November 2, 1899. It is a good example of the spirit and manner in which defenders of secretism seek to evade meeting any charges made against their institutions of organized selfishness.

"To the Eagle: I noticed with some sense of indignation, in the Eagle of October 16 and 23, resolutions condemning and denouncing the membership and existence of secret societies, by a set of would be Christians, styling themselves 'Mennonites.'"

"While it is not a pleasant task to meet these insults, nevertheless as an official in the ranks of one of these fraternities, I consider it a sacred duty to defend that which I believe to be honorable and just."

"In the first place I desire to say that these secret societies which these Christian pretenders so roundly condemn, existed long before their alleged founder, Menno Simons, ever breathed the air of God, and that they will exist and continue to flourish and grow as the green bay tree long after the last Mennonite has moldered in the dust. These Christian pretenders seem to see danger in the greatest of God's commandments, 'Love thy neighbor as thyself.' They seem to love more the condemnation of the brotherhood of man. They seem to care little for a love towards their God, the protection of their homes and families, or the land in which they so richly enjoy the blessings of liberty, both civil and religious which was won for them and their kin by the life blood of those whom they now denounce."

"But when we come to look up the statistics of this denomination we need not be alarmed. Their total membership in entire North America, is but about 7,000. These people seem to not believe in the glory of charity, benevolence or enlightenment. And yet—

"How sweet is charity,
And him that taketh away."

"Were it not for these societies the Mennonites denounce, many a poor family would be signally in distress. Many a poor honest soul would be buried in poverty and obscurity, with these same church people looking unmercifully on with fisted hands."

"These secret societies have undertaken and carried forth to perfection that which the church has sadly neglected, and they will continue on their mission of mercy, 'with malice toward none and charity for all,' for ages to come."

"In man whom men condemn at will,
I find so much of goodness still,
In man whom men pronounce divine,
I find so much of sin,
I hesitate to draw the line
Between the two, where God has not."

A. F. MEAD, D. F., Berks County District No. 4, R. O. S. of A., Manawatu, N. V.

Falseness mixed with fact is the devil's handiest tool for misleading his dupes, and abuse is the last resort of the guilty.

Mr. Mead in his article has stated some truth. It is a fact that Mennonites do oppose secret societies, and forbid their members to be members in such societies. We have no reason to doubt that he is an officer in some order, and that he suffered some mental perturbation as he refers to, nor shall we dispute that he felt it a "sacred duty" to write what he did.

The opprobrious expressions "set of would be Christians," "Christian pretenders," "these same church people looking unmercifully on with fisted hands," "we pass by, assuming that they indicate the kind of 'charity' his fraternity inculcates."

And now as to some of the assertions. There is the sweeping statement with regard to the antiquity of "these secret societies." Mennonites are opposed to all secret societies existing to-day. According to the writer's statement, therefore, all of these societies antedate the birth of Menno Simon.

Now, it is commonly known and pondered that many secret orders of today are not yet 50 years old. But Menno Simon was born over 400 years ago, in 1492. However we will allow that the writer meant that some—not all—secret societies date back to great antiquity. But even then his claim has no foundation in fact. For even Free-Masonry, which is the oldest of existing secret orders, is of comparatively recent origin. The date of beginning is June 24, 1717, at which time the first grand lodge was organized in London, England. For substantiation of this statement we refer any inquiring reader to the article on Free-Masonry, in the Encyclopedia Britannica, which is known as a standard authority throughout the world. Previous to this time there had been guilds or masons of persons who were stonemasons by trade. Free-Masonry is an offspring of those trade unions, so far as certain forms are concerned, but differs absolutely from them in character and aim; but it is a trade union of our days derived absolutely from each other. The boast of antiquity of modern secret societies is therefore a historically untenable assertion.

The pompous prophecy as to which will continue to flourish longest—the Mennonites or secret societies, we pass by as empty rhetoric. When the Mennonites are accused of being non-fraternal and anti-social, and opposed to the teaching of Jesus, "Love thy neighbor as thyself," we are of course to understand that secret fraternities are the veritable realization of that teaching. Why, do they not indeed love all other persons just as much as themselves? Do they not receive all into membership quickly and readily, especially the sick, the deformed, the blind, the poor, the illiterate and the helpless? And do they not apply their beneficiary funds in every place where there is need? Are they not quick to bring succor to widows of men who were not members of their order? And if one of their members fails to pay dues for a long time and then being poor, gets sick, do they not open wide their purses and give to such persons especially much aid and succor? Is it not for that very object that they are secret, that all may have the better access to the great benefits which they have to offer to everybody? Oh, indeed! are not modern secret societies the embodiment of the principle of usefulness?

The accusation that Mennonites lack in love of God, of home and family is gratuitous. It is a rare occurrence that a Mennonite becomes guilty of criminal offense—that, because he loves God and righteousness. The domestic habits of Mennonites are proverbial.

And finally so careful are these people in providing for their families that it is almost unheard of that any one of them ever becomes dependent upon general public charity. Further, Mennonites are accused of being unpatriotic and not friends of

civil or religious liberty, while secret societies are held up to us as the champions of these. Yes, we are told that through the shedding of the "life blood" of these wonderfully patriotic secret societies civil and religious liberty have been won for the Mennonites "and their kind." History has utterly failed to record just when these mighty deeds of valor were achieved. The writer can not have reference to the overwhelming magnificence of display which is sometimes initiated on the public at the parade of some order when they stalk down the street with dangling swords, gilded chains, flashing suits, and yard-long plumes wiggling grimly in the air, while the gaping multitude looks on. For these awful onslaughts on the enemies of liberty these mighty heroes always return unharmed; and without having shed any precious blood on the battle ground.

Nor can we believe that reference is had to such events as the murder of William Morgan, of Batavia, N. Y., who about seventy years ago was deprived of his life by order of a secret society, because he made use of the liberty of speech in telling some facts about that society. Very likely the case of Jacob Steine, of Toledo, Ohio, will also not be in line with this vaunted death in behalf of liberty.

The *Cleveland Leader* of May 17, 1899, reports that while Steine was being initiated into a lodge the lights were turned out, and some one struck him very hard in the back just as another tripped him. Steine died soon after, as a result, it is believed, of the injuries received. Are men, who do such deeds, the champions of liberty, brotherhood and love?

We are next treated to some statistics. Where these statistics were obtained, we do not know, surely not from the United States census. For that would have informed our indignant friend that in 1896 there were in the United States alone over 41,000 Mennonites. Not that we mean, however, that this is a sufficiently large number to cause any one to be "alarmed." But the truth ought to be said when anything is said.

And now as to the boasted benevolence which these societies so gloriously practice when they give to a "poor, honest soul" the burial he has paid for while "these same church people are looking nonchalantly on with fisted hands." What of this paid for benevolence? When a deceased member of a secret order is buried by the order, they are doing any more than they agreed by contract to do? When they pay insurance money to a widow of a deceased member, do they anything different from what other insurance companies do when they pay just claims, and do they deserve any more credit for it? There is not even the first touch of benevolence about the whole beneficiary system. It is purely a business matter, conducted on a business basis, and every thing such a society does for its members it does under contract and after being paid for it and not as a benevolence.

The attack upon the Christian church at large in the concluding paragraph, for neglect of its mission of mercy, and the boast that these secret societies are now the standard bearers of that mission is presumptuous to say the least.

Mission of mercy! When or where do secret societies ever do a merciful act or bring succor to such as are not connected with their orders? No, the very reverse is true. They help one another as against such as are outside. The very object of these societies is to secure advantages for its members over those who are not. And yet we are boastfully told that they are engaged in "missions of mercy," while the church is not, when every one knows that the churches are constantly engaged in helping those who have no claims upon them except those of human sympathy, and that the church receives nothing whatever in return for such real deeds of mercy. If the only deeds of mercy by the secret societies, genuine mercy would be unknown in the world.

As all that secret societies may have of good may as successfully be performed in the open as in secret the world will have lost nothing when this queer social phenomenon will have passed into oblivion, before a growing Christian conscience and enlightenment.—*The Herald.*

THE DEMON'S REPORT.

The following parable reveals the cause of much of the weakness in church work, hence we publish it. The Devil once went to an Annual Church Meeting, where he became a very interested spectator.

Some things pleased him; but others made him very wrath, especially the Annual Report.

Hearing of some two hundred church members, a flourishing Sunday school, an energetic Young People's Meeting, as well as the Band of Hope and Bible classes, and lastly that a successful mission had been held there that year, he became very angry, and hurrying away to his domains, he summoned before him the demon to whose special charge he had committed this church.

"What meanest thou, friend?" he cried. "I have just listened to the Annual Report of the church of which I gave thee charge; it has progressed favorably. What meanest thou, I say? Thou hast been unfaithful!"

"Nay, master," answered the spirit, "judge me not ere thou hast heard my report."

"I know that they speak of some two hundred members, but of those I have quite a dozen who have only joined for worldly advantage, and by their lives they prevent many from forsaking us."

"Then, some twenty of the others are so engrossed in business that they have little time to read their Bibles, and less for church work; and thus they are stumbling blocks to many who judge from them that religion is a selfish, money-making affair, and that all professors are hypocrites, who, while pretending to believe in a hell, think far more of how to save a sovereign than a soul."

"Again, over forty find greater pleasure in the theatre, the dance and the novel, than they do in the meeting; and by their butterfly life make many of thy followers so disgusted that they desert all religion, for these people can only sing, 'He's everything to me,' yet Sunday is the only time they give any thought to Him, and that only if there be no fresh bonnet in church,

and the service be conducted exactly as they approve."

"But by far the greater number have I lulled to sleep. There are about ninety of them described in that Book we hate as 'lukewarm.' They go to many meetings and if a great preacher comes they run to hear him because of the novelty, and through nibbling here and there, have become spiritual epicureans and connoisseurs of sermons. They criticize and grumble, but never work; it is for others that they hear, always fitting the cap on anyone but themselves. Should there be any aggressive work, I get them to hinder it, and if any of the young people become fired with enthusiasm they know well how to apply the wet blanket. They also manage the pastor for me, for I have some even on the deaconate. They are just wearing him out, and induce him to look away from thine arch-enemy, Jesus; seek to engross him in bakas, congos, and social gatherings, until he forgets that he is put in trust with the Gospel, and preaches, using Shakespeare as his text-book and the latest magazine article or recent discovery as his subject."

"Of the rest of the members, several are dangerously consistent, being over alert against our schemes, but most are more or less vacillating—now up, then down, alternately singing and sinning."

"Oh, how well I manage first to instill a little pride into the most determined worker and liberal giver, and even to those who seek to spend much time on their knees, I come with many unsettling and wandering thoughts. In fact, I try with this class of members (which, to tell the truth, we have most cause to fear) to make them feel satisfied with the Band of Hope and Bible classes, and lastly that a successful mission had been held there that year, he became very angry, and hurrying away to his domains, he summoned before him the demon to whose special charge he had committed this church."

"What meanest thou, friend?" he cried. "I have just listened to the Annual Report of the church of which I gave thee charge; it has progressed favorably. What meanest thou, I say? Thou hast been unfaithful!"

"Nay, master," answered the spirit, "judge me not ere thou hast heard my report."

"I know that they speak of some two hundred members, but of those I have quite a dozen who have only joined for worldly advantage, and by their lives they prevent many from forsaking us."

"Then, some twenty of the others are so engrossed in business that they have little time to read their Bibles, and less for church work; and thus they are stumbling blocks to many who judge from them that religion is a selfish, money-making affair, and that all professors are hypocrites, who, while pretending to believe in a hell, think far more of how to save a sovereign than a soul."

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and the service be conducted exactly as they approve."

"Then, the so-called 'spiritual' ones, whom I got to like to hear their own voices, and to desire positions of prominence and power, and now, what with pride and judging of others, I have drawn many of them into such a condition that, though they speak 'very nicely,' there is no power, and thou knowest what that means."

"The Band of Hope movement was started many years ago; and it was hoped would work wonders, but thanks to my efforts there is very little cause for fear."

"Many who were Band of Hope children are now drunkards and criminals. Others, from the entertainments and tableaux vivants, have developed such a taste for pleasure and the theatre that they are never seen in a place of worship. And to sum it all up, hardly one child in this church has, during the year, been drawn away from thee."

"The Bible classes are, I must own, the most discouraging feature, for, as the Bible is studied, I find that my task becomes harder and harder, the more unapproachable they become."

"Oh! my master, if only I could crush out this Book, or stop the study of it, my work would be done."

"But I have accomplished a little even here. I have got the leader to try and show off his learning sometimes by referring to the 'original' a good deal; and, instead of showing 'how near it is to the authorized,' he has thought that it would display his knowledge by giving as different a translation as possible. Thus the seeds of doubt and agnosticism are sown in the hearts of the young."

"I have tried to make some of the young people think that to study the Bible at the class is enough without private reading; and where I have accomplished this end, the results have exceeded my expectations."

"Of their most boasted missionary zeal, little need be said and less feared. 'Most of the giving is as scanty as it is spasmodic; their comfort, ease and luxury are practically untouched. They believe indeed in self-denial—for the missionary."

"When he has given up home, friends, earthly prospects, and personal safety, and gone forth to the lands where thou reignest unchecked, then those he represents show their sympathy by cutting down supplies and asking him, 'How little can you live on?'"

"Most of their benefactions are on a par with this. Any thought of their being 'stewards' I have not permitted to dawn on their self-complacent minds. Ah! how I have fooled them! 'More blessed to give than to receive' indeed!! They quote it, but do not practice it."

"Lastly, as to their 'successful' mission work, they speak of 'sowing seed' everywhere. Yes, but I send hundreds away from the meetings as indifferent as they came, and scores that were 'touched' I persuaded to 'put it off' and now they are harder than ever."

"I made the workers so satisfied with the few they gathered in that they forgot the multitude we still have to win."

"Then, once during the mission, I even got hold of the misleader himself, and filled his heart with pride at his 'success.' At once he was crippled. However, he recognized me, and I had

to retire discomfited, but not until I had marred one evening's work for him. And as to the 'converts,' now my mission has begun."

"Already some are disheartened because I have made them 'slip,' and none pointed them to that text I hate—'If we confess our sins, he is faithful and true to forgive us our sins, and cleanse us from all unrighteousness.'"

"Others have lost the happy feelings, and I have persuaded them that they have lost everything."

"Some I have prevented from confessing their Lord, and they are trying to live a secret Christian life; so I have great hopes of them."

"And now, great Lucifer, thou seest I can give my report."

"I also have my mission and classes and societies; but, knowing that a deep and successful work needs neither blare of trumpets nor flourishing statistics, I never let them hear my side, but encourage them to make the most of their own."

"I quite admit that this is an 'active' church, but I claim at the same time that the activity largely tends to the extension of thy kingdom."

"Well done! I well do!" said Satan. "My faithful one, go forth and may thy victories of the coming year still exceed those of the past."

EXTRACT FROM THE MEMOIRS OF STEPHEN ORELLE.

Very close exercises came upon me, and faithfulness in delivering the whole counsel of God, was the only way to obtain peace of mind. It has been my allotment, on this journey, to take private opportunities without any concern to unfold to them my soul's concern on their account. The service has been very humbling, but the love of God constraining, and the mind being kept low before Him, way has generally been made with those I have thus visited.

The slaves in that part of the country are treated with more cruelty than I have seen elsewhere. I felt deeply for them, whilst beholding their ragged and emaciated condition. I saw the anguish of some of them, whilst passing through the market place of Lynchburg, as they were publicly selling them, like so many cattle. O, the distress they manifested when separated from their nearest relations.

At a public meeting we had in that place, the Lord enabled me to plead the cause of our poor oppressed fellow-men.

CHRISTIANITY AND WAR.

"Christianity is radically at variance with war. Christ's teachings breathe a spirit of peace and brotherly love in every line. There is not a text in one of His speeches that can be construed into a justification of war. He goes even so far as to order that one who has been smitten shall turn the other cheek to the smiter, or that he who has been robbed of his cloak shall surrender his coat also to the thief. When, therefore, clergymen are compelled to reconcile the actions of their governments in going to war with the basic principle of Christianity, they often find themselves in a dilemma, and in attempting to ex-

plain, say foolish things. They speak of the war as a holy war, to distinguish it from other wars that are not holy, or they say God is on the side of the country's arms because it is a just war....

"There never was a holy war, and it is safe to say that there never has been an entirely just war. Holy is a misnomer when applied to war. It implies that it is a religious war, which is a paradox, if by that is meant that Christianity is waging it. It is absurd to say religion is doing that which it expressly forbids. The name of religion has at times been misused for that purpose, but names are often used to conceal an underlying purpose. Nor is it correct to call a war just. Only comparatively speaking may it be called so. Our recent war with Spain was nearly just as such a conflict can be; but in a dispute between two persons or two nations, which are merely an aggregation of persons, it is hazardous to say that either side is absolutely just."

"Christ taught an ideal civilization. Some men in all ages have accepted His teachings literally, and have unavailingly attempted to have their neighbors live up to them. Count Tolstoy is making the attempt at this moment. The most reasonable explanation seems to be that He formulated a plan which can only be fully realized when the human race has been developed to its complete mental and moral stature, and that He intended meanwhile that His followers should have it always before them as their ideal, which they must strive to reach. For instance, there were just as good men two thousand years ago as there are to-day, but there were not so many good men by many thousands. The increase was very gradual for centuries, but has been rapid during the past hundred years."

"Every good man—every man who is mentally and morally developed to anything like his full stature—forms a nucleus or center about which gather others like himself. This will account, in some measure, for the large increase of superior men of the nineteenth century, and it gives promise of an increase during the next century of extraordinary proportions. When the influence of such men prevails, war will cease; or, in other words, the principles of the Christian religion will overcome the ambition, selfishness or fanaticism of nations. No Christian man considers that he is doing a service to Christianity by fighting over a dispute, and it is rank inconsistency to maintain that a nation is doing a service to religion by engaging in a war....

"It is misleading to speak of wars as Christian or religious."—*Sel.*

HABITS.

Life teaches no lesson more persistently than the power of habit. It is not only easier to do a second, and a third time the thing that has been done before, but it is difficult to avoid doing it.

The tendency to form habits and to continue them, is as the greatest philosopher of this century has said, "at once our supreme strength, and our miserable weakness."

To form good habits is to make virtue easy; to form bad ones is to make it almost impossible.

Almost imperceptibly and unconsciously habits may be formed which enslave a man, and bring him to ruin. It is this fact which renders youth so critical a period. The boy at school, the office, is involving forces which will control his whole future life, or will be eliminated only after a struggle which wrenches apart his whole nature.

Then it seems a light matter to smoke a cigar or drink a glass of wine, or attend a theatre, or go to see a race or make a bet—yet in after years when these have grown habitual, the victim looks back to his initiation, and wonders that he could have entered this course with so light a heart.

One of the most heart rending experiences of the Christian workers who are striving to rescue the vicious and depraved, is to see the struggles made by men who are striving to get free from the bonds of habit. They are almost hopeless when they make the effort in mid-life, and the later the struggle is postponed, the more hopeless does it become. We seem to give up a certain portion of our liberty of action with every thing we do. The tendency to recurrence enforces us so that every new departure requires an effort great in proportion to the momentum we have acquired in the old direction.

There are habits that circumscribe our action as definitely as would a wall that we might build around us, and these walls rise layer by layer with every repetition of our acts. Recognizing then this law of our nature, we may turn it to our advantage by the formation of good habits. These will make it easier to do right than to do wrong.

Sel. L. M. J.

For the Herald of Truth.

TRUSTING JESUS.

BY MARTHA SHERRARD LIPPINCOTT.

"Come unto me, ye weary ones
And I will give you rest,"
How many souls the Saviour's words
Have comforted and blest.
Then let us ever turn to Him,
And comfort He will give.
And teach our ever seeking souls
The truest way to live.
Morristown, N. J.

PREJUDICE VS. REASON.

Prejudice condemns or approves ideas and actions offhand. Reason looks carefully for the measure of truth and justice, or error and sophistry, which can be found in the propositions advanced and the deeds done, before pronouncing in its favor or against them. Intelligent men fight their prejudices instead of being controlled by them; but partisans accept, without question, whatever harmonizes with their preconceived notions. Prejudice is narrow, unscrupulous, and bigoted. Reason is broad, conscientious and tolerant. The man controlled by his prejudices knows he is right always, and that all who differ from him are wrong. The man who is under the domination of reason recognizes the fact that it is possible for him to be wrong sometimes, and his opponent to be right. Reasonable men are peaceable,

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Semi-Monthly.

ELKHART, IND., FEBRUARY 1, 1900.

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ABRAHAM D. KOLB, Editor.

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EDITORIAL NOTES.

Saving faith is serving faith.

The soldiers of the Cross are all volunteers.

Implicity of confidence is often ruined by duplicity of conduct.

The light that is hid under a bushel not only fails to shine on others, but soon ceases to shine at all.

Some ways of studying the Bible are suggestive of attempts to satisfy hunger by devouring the dishes instead of the victuals.

Bro. Levi Blaich of Johnston, Pa., writes that since the beginning of the year 30 persons have been added to the church there. Surely a good beginning for the new year.

For the benefit of about three out of every thousand of our readers we will state that Bro. Keim is no land agent. He simply gives his impressions free. He neither gives nor receives pay for these "impressions."

The harvest to-morrow will be just the same as the seed we sow to-day. The sowing of "wild oats" will never produce a "fall crop." If we sow to the flesh we shall of the flesh reap corruption; if we sow to the Spirit we shall of the Spirit reap life everlasting.

We rejoice with the Pleasant View Congregation, Holden, Mo. See Bro. Gerber's correspondence from that place in the correspondence department. Brethren, everywhere, let the church rejoice by bearing what the Lord has done for you. Acts 14:27.

Johann Gutenberg the inventor of printing, was born in June 1400. The 600th anniversary of his birth will be held at his birth place, Mainz on the Rhine, Germany, at which nearly all the civilized nations will be represented, together with the products of the printing press.

Love your enemies.—How can we love an enemy when we cannot or do not even love a brother? Read 1 John 2:9, 11. The gospel of Christ makes no exception to the rule of love. There are people who are portrayed in 2 Pet. 2:1. There is a warning for such in Gal. 1:8; also 1 Cor. 9:16. Let us examine ourselves in the mirror of 1 Cor. 13 and if necessary apply the remedy prescribed in 1 John 3:18, remembering also 1 John 4:11, for without this we cannot enjoy the unspeakable bliss of 1 John 3:1, 2.

A promissory note for a hundred thousand dollars, bearing the signature of a millionaire, may be used to cancel a debt of many thousand dollars, while one signed by a pauper would be practically worthless. The difference between the two notes would not be in the paper nor in the ink used (these might be the same), but in the signatures. So although Christ suffered only in His humanity, yet His blood is amply sufficient to cancel the monstrous debt of sin, while the blood of an ordinary human being could not atone for a single transgression of God's law.

The Glover Institute buildings at West Liberty, Logan Co., Ohio, which had been vacant for some time were recently sold at Sheriff's sale to satisfy a mortgage, and were jointly bought by a number of our brethren to be used for educational or other purposes. The main building, constructed of pressed brick and cut stone, although originally erected for a residence, is fairly well adapted for use as a school and was used as such for a number of years. The building which is beautifully situated in a park of eight acres well shaded with pine and other trees, originally cost over \$30,000, but was purchased for \$1,980.

In the last issue of the HERALD OF TRUTH an item appeared in the report of the Home and Foreign Relief Commission which may have been mislaid, and to which the Secretary Bro. A. C. Kolb draws attention in this issue. All funds intended for the American Mennonite Mission in India, the Chicago Mission and evangelizing work, all of which institutions are in charge of the Evangelizing Board, should be sent direct to the Mennonite Evangelizing and Benevolent Board.

Both H. & F. B. C. and M. E. & B. B. receive funds intended for famine relief work under the direction of the American Mennonite Mission in India.

The German Baptists (Dunkards) have contributed over \$12,000 to their India Famine Relief Fund. Their missionary headquarters in India are at Bulsar, north of Bombay, and in the Bombay Presidency, which is also affected by the famine. An enormous amount of money will be needed to keep the millions within the famine district from starving. The Mennonites in Kansas and other Western states, notably those who settled there from Russia and Germany, and who were so liberal in their contributions during the last India famine, are again gathering grain to send out for the relief of the sufferers.

True Riches.—Those who love the world and do not possess the true riches, seek earthly possessions, high and honorable positions, fame, ease, pleasure, the gratification of the carnal appetites and passions and such like things; but the followers of the Lord Jesus Christ are commanded to seek first the kingdom of God and His righteousness, to lay up for themselves treasures in heaven where moth and rust doth not corrupt and where thieves do not break through nor steal; and this they do, because they are risen with Christ and have set their affections on heavenly things, and not on things on the earth, and have crucified the flesh with the lusts and affections thereof.

Much is said just now in the daily papers regarding the present war in South Africa between the British and the Boers (Dutch for "farmers") who, to escape religious persecution in Holland and Germany and other European countries, settled in the vicinity of the Cape of Good Hope in the latter half of the 17th century. The bravery of the men on both sides is unquestioned and in the art of butchering they are also about evenly matched, so it is probable that a number of fearful battles will have to be fought before one side or the other will be willing or forced to quit. But while public attention is being drawn to those red-handed warriors, our esteemed friend, Joshua W. Leeds in an excellent article in a recent issue of the *Public Ledger* of Philadelphia draws attention to the achievements of soldiers of the Cross in South Africa. The article will be found on another page.

The apostle teaches us as Christians to separate from the world as Christians to separate from the world. "Therefore come out from among them, and be ye separate from them, saith the Lord, and touch not the unclean thing." He tells us further that we shall not love the world nor the things that are in the world. "If any man love the world the love of the Father is not in him."

There are many Christian professors to-day, if you should tell them that they were not Christians, that they had no love of God in their hearts they would rise up in arms against you, and woe to the unfortunate preacher that would say this to his flock. I know a congregation in which, when the zealous, earnest man of God who stood before them preached the word with all the force the Lord gave him, there was a great commotion, and the people were dissatisfied because the plain gospel truths were laid down and applied without fear or favor, and he did not apply it all to non-professors either, but a good large share of it went to the members, and of such congregations there are many; they consider themselves good, but when the word, the plain, simple Bible test, is applied, they are hurt and grieved, because the unvarnished word cuts deep and they can not endure it. O may God give us all the true spirit of truth, that we may

examine ourselves and not flinch when the word of God condemns, as it sometimes does, both us and our work.

When we study the difference between the people that lived one thousand, two thousand, four thousand, or six thousand years ago, and the people that live now, we are surprised to see how much they are alike. When we consider the different classes, the different nationalities, the different castes, the different religions, the different denominations of Christians, it is a remarkable fact that in many things they are much alike; especially in their nature, their desires, their inclinations, they certainly are alike. "Every imagination of the heart is evil." "The heart of man is deceitful above all things and desperately wicked." There is none righteous, no one. "They are all gone out of the way; they are altogether become unprofitable; there is none that doeth good, no one one."

The old saying, "To err is human, to forgive divine," says a great deal. It declares a truth that the world cannot overthrow. This frail, weak humanity has so many faults and failings, makes so many mistakes, and manifests so many weaknesses that it is no wonder David said, "If thou shouldst mark iniquity, O Lord, who shall stand." And again: "Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of my head."

All these things show us what we are, and that, like Paul, we have only our infirmities to boast of. We are remarkable only for our manifold weaknesses and failings, distinguished only for our love and adherence to the things that are displeasing to God and injurious to ourselves, and from these things we should learn humility and self-abasement, we should learn charity towards our fellowmen and our fellow Christians.

When we sometimes accuse others of making mistakes, we are too apt to forget that we too have our failings and our shortcomings, and if we had been placed in their position we might not have done as well.

When we make mistakes and become discouraged over them we can comfort ourselves with the thought that it is not a failing peculiar to ourselves alone. We preached in a congregation in Pennsylvania some years ago, and the sermon as usual was a very faulty one. After the closing of the services the brother minister who was in charge of this congregation said to us, "Brother —, you made two mistakes in your talk to-day, and I was glad of it." Why, how is that? We asked. "O, it shows that we here are not the only ones that make mistakes."

And so it is. We all have our faults; we make mistakes without number, and this should greatly humble us; should make us very charitable towards others, and if we, from these things, learn to know ourselves and if we have the Spirit of Christ our services to God, and our labors to promote His cause, and build up Zion, will be a pleasant joyous service.

There will be no fault finding, no wrangling or snarls, there will be no manifestations of envy and hatred, there will be no aspiring for positions that do not belong to us, no taking the uppermost seats in the synagogue or at feasts, before we are called to go up higher, no thinking of ourselves more highly than we ought to think, no ambitious designing and scheming to supplant others and for selfish ends seeking to destroy their influence and push them out of the way, no desire to lord it over God's people, or to set ourselves up as dictators over others when no one has called us to such a position.

But on the other hand there will be a spirit of gentleness and humble submission to God's law and to one another. Each one will keep his own place, and not unduly meddle in the affairs of others; will perform faithfully his own proper duties, manifest a spirit of meekness, a spirit of humility, be courteous, "in honor preferring one another," in all things and in every way strive to do all that Jesus teaches, and all that the apostles command, as the evidences of a life fully devoted and consecrated to God.

Where this spirit prevails and these characteristics exist, there will be peace and harmony; there love will manifest itself as the bond of perfectness; there we will not need hammer, trowel, pick, or chisel to build the wall, neither sword nor spear to protect ourselves. There will prevail such a blessed peace and harmony that every stone will fit into its own place, and the glorious ideal of the Savior's peaceful kingdom will be realized.

TWIN SINS.

"Take heed that ye despise not one of these little ones." In these last days in which the spirit of selfishness, and self-righteousness is so prominent and wide spread in the so-called Christian church, a feeling of contempt for others whom we esteem "not quite so good as ourselves," is frequently manifested—in other words this same spirit of which the Savior speaks in the parable (Luke 18:9-14) addressed to such as "trusted in themselves that they were righteous and despised others." Self-righteousness and despising others are twin sisters. The one always accompanies the other, so that wherever one exists, there the other is also. They are two inseparable companions, and

both of them have no place in the temple of God, or in the house sanctified and consecrated to God and made meet for the Master's use. If they do come in and find a lodging place in the Christian's heart, they are intruders, and somewhere the watchman left a gate unguarded; sometime the prayer was cold and meaningless—or altogether neglected, and that mind of Christ which loves all who love the Lord Jesus Christ in sincerity and truth, whether they be poor, deformed, crippled, weak in mind or body, or even weak in the faith, or little esteemed, or of little influence, is wanting. As long as we see our brethren and sisters devoted and put forth their best efforts and do as well as they can, we should help them, encourage them, stand by them and not despise them, or make sport of them, and try to make of them a laughing stock before the people.

The common saying is that "when a man is going down every one wants to give him a push and so accelerate his destruction." This is wrong. The apostle says, "Him that is weak in the faith receive ye, but not with doubtful disputations," that is, "not to judge his doubtful thoughts," or to show contempt for his weakness and despise him, and discourage him and cause him to be offended and to fall. Take heed that ye despise not one of these little ones which believe in Christ and are trying through their efforts may be weak, to be true followers of Jesus. Let us remember that Jesus pronounces a terrible sentence against those who offend such. "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Read Matt. 18:6.

Let us much more follow the example of Jesus who so beautifully extended help unto all men. The poor, the blind, the lame, the sick, the beggar, as well as the high and the wealthy received help; the filthy leper, the poor demoniac, the vilest sinner of whatever grade, the woman "taken in the very act" was not despised or condemned, but with the kindhearted admonition, "Go, and sin no more," she was sent on her way to try and live a better life. The apostle too tells us to comfort the feeble-minded, support the weak, and be patient toward all men.

We see that the word of God leaves us no room for self-righteousness nor for thinking ourselves better than others and despising them.

Brethren and sisters, let us in this line also make improvement in our lives, our dispositions and in our treatment of others. There is not only altogether too much pride manifested in the outward appearance, in personal adornment, and the general equipments of life, but there is an unpardonable

degree of self-esteem, self-righteousness, vanity and egotism among our people that needs to be rooted out, and unless we repent and get into a deeper work of grace, and become more humble, we will by this proud and exalted character, certainly bring upon ourselves and upon our church the same judgments which God once pronounced against the self-exalted, disobedient and stiff-necked Israel. We are not better than they. Pride and vanity is just as heinous in the sight of God when manifested by Mennonites as by Jews. And who shall say, that because of these sins God is not already a controversy against us, and judgment has begun at the house of God. Let us remember the words of our Savior: "When ye see the fig-tree put forth leaves then know that the summer is nigh."

TIMELY THOUGHTS.

The following remarks are not original. They were found in an old book, but we find that, even in old books, we have some very modern thoughts and sentiments. These are especially suited to the condition of things existing in our time and therefore we give them a place in our editorial columns, feeling confident that they will meet with approval by every right-minded person.

This is an age of amusement, a time when men become children, and seek for tinsel and toys and rare excitements until the novelty of their production puts invention to the rack. Under these circumstances it is surely less strange than lamentable that children feel themselves licensed to cast aside and reject everything that is not decidedly amusing as decidedly intolerable.

It was not so in the days of our fathers. They honestly believed (and acted in accordance with their belief) that life was given us to be enjoyed indeed; but that it had duties as well as pleasures, and severity of requisition as well as diverting relaxations. They may have erred by carrying the severe to excess, but we in striving to correct their mistake are steering far from the golden mean, to the opposite extreme.

Which of these courses is wisest, it may be difficult for some to decide; but which is safest for public order, social happiness, and intellectual vigor, to say nothing of the higher requirements of religion, we think can admit of no doubt in any sober reflecting mind.

The tendencies of the whole system now most popular in the instruction and improvement of our young people, is to relax, not to strengthen, to deteriorate rather than benefit their mental and moral natures. Everything is done for pleasure, not duty; for present gratification, not for ultimate advancement.

February 1,

1900

tage. The school books must, as far as possible, contain amusing stories. Knowledge must be granulated to particles so small, and dilated to a consistency so thin, that it can be swallowed insensibly, or else, it is thought, it cannot be digested at all. It is curious to listen to the inquiries of children and their childish parents, in reference to a new study or a new book proposed for them. "Is it interesting?" "Will my child be pleased with it?" "Is there no child of its being dull?" Just as though the tasking of the mental powers to anything not amusing, was either impossible or injurious. As you train the child you form the man, and what shall perpetuate the strong, stern principles of duty, if you thus cater to a vicious and generating love of ease—of mere amusement.

In a country like ours, and in a period when innovation is regarded as improvement, it would be passing strange if religious education did not, in a great degree, take the hue and imbibed the spirit of that which is secular. Sunday schools, though a priceless blessing, are peculiarly liable, from their very nature and the terms of relationship between pupil and teacher, to increase this evil; and doubtless in many instances, from mistaken but well intended endeavors to please rather than to profit, they have assisted to deepen the impression—always too congenial to an unholy heart—that anything in religion which does not directly gratify and delight is to be rejected of course. Not a few of the books professedly religious, put into the hands of our youth and designed to teach them religion, are evidently composed on this very principle.

The Bible too, which is not quite pleasing and palatable enough to harmonize with these modern views, must be re-written in parts and parcels, so as to adapt it to the general design. It must all be made exceedingly amusing and exciting to the fancy and passion of the young, in order to secure for it a certain and welcome reception, even by those whose hearts are at enmity with its holiness and its Author. The ineffective folly of these attempts would excite a smile, if the awful danger of the delusion did not force a sigh."

At the time of making up the paper Bro. Wenger's "Notes by the Way," No. XXI, had not yet reached us. We surmise that they were mailed at Singapore or Hong Kong, and are coming by way of San Francisco, which takes longer than from Bombay via London and New York.

PERSONAL MENTION.

BRO. H. H. GOOD of Lovell, Tenn., expects to visit the church at McEwen, Tenn., regularly every month during the year.

BRO. A. D. WENGER left Colombo, Ceylon, Dec. 30 for Shanghai, China.

PRE. JOHN S. ALBRECHT has changed his address from Newton, Ont., to Donegal, Ont.

BRO. J. S. SHOEMAKER of Dakota, Ill., will (D.V.) begin meetings at Yellow Creek M. H., Elkhart Co., Ind. on the 6th of February.

FROM WATERLOO CO., ONT.—Bro. Jacob S. Woolner went to North Woolwich on the 6th of January to hold a series of meetings at that place.

BRO. J. M. SHENK and son John, of Elida, Ohio, left the latter part of January for a four weeks' visit to the church in Warwick Co., Va.

BRO. M. S. STEINER of Pandora, Ohio, left for Markham, Ont., the second week in January to hold meetings in that locality.

BRO. NOAH STAUFFER left home on the 6th of January and went to Berne, Michigan, to hold a series of meetings in that locality. May God richly bless the labors of the brethren.

BRO. DANIEL H. COFFMAN, deacon of our Elkhart Cong., left on the morning of the 10th for a three weeks' visit with brethren, sisters and friends in Rockingham Co., Va.

PRE. ABRAHAM SNYDER of Kossuth, Ont., arrived in Elkhart on the 22nd ult. to attend the special Bible Term at the Elkhart Institute. Pre. J. M. Kreider of Wadsworth, Ohio is also in attendance, as are a number of brethren and sisters from various states and Canada.

BRO. F. W. BRUNK left Elkhart on the 22d ult., for a visit with friends in the vicinity of his former home in Virginia. He has also consented to act as agent for the Publishing House and will receive subscriptions, renewals, etc. We wish him a pleasant visit and a safe return.

BRO. ANDREW SHENK of Ononago, Mo., who, with Bro. Jacob Shenk, recently visited the members in Gratiot Co., Mich. receiving three persons into membership, returned to Elkhart Co., and held a number of meetings at Nappanee. Nine persons have made the good confession.

BRO. N. O. BLOSSER of New Stark, Ohio, who recently held a number of meetings in the Bowne Cong., Kent Co., Mich., passed through Elkhart on the 25th on his way home, stopping between trains. He brings the good news that by the grace of God about twenty persons took a stand for Christ.

BRO. DANIEL KAUFFMAN of Versailles, Mo., came to Elkhart on the 19th

to remain in the city several weeks. On the 21st he preached an able discourse in our house of worship. During the present month he will conduct a special Bible course in the Elkhart Institute. A number of brethren and sisters from different states and Canada will be in attendance. The course is free to all our ministers. May the labors of our brother be richly blessed.

BRO. AMOS A. RESSLER of Soudersburg, Pa., reports that up to the present time he has forwarded to Bro. J. A. Ressler for famine relief \$735, and that he has again over \$300 on hand. Of this amount only a few contributions came from outside of Lancaster county. Money is also continuing to come into the H. & F. R. C. and M. E. & B. B. funds. Our missionaries will need at least \$15,000 to meet the needs which the famine brings to those about them and to complete their industrial mission buildings.

PRE. ABRAHAM P. MYERS of the Blooming Glen, Pa. Cong., who has been indisposed for some time, is not gaining strength as rapidly as was hoped. At the Christmas services he was taken sick and was unable to remain until the close of the services. On the 14th of January he was able to attend church, and preached from Luke 12:49, 50. His strength failed however, so that he was unable to finish the sermon. Bro. H. B. Rosenberger closing the services. May our dear aged brother be speedily restored to his usual health.

For the Herald of Truth.

LOVE YOUR NEIGHBOR.

BY J. A. ZOOK.

We might ask, Who is my neighbor? Are my brothers and sisters in the church, only, my neighbor? Emphatically no, every man, woman and child who breathe into their lungs the air of heaven,—all are "our neighbor." At a certain time, when Jesus was teaching a lawyer how to obtain eternal life, he asked Jesus, (Luke 10:29), "And who is my neighbor?" In answer to this Jesus told him the parable of the good Samaritan. All Bible readers know (or should know) that the man who fell among the thieves was a Jew, and the Jews were very hostile to the Samaritans, but it made no difference to the good Samaritan. When he saw the poor bleeding man he had compassion on him. He put him on his own beast, after binding up his wounds, and took him to an inn and cared for him. This is just one instance in the Bible that shows us who is our neighbor. There are many instances quoted in the Bible to show us that not only those who are near and dear to us are our neighbors, but *everybody*, *everybody*.

Now dear reader, if you have lived for sometime in a state of uncharitableness with your neighbor, as did the

priest and Levite toward this poor bleeding Jew, it would not cost you your life (as it did our Savior) to make peace with him. It would only cost you a little of your pride and self-righteousness, and should it cost you something of your temporal property to plant and maintain peace, God is rich enough to restore to you all that you may thus lose or sacrifice, and should He not do this temporarily, He will richly reward you spiritually, to the welfare of your immortal soul. A blind man who is deprived of all natural light is a poor creature. But if a man is so blinded by sin, that he does not see sin any more, he is much poorer and more miserable than the man who is deprived of his natural sight. A person who is naturally blind would give his whole fortune, if he could thereby obtain his sight. But about spiritual sight—the peace and love of God—many a one concerns himself but little, although his soul's salvation consists in joy and rest, peace and life, and is it not a great hindrance if we deprive ourselves of the peace of our souls by discord and dissension. But perhaps you say the fault is not in you, but in your neighbor. But your neighbor speaks the same language and thus each one endeavors to shift the fault from himself, in order that he may throw it on some one else. But consider for once closely the words, "Love thy neighbor as thyself," and then confess whether you can according to the meaning of the Lord, throw the fault on any other person than yourself. If you live in discord and dissension with anyone, it is not said that you should demand love of your neighbor, but that you should *love him, even as yourself*. And if you do not do this, no excuse will avail you at the day of judgment, no more than it availed Adam when he said, "The woman whom thou gavest me beguiled me." Adam had to suffer the punishment laid on him by the Lord, so "the woman," likewise. Thus have we all to give an account of ourselves, as to how we endeavored to love God and our neighbor. Now as the devil has sown the seed of sin into every human heart, each one has to resist his satanic influence, and cast him out by true faith. Let us so live with our neighbor in this world, that when it is ours to die, the light of heaven may stream down through the gathering mists of death, and we may have a peaceful and a joyous entrance into that world of blessedness, where all is joy and peace throughout all eternity. *Memo, Pa.*

For the Herald of Truth.

WHY GET DISCOURAGED?

After receiving the first issue of the HERALD OF TRUTH for 1900, we did not read very far until we were made to shed tears. When the brother said: "After forty years of active business life, the year 1899 was the most depressing and the most discouraging one we had experienced."

The thought came to us, Likely we were one to help bring about a part of these discouragements. If so, we beg pardon. Since reading this with other things in connection with it, I asked myself the question, as I have done before, Why get discouraged? Let all of us who

applicants, that he said: "We baptize these because their sins have been remitted." Ah! the foolish man! "We" (that is his church) baptize to have their sins remitted."

We see here how desolate the people are of the true knowledge of God. No man can have his sins forgiven by going through a course of law, or by having certain ceremonies performed over him.

We must first have a knowledge of sin; then we must repent, and give ourselves up to the true service of God, and accept Christ as our only hope of salvation, our all sufficient Savior, and thus trusting in the merits of His blood, give ourselves as a willing sacrifice to Him, in full obedience to all the teachings of His word. Then God will accept us and we can look to Him for help and for comfort and for eternal life. Then we are regenerated, born again, made alive in Christ; old things have passed away, behold all things have become new. Oh! sweet and blessed is the thought of being made the accepted children of our eternal and almighty Father in heaven.

We have many assurances in the word, concerning Christ, as being the Lamb of God, which will redeem and save all who call upon His great and holy name, and those who are redeemed by His atoning blood, are now the spiritual Israel, and these are Israelites indeed.

No one can point us to any other name, except Jesus, for salvation. Those who look to any other name, or any other thing, are yet in bondage, under the law, bound down to forms and ceremonies; they are not free; they are under the power of the law.

I have been so sorely tried on these points that I felt it my duty to this write. I have been especially tried at times to have no regard to the voice of conscience in regard to this Supper; but the matter is settled now.

For the Herald of Truth.

DO YOU KNOW?

BY A. K. D.

Do you know, that not a single one of the now many large Bible and Tract Societies was founded before 1804 because until then there was not much use of supplying reading matter for the masses.

Do you know, that a right understanding of God's word not only adds to the wisdom of the wise, but also makes wise the simple? Psalm 19:7. Do you know, that the present time is given for the very purpose of causing the knowledge of the Lord to fill the whole earth and to open the eyes of men's understanding and to unstop their ears, that they may hear God's message of mercy and see the true light which lighteth every man that cometh into the world? John 1:9.

Do you know, that many living in civilized lands have never had a full knowledge of the gospel and have had comparatively little knowledge of how to choose righteousness, either by experience or observation, having had large experience only with sin within and without?

Do you know, that our Lord Jesus Christ paid the great price for all to secure for all a full opportunity to gain

everlasting life by faith and obedience? 1 Tim. 2:6.

Do you know, that Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world? 1 John 2:2.

Do you know, that the time is short in which you may make your calling and election sure and so run as to obtain the great prize contained in God's word and become a joint heir with Christ in His kingdom?

Do you know, that the wise Virgins who shall enter in with the Bridegroom will have oil in their vessels and have the spirit of truth in their hearts and lives as well as in their lamps. Matt. 25:10.

Do you know, whether or not you have put on the whole armor of God that you may be able to withstand the wiles of the devil? Eph. 6:11-13.

Do you know, that to be able to stand against the wiles of the devil in Christ, old things you need the whole armor of God—the helmet as well as a substantial shield of faith and the sword of the Spirit which is the word of God? Eph. 6:17.

Do you know, that your faith should not stand in the wisdom of men but in the power of God? Jer. 17:5.

Do you know, that the Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will let him take the water of life freely? Rev. 22:17.

Why will you not come and enjoy the blessings? It will cost you no money nor pleasure; there is more real pleasure in the church of Christ than in the world. Salvation is free for all who will accept it. Come to Jesus and be saved. May God bless us all.

Goodville, Lancaster Co., Pa.

For the Herald of Truth.

HOW CAN WE BEST SUPPORT OUR OWN CHURCH AND OUR OWN CHURCH INSTITUTIONS?

When a request was made by a certain organization to the Epworth League to have the two organizations unite in the distribution of religious literature and in other efforts to promote their respective causes the Methodist Church, through her bishops and other representatives, said, "No," the Methodist Church must know what her young people read, and she proposes to control her own literature.

The "Epworth League" is an institution of the Methodist Church, and pre-eminently a Methodist institution. The Methodist Church demands a full and unreserved surrender of the mind, soul and interests of all her members, to her teachings, her practices, and her institutions, and makes it obligatory on every member to sustain and support his or her own church in every possible way, and this is right.

The following is the pledge taken on admission into the church.

Question.—"Do you, in the presence of God and this congregation, renew the solemn promise contained in the baptismal covenant, ratifying and confirming the same, and acknowledging your self bound faithfully to observe and keep that covenant?" Ans. "I do."

Question.—"Will you cheerfully be governed by the rules of the Methodist Episcopal Church, hold sacred the ordinances of God, and endeavor, as much

as in you lies, to promote the welfare of your brethren, and the advancement of the Redeemer's Kingdom?" Ans. "I will."

Question.—"Will you contribute of your earthly substance, according to your ability, to the support of the gospel, and the various benevolent enterprises of the church?" Ans. "I will."

As regards the practical duties of Christian life in the Methodist Church, we give the following selections from the rules of the church.

It is expected of all who continue in these societies (the Methodist Church) that they shall continue to evidence their desire of salvation:

By doing good, by being in every way kind and merciful after their power, and as they have opportunity to do good in every possible way and as far as possible to all men.

To their bodies, according to the ability which God gives them, by giving food to the hungry, clothing the naked, and by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with, &c., &c.

By doing good, especially to them that are of the household of faith, or groaning so to be, employing them in preference to others, buying one of another, helping one another in business, and so much the more, because the world will love its own, and them only.

It is further expected that all the members of the M. E. Church shall show their interest in the work of the Lord and of the church—

By attending upon all the ordinances of God, such as:

The public worship of God, The ministry of the word either read or expounded.

The Lord's Supper, &c., &c.

The Epworth League, in accordance with the above, require each member to obligate himself to the following:

"I will make it the rule of my life, to support my own church in every way."

"I will make it the rule of my life to support my own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by reasons which I can conscientiously give to my Savior, &c."

The above contains a grand lesson for every member of the Christian church, of whatever name. It contains a grand lesson for our Mennonite people.

How much good might be done if our people would stand together and all have the same purpose, and all be of the same mind. Is it not time that we should unite our efforts, stand together and strengthen each other's hands, in building up Zion? Is it not time that we should let the words of the apostle, "In honor preferring one another" have a broader and fuller application? Let the borders of Zion resound with songs of "peace, good will to men."

T. G. H.

OTHER AFRICAN FIGHTERS.

When Lord Roberts left London the other day for the seat of war in South Africa, the parting refrain of the Prince of Wales and the others of the distinguished group assembled at the railway station was, "Good luck to

you!" Now, it is not with such words as these that the missionaries of the cross or any who leave their native shores under the Lord's directing hand are wont to part with their fellows. It is not good luck, but God's love that is the lodestar of their long journey.

When David Moffatt, the Scotch strapping man of Fifeshire, along the Firth of Forth, left his native heath, upwards of eighty years ago, for the Cape of Good Hope, and, pushing northward over mountain and veldt beyond the Orange river into Great Namaqualand, went straight to the kraal of the dreaded murderer and marauder, Afrikaner, he showed a degree of intrepidity that not a man of the historic Gordon Highlanders or of the Black Watch, so eloquently decimated upon of late by the "Ledge's" contributor, M. E. L. A., could have excelled.

And what a trophy was here! "Wolfish rapacity, leonine ferocity, leopardish treachery," we are told, "were to be seen in the meekness and mildness of the lamb or kid." So that when Moffatt's life hung in the balance with African fever, the therefore cruel Namaqua chieftain nursed him most tenderly through the crisis of delirium.

When he was obliged to visit Cape Town, Afrikaner went with him, knowing that a price had been set for years upon his own head as an outlaw and a public enemy. "No marvel" (to quote from a graphic account of the incident) "that when he made his appearance in Cape Colony the people were astonished at the transformation. It was more wonderful than when Saul, the arch-enemy, was suddenly transformed into David the sportsman. The whole road, a distance of 600 miles, lay through a country which had been laid waste by this robber chief and his retainers. The Dutch farmers could not believe that this converted man was actually Afrikaner, and one of them lifted his hands when he saw him and exclaimed: 'This is the eighth miracle of the world! Great God, what a miracle of Thy power and grace!'

There was no drawing back from the ranks of the Master with whom he had enlisted to serve, and it is recorded as a curious coincidence that the reward of \$100 which had once been offered for his head as an outlaw was eventually laid out by the government in offerings of good will to be bestowed upon himself.

But Moffatt went eastward into the land of the Bocheanas, and at Kuruman (the same Kuruman that to-day's paper relates has been the scene of bloody conflict between British and Boer) labored forty years to bring the benighted natives to a knowledge of our civilization and the religion of the Prince of Peace.

In his entertaining book, "How I Crossed Africa," Major Serpa Pinto, that doughty Portuguese traveller, tells how he met, in the course of his adventurous journey, the French Protestant missionary explorer, Francois Coillard, and listened to his recital of the time when he had been a soldier of the Boer army, and how he had been a prisoner of the Boers.

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to his army, wherein the Emperor repeated with high approval this saying of Frederick William the First, that "when one in this world wants to decide something with the pen, he does not do it unless supported by the strength of the sword." As a single example in refutation of this axiom, the history of this Commonwealth during its first seventy years under William Penn and his immediate successors shows quite the contrary. When the founder set forth his purpose of establishing, in the wilderness and among so called savages, an enlightened colony, governed upon Christian principles, there was no reference to sword or gun, and, indeed, during those early years and ten neither of these weapons supplanted the constable's staff—that mild instrument of authority. It was a simple staff that was Colliard's companion through the savage wilds of Africa. And now as to the "terrible crisis" that has befallen the south of that country. Had the Christian Queen never signed another declaration of war, never again another youthful sovereign of Holland, together with their respective chief Ministers of State, been permitted simply to outline a suggested settlement of the British-Boer difficulty, an adjustment might have been reached infinitely more satisfactory than such as can be effected by the cannon of Buller and Joubert.—*Joshua W. Leeds.*

For the Herald of Truth.

KID GLOVES AND FACE VEILS.

BY A YOUNG SISTER.

The above title may seem odd and of little consequence, but let us look into this subject and consider it in its true light—the light of God's word—and see if it is of so little importance.

The Apostle Paul, in his letter to the Romans, tells us not to be conformed to this world; but to be transformed by the renewing of our minds, that we may prove what is that good and acceptable will of God.

In 2 Cor. 6: 17 we find that the will of God is that we come out from among them (the world) and be separate.

Have we then been renewed in mind? If so, why do our minds and hearts still go out after the things of the world?

Some may argue that the articles mentioned are worn for comfort; which numbers of worldlings have confessed are not warm or comfortable. But, should this argument hold out, could we not have a greater influence for good and show more separation from the world if we were contented with dress, which are just as comfortable as those which, singly, face veils and kid gloves; which, if we are honest with ourselves, we too will confess are worn more for looks and pride than for warmth and comfort.

Let us, dear sisters (and the young especially) be careful what we put on our bodies, and be able to give a good reason for what we wear; for our influence will go out either for good or bad. We are either gathering with Him or scattering abroad.

Let us also remember that the world reads us more closely and more than they do the Bible; therefore we ought

to live such a life of simplicity and true godliness that they may, in our lives, read of Him whom we profess to follow.

Oronogo, Mo.

For the Herald of Truth.

TO HOME SEEKERS.

There are many mansions to be inhabited in that beautiful, beautiful land; when the scenes of earth have rolled down as a mighty avalanche into the sea of forgetfulness. When once there in that beautiful clime there will be no more sorrow, no more sighing nothing to molest, no cyclones to uproot your mansion. Come now, get your title deed. "He that believeth on the Son hath eternal life." No time to squander, no time to lose. Christ or Satan you certainly choose.

J. T. HAMILTON.

Alpha, Minn.

DANGERS OF THE MINISTRY TO-DAY.

The Omaha Christian Advocate quotes as follows from an address delivered by Rev. Dr. Hayes, of Garrett Biblical Institute at Chicago University, concerning the perils of the ministry to day arising from enlarged opportunities for education: "In a suburb near Boston, a bell boy suddenly changed pitch and sounded out a note or so higher than before, till the people of the church grew dissatisfied, and finally sent to the manufacturers to complain. The company sent a man down to see what was wrong; and he found that the sexton had oiled the bell and had allowed two or three drops to fall on its rim. Down in the country church there is a young man who speaks with no uncertain sound, who is full of clear-ringing gospel truth and experience. He goes up to the divinity school. They manufacture preachers there—polished, finished preachers of things divine. They put on the drops of oil. It is noticeable in his smooth tongue when he gets home again. But somehow he preaches a note or two higher than he did before. He talks about higher criticism now, when he used to talk only of Jesus. He is full of social science and ethical ethics, and Chaldaic paraphrases, and Greek roots, while he used to be full of Old Testament truths and New Testament teachings, the life and the words of the Christ. And somehow the people get dissatisfied with the tone. It is the drops of oil that have made all the trouble. They are all right in their place; but if they replace the anointing of the Holy One, they blinder more than they help."—*TeleScope.*

MISSIONS.

A CORRECTION.

It appears that the minutes of the Home and Foreign Relief Commission published in the last number of the HERALD are misleading in a few points. Apparently some have received the impression that the mission-aries in India, viz., the brethren Resler and Page, and Sister Alice Page, are working under the supervision of

the Home and Foreign Relief Commission. It was by no means the intention to throw out that idea, because their work is under the control of the Mennonite Evangelizing Board. When we alluded to the above as "our missionaries," we had reference to them only as being Mennonites, and not members of some other denomination, the Home and Foreign Relief Commission being also a Mennonite body. It will be remembered that the Home and Foreign Relief Commission has, during the last few years, sent many thousands of dollars to India, but this money all went into the hands of missionaries of other denominations, but now, since there are of our own people there, it is sent to them, hence the expression "our missionaries."

Home & Foreign Relief Commission,
A. C. KOLB, Sec'y.

MENNONITE HOME MISSION.

1930 E. York St., Philadelphia.

DEAR HERALD READERS: We feel to say as did Paul blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1: 3.

May we praise God as we ought, in this that He touches hearts and gives them a will to do His will. There are those of our Sunday school scholars who wish to live for Jesus and unite with us, but their parents are opposed, unite with us, in behalf of these girls that the way be opened for them to be received, and too, that their parents come to the light Christ Jesus. They have spent enough of their lives for Satan.

One father says he is a free thinker and religion is only for those who can't keep themselves. May many of God's own, though weak, take that same promise, that Jesus is able to keep; for in Isa. 40: 29 we read, "He giveth power to the faint; and to him that hath no might he increaseth strength." Thus God's children can claim victory in Christ.

Our superintendent has been sick for over a week; we hope he will soon be well again, and that he may be used of God in the Sunday school, and wherever the Lord may call.

Several of our scholars have been quite sick but are improving.

Both Sunday school and sewing society are growing in numbers and interest.

Children's meeting is the largest of our regular meetings, and we have more trouble with the order, which is not by any means a pleasant feature of the work; many of our country folks would be surprised to see the ways in which Satan uses even children in a meeting, so if occasionally we have clouds, we know that beyond the sun is shining.

New Year's has been preaching in the evening; the text was a very appropriate one "Put on the new man." If God permit we expect to have preaching on the 28th at 11 A. M. by Bro. J. B. Hunsberger of Chester Co.

We too have found Phil. 4: 19 to be true, as several times when we thought we would have to draw from the Board,

donations came from unknown sources, proving God's care. Pray for us and the work in His service.

THE SISTERS.

For the Herald of Truth

FAMINE RELIEF.

Yes, we are at the work. In an hour the mail must go and in that time I must write this letter, answer questions of the gang-mates and others who call, and perhaps be called away so that I cannot finish this letter until it is too late to catch this week's mail.

We want to thank God and all those who have already so nobly responded to our appeal for help. I suppose many of the readers of the Herald already know of our plan for helping the people. The government has given us charge of the work and kitchen, and the unskilled labor so far is paid by the government, and most of the food. We are using famine money to buy material to keep the people busy at the work of building. It is the plan of the present "famine relievers" to keep the people out of the skeleton condition if possible. It will take more money to distribute grain and money freely as was done in the last famine but better results are expected. Perhaps some persons will feel that the money they gave to feed the starving ought not to be used for buying lumber to build a mission house, but if government pays for the labor, surely it is not a misappropriation to use the famine money to keep the people busy. If the material should be stopped the work would close and the people driven away. We could easily dispose of \$100,000.00 in three months in this way by simply giving food to the actually hungry and a cloth to the literally naked, but in a week from the time we've stop giving the need would be greater than ever and there would be nothing at all to show for the expenditure. According to the present plan we keep from 500 to 1500 people under our influence for the greater part of a year and in the end have a set of mission buildings. Is our investment bad?

About 500 are fed in the kitchen twice a day. Milk is provided three times a day by our funds, for children too small to eat rice. It all costs. But if more contributions are sent us than we can use economically here, we shall send surplus to other missionaries.

I have just read the appeal in Nov. 15th Herald and I feel it is none too strong, though I have become accustomed to the sights (in spite of all efforts there are many "skeletons") so that I can walk away from a beggling grandmother to attend other work without shedding tears!

Yours for Christ,
J. A. RESSER.

"He who studies nature and denies God is a man who reads a book and denies that it had an author."

"The more you do God's work within yourselves, the more He will give you the opportunity of doing external work for Him."

HERALD OF TRUTH.

February 1, 1900.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. Der Herald der Wahrheit, five dollars per year. North papers to one address, \$1.50 per year. HERALD OF TRUTH & VOICES OF CHURCH to one address, \$1.00 per year.

THE HERALD OF TRUTH is the Organ of the following Mennonite conferences.

1. Lancaster, Pa.
2. Eastern District (Pennsylvania).
3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio.
7. Ohio Mennonites.
8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Missouri.
14. Kansas and Nebraska.
15. Nebraska German.
16. Minnesota District.

(Amen Mennonites).

Monthly Calendar for February, 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
| | | | | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | | | |

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BUSINESS NOTICES.

Several new books have been added to the Colportage Library.

Our new tracts are ready and have been added to the list.

Every reader should take advantage of our offer on a good commentary.

"Journeys of Jesus" will prove very helpful in the study of the S. S. Lessons this year. Cloth, \$2.25.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little book. Price only 5 cents.

The Gist of the Lesson is a pocket edition of an exposition of the Sunday School Lessons. Fits the vest pocket. Price, in leather binding, 25 cents.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

HERALD OF TRUTH.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Any one interested in the life and work of D. L. Moody should read the advertisement of the new book entitled "The Life of D. L. Moody," found on another page.

The Annual Meeting of the Mennonite Aid Plan will be held at the Publishing House, in Elkhart, Indiana, on Wednesday Feb. 14th at 9 o'clock A. M. All interested are cordially invited to be present.

A new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is now ready. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

Pekoubet's Notes.—Sunday school teachers and Bible students everywhere find this to be the most complete commentary on the Sunday School Lessons of its class. Bound durably in cloth, publisher's price, \$1.25; our price, post paid, \$1.00.

Practical Commentary on the Sunday School Lessons, by T. B. Arnold, is also gaining favor with many Sunday school teachers and workers. It is not nearly as comprehensive as Pekoubet's Notes, but is a very valuable work. Price, in cloth binding, only 50 cents, post paid.

The Golden Text Book contains the Titles, Lesson Readings, References and Golden Texts of all the Sunday School Lessons for 1900, besides many Bible Facts, Lord's Prayer, Ten Commandments, 35 Miracles, etc. Price Only 5 cts.

Workers Wanted.—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and everybody is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

The Family Almanac for 1900 is still on sale. Price per copy, by mail, 45 cts. "dozen," by mail, \$3.50. "dozen," by press, not paid 2.50. Address all orders, Mennonite Publishing Co., Elkhart, Ind.

Our new catalogue is bringing us many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here. Look through it and see if there be not some books you would like to read during the long winter evenings. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author

who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

The Words of Cheer.—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

For Sale.—There is still some Mennonite Publishing Co. stock for sale, and those wishing to invest in this way will please write to the house for further particulars, or to J. S. Lehman, No. 137 East King St., Lancaster, Pa. This stock affords to persons who have the means, a good investment, brings a good income, helps to keep up the church interests and maintain the Church Publishing-house, Mennonite Pub. Co., Elkhart, Ind.

Reduction of Prices.—People that buy are always interested in a reduction of prices. The Stilliga Compound, Throat and Lung Syrup, the Adhesive Plaster, Good Samaritan, White Liniment and the Compound Rheumatism Extremator, advertised in another column of this paper will hereafter be sold on the Even Balance System. That is, everyone ordering from us direct, will receive liberal reduction proportionate to the amount ordered. Write for special terms at once. These medicines have been well tested, and can be recommended. ELIZABETH GARNER & Co. Elkhart, Ind.

A New Edition of "Gospel Call" is now ready, but owing to the advance in prices of paper and printing material, we are compelled to raise the price of the book, which will sell in the future at the following prices:

Per copy, postpaid, \$.85
Per dozen, " " 10.00
Per hundred, freight or express not prepaid, 13.00

Even at the above prices the book is cheap, considering the grade of music and the fine quality of paper and workmanship. It is giving satisfaction wherever used, and all Sunday schools are making a change in the most contemplative of books. This spring, should by all means examine the merits which "Gospel Call" possesses.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

1. Modest Apparel.
2. A Solemn Appeal.
3. Unscriptural Marriage.
4. Concerning Missions.
5. Against Secretism.

6. The House of Darkness. (Against secret societies.)
7. Dying Without Hope.
8. A "Name to Live" Rebuked.
9. Repentance.
10. Which Heaven Do You Prefer?

11. Which Route?
12. "U. S." or "S. S."
13. The Sculptor's Perplexity.
14. The Gold Necklace.
15. A Worker's Dream.
16. The Minimum Christian.
17. Fearful Results of Gambling.
18. The Demon of Vanity.
19. Is Ornamental Dress Harmless?

20. Although Unworthy, Come to Jesus.
21. Eternity! Eternity!
22. The Infidel and the Tract.
23. Profanity—Don't Swear.
24. A Collection for a Sleeping Girl.

25. Signs of Spiritual Decline.
26. Too Late!
27. Special Responsibility and Influence of the Christian.
28. Eminent Witnesses.
29. Who is my brother?
30. Idle Words.
31. The Warning.

Address all orders to
MENNONITE PUBLISHING CO.,
Elkhart, Ind.

Bible Outlines.—We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examination, and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

OUR LETTER BOX.

M. L.—Your informant is certainly far from right, and I hope he will be told the facts before he or she spreads the hurtful error much further. Evil reports fly fast and some of the most ridiculous stories are readily believed when "They Say" says it. "They Say," you know, is always absolutely reliable (?). No, the workers are living in crowded quarters, living on diet that would surprise a poor workman. What do you think of rice and hot water for a meal? They are concerned, doing soul, working hard without pay, other than the reward of knowing that they are humbly and earnestly following their Master in uplifting the fallen.

R. H.—No general rains can be expected in India before the end of May or beginning of June. The present outlook in many localities is very sad. Cattle die by the thousands, which will greatly lessen the acreage that can be prepared for crops when the rains do come. The greatest distress will come after these rains, when the relief af-

forded by the growing crop is virtually in sight.

S. Y.—The shortest distance from Yokohama, Japan to San Francisco, California, is 4596 miles. The trip is a continuous one, there being no islands in the path of ocean steamers plying between these ports. A more southern route is via the Sandwich Islands (Hawaii), 5394 miles. Bro. Wenger will probably take the latter route.

L. B.—You take a truly charitable view of the shortcomings and imperfections of the HERALD and extol its virtues beyond what they deserve. The HERALD is what, by the grace of God, the friends of the paper make it; an enemy is seldom the proper person to judge impartially, not to say charitably.

B. Y.—"What is a gospel?" Read Paul's description of one: 2 Thess. 3: 11, 12; 1 Tim. 5: 13. Earnest Christians mind their own business (1 Thess. 4: 11); our Savior gave us an example (Luke 22: 49). A gospel is one who tattle, idle or mischievous tales about others, one who in a half confidential way repeats scandals or ill-founded personal remarks about, or criticisms of, others. Gospel never elevates morals; it always degrades. A gospel in a neighborhood is a moral pest. Gossiping may become a habit just like chewing, smoking, drinking, swearing, etc., and from which nothing but the grace of God can free the victim. A very large part of common conversation, even among professing Christians, is, when put under the test of gospel and apostolic teaching, but very little better than common gossip. We should prayerfully strive to keep ourselves free from it and discourage others from it. Psal. 141: 3; Prov. 10: 19.

E. I.—Shares of stock are property, as any other property and may and does change hands. There are always those who want to sell and those who want to buy. There are now several estates of deceased stockholders to be settled up and these stocks must be sold to close up the estates. There are others who are pressed for money in one way or another and want to sell their stock to help them out. One writes us that he wants to build a house and needs the money for that. Some had considerable amounts and having use for money for other purposes desire to sell a part of their stock, and in this way it comes that there is considerable Mennonite Publishing Co. stock for sale, and that we publish it in the paper that any one having money to invest and desiring stock in the Publishing House may have the opportunity to obtain it. And so the same stock is often resold, but always in a legitimate way. It is not always in selling the same stock to other parties, and this stock is just as good and of the same value as it ever was.

SUNDAY SCHOOL LESSONS.

LESSON VI.—FEBRUARY 11.
JESUS AND NICODEMUS.—
John 3: 1-18.

[Read John 2: Memory Verses 14-17.]
GOLDEN TEXT.—"For God so loved the world, that he gave his only be-

gotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

INTRODUCTION.

TIME.—April A. D. 27, about the time of the Passover, which was April 9-16. Probably about two months after He had chosen His first disciples, as recorded in our last lesson.

PLACE.—Jerusalem, probably in an upper chamber of the house, where Jesus was the guest.

PERSONS.—Jesus, Nicodemus.

NICODEMUS.—A believer in Jesus Christ, a Jew by nationality, and by sect a Pharisee. A ruler of the Jews, one of the senators of the Sanhedrin. He at first concealed his belief in the divine character of our Lord. Afterward, however, he avowed himself a believer. After the crucifixion he came with Joseph of Arimathea to pay the last loving duties to the body of Christ, which they took down from the cross, embalmed, and laid in the sepulchre.

LESSON CONNECTION.—In our last lesson Jesus had chosen five disciples whom He began to train. He spends several months in Galilee where He wrought a miracle at Cana, which proved His authority and revealed His glory. He afterwards went to Jerusalem to attend the feast of the Passover. He cleansed the temple because the Jews had desecrated it; the cleansing of the same was a type of His work for the Jewish nation. These things have awakened an interest among all classes of people, they began to inquire into His doctrine. He with authority propounds unto them the essential and fundamental truths of the kingdom of God, the most important of which are given in to-day's lesson, in the interview that He had with Nicodemus.

FEB. HOME READINGS.
6. M.—Jesus and Nicodemus. John 3: 1-18

6. T.—Born by the Word. 1 Peter 1: 17-25
7. W.—Of His own will begat He us. Jas. 1: 16-27
8. Th.—Called the sons of God. 1 John 3: 1-10
9. F.—A new heart will I give you. Ezek. 36: 21-32
10. S.—A new creature in Christ. 2 Cor. 5: 11-21
11. S.—Saved by grace. Eph. 2: 1-10

LESSON VII.—FEBRUARY 18.
JESUS AT JACOB'S WELL.
John 4: 5-38.
[Read John 3: 22-38. Memory Verses 11-14.]

GOLDEN TEXT.—"God is a Spirit: and they that worship him must worship him in spirit and truth."—John 4: 24.

INTRODUCTION.

TIME.—December, A. D. 27. About eight months after the last lesson.

PLACE.—Samaritan, at Jacob's well near Sychar at the foot of Mt. Gerizim.

PERSONS.—Jesus, the disciples, the Samaritan woman.

THE SAMARITANS both in blood and religion were mongrel Jews, the posterity of those colonies which the king of Assyria planted there after the captivity of the ten tribes, with whom the poor of the land that were left behind and many other Jews afterwards incor-

porated themselves. They worshipped the God of Israel only, to whom they erected a temple in Mt. Gerizim in competition with that at Jerusalem. There was great enmity between them and the Jews. The Samaritans would not admit Christ when they saw He was going to Jerusalem (Luke 9: 53); the Jews thought they could not give Him a worse name than to say, *He is a Samaritan*. When the Jews were in properly, the Samaritans claimed kindred to them (Ezra 4: 2); but when the Jews were in distress they were Medes and Persians; see *Josep. Antiq. lib. XI. cap. 8, lib. XIII. cap. 7.—Henry*.

CHRIST'S WORK IN SAMARIA.—Our Lord's field of labor was principally in Judea and Galilee, and as He passes to and fro from one to the other, He must needs go through Samaria, as the road from Judea to Galilee lay through the country of Samaria. Christ charged His disciples not to enter into any city of the Samaritans (Matt. 10: 5); that is, not to preach the gospel or work miracles among them, but to go principally to the lost sheep of the house of Israel. Nor did Christ preach publicly or work any miracle among the Samaritans, of which we have any record. What work He did there, as recorded in our to-day's lesson, was but incidental as He passed through. It was only a scrub of the children's bread that fell from the Master's table.

FEB. HOME READINGS.

12. M.—Jesus at Jacob's Well. John 4: 5-38
13. T.—The Water of life. John 7: 37-44
14. W.—God must be worshipped in spirit. Acts 17: 24-31
15. Th.—Jesus the Bread of life. John 6: 27-40
16. F.—Water out of the Wells of Salvation. Isa. 12
17. S.—Let him that is athirst come. Rev. 22: 12-20
18. S.—Come ye to the Waters. Isa. 53

CORRESPONDENCE.

KOKOMO, IND., JAN. 15, 1900.—The Howard and Miami Co. congregation has again reasons to rejoice. On the 14th of January (Sunday) four persons were received into church membership by water baptism. Another young sister that had been converted a little over a year ago when Bro. M. S. Steiner held a number of meetings at this place, but who had fallen back into the "beggarly elements" of this world, came by the mercy of God, and the prayers of His people at this place, confessed her sins, and renewed her covenant with God and was again received into the church. When the angels in heaven rejoice more over one sinner that repents than over ninety and nine that need no repentance, why should not God's people greatly rejoice upon such occasions? Let us not cease praying for these dear souls, that God may enable them to walk in the light.
G. W. NORTH.

PLEASANT VIEW CONG., HOLDEN, MO., JAN. 17th, 1900.—"O sing unto the Lord a new song; for He hath done marvelous things. His right hand and his holy arm hath gotten him the victory." Psalms 98: 1.
January the 6th, Bro. J. M. Kreider, from Marion Co., and Bro. Joe C.

Driver from Morgan Co., Missouri, on their return from the Bible conference in Casa Co., stopped with the Pleasant View congregation.

The first evening was devoted to instructing the five young converts here. Sunday was held the first of a number of meetings. Bro. Driver proceeded on his homeward journey Monday, Bro. Kreider continued with us.

The roads were quite bad the first few nights and therefore the attendance comparatively small, but the weather turning favorable the roads the effect of swelling the number of hearers. Bro. Kreider labored convincingly in behalf of the salvation of unsaved people. His earnest admonitions will be long remembered, and we again extend the invitation to our ministering brethren to come.

But above all do we thank and praise God that eighteen more young souls became willing to stand up for Jesus. We are convinced that God has heard our prayers. O what rejoicing in heaven over souls saved! And what comfort to praying mothers, fathers, brothers and sisters to see their prayers being answered! Indeed it makes us to praise with the heavenly host "Glory to God in the highest."

But O they are yet babes in Christ, and their spiritual and youthful bodies should be tenderly and regularly nursed lest while in their fatigue which so many of us have experienced and still sometimes do, they may not be able to ward off from vitality the fiery dart of Satan. Or be possibly rather as an angel of light, may lead them into byways where life is endangered. Therefore brethren we ask you who are in sympathy that you will intercede in their behalf at the great throne of the King of kings. And not only for them, but for all of us that we, as said Paul to Timothy, by them might war a good warfare.

Cor.

FROM NORTH LAWRENCE, OHIO.—We were blessed with a very interesting baptismal service in the Pleasant View congregation, Sunday January 7th, Bro. V. B. Shoup of Mt. Eaton, Ohio, assisted the home ministers Bro. David Martin and Bro. I. J. Buchwalter on this occasion. Two persons were received by water baptism and one by letter. We feel sure that others are 'almost persuaded' to take up the new life. Let us pray earnestly in behalf of them as well as all who are yet without Christ.
Cor.

LADD, AUGUSTA CO., VA., JAN. 18, 1900.—Greeting: On the 29th of Dec., I accompanied Bish. A. P. Heatwole to Fauquier Co., Va., for the purpose of ordaining a deacon. We arrived at Calverton, the same day, and were met by Bro. Andrew Shifter, who conveyed us to his hospitable home. Next morning Bro. and Sister Shifter accompanied us to Bro. H. L. Rhoads' home. In the afternoon at two o'clock the neighboring brethren and sisters came together for the purpose of selecting a candidate for the office of deacon. Three brethren were presented. Sunday the 31st at 11 o'clock, we met at the meeting house. The lot fell on Bro. H. L. Rhoads. We believe it was the Lord's will, and what God does is well done. Let us all remember the dear

brother at a throne of grace. May he prove faithful to his calling, and help to build up God's kingdom on earth, and be the means of bringing many souls from darkness to the true and marvelous light of the gospel. Sunday evening we again met at the church with the members and a goodly number of friends and filled an apartment, which we greatly enjoyed spiritually. The following day Bro. Rhoads conveyed us to Beaton, where we met with friends, and in the evening we had meeting in the Beaton meeting house. Bro. Heatwole spoke very encouragingly to the congregation present. How pleasant it is to dwell with brethren in the unity of the Spirit. After services we were very hospitably entertained at the home of Bro. and Sister Hersberger, where we met Bro. and Sister Benjamin Smucker, also two brethren from Pennsylvania. The time of our stay with the dear friends seemed short and the hour soon came for our departure.

We boarded the train at Beaton the same morning and arrived safely at home about 5 o'clock P. M., thankful to our heavenly Father for His protecting care and guidance.

May the grace of God ever be with us all and direct so that when the time comes for us to leave this world we may be ready to meet Him in glory.

S. H. WEAVER.

PICKERINGTON, OHIO, JAN. 19, 1900.—When we read of the showers of blessings the Lord is scattering among His people elsewhere we feel like telling others that some droppings have fallen on us. Our little congregation was visited lately by Bro. C. B. Brenneman who preached three able sermons. The first week of the new year Bro. L. J. Lehman of Culm, Ill., was with us. He preached every night until Saturday the 6th, when Bro. Amos Mumaw of Wooster, Ohio, came and assisted him, and they together held another week's meetings leaving for their respective homes on the 13th. The attendance, though not so large as we might wish, was good, and the hearers very attentive. We trust some good seed has fallen on ground that may produce some fruit later on. Pray for us, brethren and sisters, as this is an old fallow field that has long lain idle. It will take deep plowing to break it up and get it into condition to produce a harvest, but we are leaning on God's promises and trusting Him for the increase of our labors.

J. K. HOOLKY.

FROM JOHNSTOWN, PA.—The brotherhood in the vicinity of Johnstown has had a season of rejoicing. On the 25th of December the Bible conference in the Thomas meeting house was opened and continued for five days. It was a blessing to the community.

On New Year's evening, Bro. S. F. Coffman, from Masontown, held the first of a number of meetings in the Stahl meeting house, and Bro. Abram Metzler held meetings in the Weaver meeting house. The result of these meetings was the conversion of a number of souls.

Brethren and sisters, let us not forget to pray for one another and for those who are in a forlorn and discouraged condition, for some of them may feel like David when he says in Psalm 142: "No man cares for my

soul." When we see the amount of work that ought to be done for the Lord it oftentimes makes our souls feel as if indeed to think of how little we get done and how fast time is passing away, and time once lost is lost forever. May the Lord help us to make good use of our time and talents.

LEVI BLAUCH.

WAYLAND, IOWA, JAN. 8th, 1900.—Sunday January 7th, Bro. John P. Smith of Metamora, Ill., and Samuel Gerber of Groveland, Ill., preached interesting sermons to us. The meetings were well attended and a good interest manifested by the people. January 8th the brethren started for Manson, Iowa, where they will labor with the church.

May the Lord bless the brethren who have so kindly remembered us and encouraged us.

L. G.

MCWEEN, TENN., DEC. 10th, 1899.—

We have recently enjoyed a season of refreshment. The ministering brethren J. M. Shenk and H. H. Good came into our midst November 21st, and held a number of meetings in which they earnestly instructed us from the word of God, in the way of peace and righteousness. We hope that much fruit will result from their labor, and that the church will prosper. Tuesday afternoon December 5th, we had the privilege of commemorating the suffering and death of our Saviour by partaking of the sacred emblems of His broken body and shed blood. On the morning of the 6th the brethren left for Knox Co. May God bless the dear workers in His cause.

P. J. BLOSSER.

DEGRAFF, OHIO, JAN. 22d, 1900.—Mennonite Publishing Co., Elkhart, Ind. I have been questioning for some time what course to pursue to get those having books borrowed out of my library to return them. I have finally decided to ask through the HERALD, all those having books borrowed of me to return them as soon as convenient. By so doing they would be doing me a great favor as I am needing some of them and have forgotten who the persons are that got them. Some have been away for one, two and even three years and more.

J. J. BONTRAGER.

FROM THE C. EBY CONG., BERLIN, ONT.—On the first of January baptismal services were held at the above place. Eleven young persons were baptized and received into the church, and one was re-baptized. Bishops Elias and one was re-baptized. Bishops Elias and one was re-baptized. Bishops Elias and one was re-baptized.

May the good Lord give grace and steadfastness that they may prove true to their vows.

BERTIE, ONT., OCT. 22d 1899.—Bro. E. S. Hallman of Berlin was with us recently, and on account of rain we had but one meeting, but which will long be remembered. November 19th Bro. and Sister Bears and Bro. Burkholder were with us. Bro. Bears preached in the morning on obedience, and Bro. Burkholder preached in the evening, from John 5:39. These sermons were full of the Holy Spirit power, and there were many to hear. Bro. Burkholder made some visits and on Wednesday evening he preached again. From here he went to Clarence Centre, N. Y., thence to Jordan, Ont., for Tuesday evening. May the Lord be with him.

B. P. S.

MEFFLIN CO., PA.—Meetings continued for about a week, were held in each of the churches at McVeytown, Belleville and Allensville, beginning December 31st, and closing January 18th. By request Bro. D. J. Johns conducted these meetings, but he was assisted by our own ministers. The attendance and interest were high throughout. In the church near McVeytown, many who have lived away from God attended and gave close attention to the word, with the result by God's blessing, that at least one is fully persuaded and probably several more are "almost persuaded," and we still hope may yet come. The results upon those in and out of the churches have been good for which we praise God.

COR.

SUNDAY SCHOOL ITEMS.

TUB, SOMERSET CO., PA.—The Chestnut Spring Mennonite Sunday school on January 7th, 1900, elected the following officers: Supt., Edward Miller; Asst. Supt., D. W. Maust; Sec'y, Sally Miller; Treas., Norman Maust; Librarian, Tillie Miller. The teachers were also appointed by a committee. The Lord has given us many blessings through the Sunday school, in the years past. Many a truth has been implanted into the hearts of the little ones that will remain with them for life. Year after year we see pupils of the Sunday school uniting with God's people and becoming earnest workers in His vineyard, which brings joy to fathers, mothers, sisters, brothers, and all God's children, and even the angels in heaven rejoice.

The total enrollment for the year 1899, was 131 pupils. We pray that the Lord may help others to take an active part in the Sunday school work, and the amount of good that may be done will not be realized until that Great Day when we shall know all things.

COR.

FROM ROSELAND, NEB.—The Roseland Mennonite Sunday school elected officers for the year 1900, on the 17th of December 1899 as follows: Supt., Samuel G. Lapp; Asst. Supt., Charles Burkhard; Sec'y, Anna Hoyleman; Treas., Edwin Ebersole; Chorister, Christian Snyder. May the Lord bless the work.

COR.

BIRCH TREE, MO., DEC. 25th, 1899.—The following were elected as officers of Berea Sunday school: Bro. John Unruh, Supt.; Bro. Thomas Brubaker, Asst. Supt.; Sister Hannah Brubaker, Sec'y. Report of past year: No. of sessions held 51, average attendance 37 amount of collection \$6.23.

SECY.

FROM MEFFLIN CO., PA.—A local Sunday school meeting, held in the meeting house near Belleville, December 21st and 22nd, was attended by large and interested audiences. The brethren and sisters present from other counties contributed much to the life and interest of the meeting. Ten ministers were present and we trust that their good counsel and wise admonitions will be duly remembered. In the devotional exercises there was manifested a fervent desire for the presence and guidance of the Holy Spirit and we

felt that God heard and answered these prayers.

COR.

BRELSAU, ONT., JAN. 20th, 1900.—On the 25th of December our annual Christmas exercises in the Breelan Sunday school, were held in the Green-man meeting house. It was a day of gladness for young and old. Our little folks received their rewards for good work during the year in the shape of books and cards of various kinds. Short talks were given by all the teachers and the superintendents and encouraging words were spoken by some of the visitors. The program was interspersed with singing, and an enjoyable and we hope profitable afternoon was spent. The following Sunday the following officers were elected for the ensuing year: Supt., J. Z. Kolb; Asst. Supt., Ephraim Greenman; Sec'y, Laura Sherk; Treas., J. Greenman; Chorister, T. L. Kolb. The teachers were also appointed. The average attendance for the year was 143. We are using the Lesson Helps published by the Mennonite Publishing Co. and find them very satisfactory.

COR.

BEEBA, SHANNON CO., MO.—We thank our Heavenly Father for the past year's Sunday school work. Our Sunday school was reorganized for the ensuing year as follows: Supt. Bro. John Unruh; assistant Supt. Bro. Thomas Brubaker; Sec'y and Treas. Sister Hannah Brubaker. Let us ask God to bless those of our Sunday school that have been chosen officers for this coming year. May God give us to realize the amount of good that is done through a Sunday school working earnestly for the cause of Christ. Lord give us the "earnest of the Spirit," that our work may be effectual.

HENRY UNRUH.

LORETTA, SOUTH DAK., DEC. 27, 1899.—Dear HERALD Readers:—Reading upon the threshold of a new year, I greet you with Psalm 37:4: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." This afternoon officers and teachers were appointed for our Sunday school for the ensuing year. Our Sunday school exercises on Christmas were well attended the weather having been favorable, and old and young enjoyed them. It is a pleasure to see the advancement our children make from year to year in the study of God's word and to see them with hearts full of innocent happiness as they receive the gifts as a reward for their attendance and remind them of God's wonderful gift to man.

J. S.

OUR CHURCH PAPER.

BY LEVI BLAUCH.

THE HERALD OF TRUTH has always been and is yet a dear companion of mine. I can scarcely wait till it comes with its cheering and uplifting words for they do cheer and help me on my way to the heavenly land, and my country contributed much to the life and interest of the meeting. Ten ministers were present and we trust that their good counsel and wise admonitions will be duly remembered. In the devotional exercises there was manifested a fervent desire for the presence and guidance of the Holy Spirit and we

things that do not suit our mind, let us have a little patience. It may suit the mind of some one else and do them good, and besides that, let us take it to the Lord in prayer; He may change our minds so that we can have patience.

This matter of fault finding is an evil thing in the sight of God and has never done good, but a great deal of harm. Many a person's character is ruined by it. Many a family might read the HERALD were it not that some one has found fault with it. Brethren, I would just as soon quit going to church as to quit reading the HERALD, for therein I get the news of the church, and many a good sermon that cheers my soul. Then there are the "Notes by the Way," and we can hear about India and the missions in the cities, etc. Oh brethren, who can be without this church paper? Not I. It seems to me if we would, just stamp on it and send it to some one else, even a stranger, we could do a great deal of good. Brethren, let us not despise the paper.

Johnstown, Pa.

OBSERVATIONS.

BY JOSIAH J. KEIM.

I was requested by a number of the brethren and sisters whom I met in my travels to write an article for the HERALD. I will note a few thoughts by the way, and answer a few questions, to the best of my knowledge. In traveling through a few of our States I find that some people are a little inquisitive and would like to know where would be the best place for our people to locate, or colonize. It depends largely in what climate people desire a home. If in the North, Jackson Co., Minn., would be a real good place. A few of our brethren are there. They have organized a church and are full of zeal. The country is a level prairie and the soil is good. Land can be bought at a reasonable price. For further information inquire of John R. Snyder, Alpha, Jackson Co., Minn.

If you desire a home in the South, Harris Co., Texas is a fine country. A few Mennonites live there. They would appreciate it very much to have some of our people come there. Land sells at very reasonable rates. Fairbanks is located twelve miles north-west of Houston on the Houston and Texas Central Railroad, and on the main county thoroughfare called the Washington County Road. This is now macadamized out from Houston to within three miles of Fairbanks. Work is rapidly progressing on about five miles more. The land in that vicinity is a black sandy loam mostly prairie, with strips of timber along the creeks. The slope is from five to eight feet to the mile which affords excellent drainage. In connection with the railroad and county road ditches run through the center of the property, and there is a creek on either side. Farm work may be carried on the year round with but little interruption from severe storms. Anybody desiring further information inquire of Lemuel Rohrer or David N. Hamilton, Fairbanks, Tex.

Louisiana is another good place for those desiring a warmer climate. Ten thousand acres irrigated rice land are

for sale. The Farmers' Canal constructed by the North American Land and Timber Co., Ltd. Lake Charles, La. The Farmers' Canal is being constructed according to the best modern scientific principles, profiting by all that experience has taught in reference to irrigated rice culture. The canal with laterals will be about twelve miles long. The company offers for sale 10,000 acres subject to irrigation along this canal at \$10. to \$15. per acre. This is a good prairie country about eight or ten miles from a good timber country of very good pine, etc. Anybody desiring to know more about this place might write to Bro. Cyrus Schrock, Iowa, La.

I will change the subject. I am very thankful for the hospitality which I received from many brethren and sisters in the different states, and Canada. I wish you all God's blessing. Many of you dear souls I shall never meet again in this world, but we have the promise if we are faithful unto the end we shall find there is peace, joy and happiness forever. I can not thank you brethren and sisters enough for your hospitality. I ask for your prayers in my behalf, we can remember one another and pray one for another. I arrived home on the 20th of Dec. 1899. I traveled through twenty-six different states and Canada. I thank God for His protecting care over me and for the good health I enjoyed while on my journey.

Stanton Mill, Pa.

REPORT

of Bible Conference held at Bethel M. H., near Garden City, Mo., from Dec. 25th, 1899 to Jan. 5th, 1900.

After opening exercises conducted by Bish. George Brunk and Pres. D. G. Lapp, the Conference was organized with Bish. Daniel Kauffman as moderator.

Much regret was expressed by the Conference to learn that J. S. Shoemaker of Ill., one of the intended instructors, could not be present. His vacancy was however ably filled by A. L. Yoder of Iowa.

The following subjects were treated by the four named instructors to the acknowledged pleasure and benefit of those present:

"Plan of Salvation and Ministry of the Word," by J. S. Hartzler, Elkhart, Indiana.

"History of Christianity and all the ordinances except Baptism," by A. L. Yoder, Wayland, Iowa.

"Baptism, Christian Duties, and Restrictions," by Geo. R. Brunk, Canton, Kansas.

"The Holy Ghost, Christian Graces, and The Future Destiny of Man," by D. G. Lapp, Nebraska.

A motion was carried that Bro. Brunk have his outline on "Christian Duties and Restrictions," printed, a copy of which, we feel, all would do well to secure.

The following are a few of the possible and probable results of the Bible Conference.

1. A closer union and more common interest among the members of the church.

2. A more distinct separation from the world.

3. A better equipment for both the spread and defense of the gospel.

4. A deeper and clearer understanding of God's Word.

5. A keener realization of our responsibility as workers.

Space would not permit the most essential part of the work done being printed, but a few general remarks may find room.

Those from a distance who attended the Conference, certainly have many reasons to be thankful to the brethren and sisters in Cass Co., Mo., for the kind and courteous manner with which they were treated while there, and also to a kind heavenly Father for such a rich spiritual feast.

At the close the moderator made some appropriate remarks after which a closing prayer was offered by Bro. Brunk.

Closed by singing "Blest be the tie that binds."

In addition to the day sessions, the song service, query box, workers' meeting, gospel service, were features of the Conference. The "query box" conducted by Bro. Brunk afforded much interesting and instructive thought. The workers' meeting conducted by different ones of the young brethren, was a source of spiritual comfort and we pray much good may result.

The gospel service conducted by Bro. Brunk and Bro. Lapp was refreshing to the saints and to the salvation of some souls (the exact number is not known to the writer).

"Bless the Lord, oh my soul, and forget not all His benefits."

GENERAL REMARKS.

The fall of Adam and Eve was caused mainly by not holding fast to God.

Mediation of Christ is as general in its effects as was Adam's fall.

Repentance may be impossible, not because God will not accept, but because man will not repent,—because he has gone too far. Conversion and repentance are a gift from God and a duty of man.

A belief that does not correspond with action is not a living faith. If one's life does not correspond with the word he should not make a profession of it.

Satan takes our knowledge of sin and tempts us.

Good heated people who show kindness only to their friends expose no better disposition than the lower animals.

Heresies in the church are utilized by God to expose more clearly the evils. Fitting discourses are appropriate, but are empty without the Spirit.

The Lord must have the minister. A burden for souls in the minister should reach farther than the pulpit. Christianity cannot be united, save by the Holy Ghost.

The Holy Spirit never guides one contrary to God's word.

The only time in which obedience is possible is in the present tense. Nothing is to be observed in the Old Testament that is not written or implied in the New Testament. The main place to divide the Word is between the Old and New Testament.—The minister who does not know this does not know his business.

The Holy Ghost theologian school is the best. One can get that education at any brush college.

Every element of morality in the Old Testament is rewritten in the New Testament.

Selfish people are like the Dead Sea—want everything to flow one way. That is selfishness which ends in self, though others are benefited by it.

Good, which ends in others, though it flows through ourselves, is right.

Christians are justifiable in fulfilling their natural propensities, only when to God's glory, and not to self-hood detriment.

We must get close to Christ before we can get close to one another.

That is real charity which picks a man up who is down low, without asking any questions.

God, when He hired us into His vineyard, meant that we should work, not sit under the shade trees.

Secretaries J. B. Smith, H. H. Shenk.

TELL ME ABOUT THE MASTER.

Tell me about the Master,
Of the hills He is lonely and trod,
The day lies behind me in shadow,
And only the evening is light—
Light as a radiant glory
That lingers about the west;
My poor heart is weary, weary,
And longs like a child for rest.

Tell me about the Master,
Of the hills He is lonely and trod,
When the tears and blood of His anguish
Dropped down on Judea's sod.
For to me life's numerous mile-stones
But a sorrowful journey mark;
Though lies the hill-country before me,
The mountains behind me are dark.

Tell me about the Master,
Of the wrongs He freely forgave;
Of His love and tender compassion,
Of His love that is mighty to save.
For my heart is weary, weary
Of the woes and temptations of life,
Of the errors that stalk in the noonday,
Of falsehood and malice and strife.

Tell me about the Master,
Of pain, or temptation, or death,
The infinite Master has suffered
And knoweth and pitieth all.
So tell me the sweet old story
That falls on each word like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

Sol. L. M. J.

WHY NOT TO-DAY?

The voice of God invites men to repentance. The uncertainties that are around us, and the certainties which are before us, emphasize this invitation. To-day is the day of salvation. What other day God may give no man can tell. It is for us to improve this present gracious hour in the presence of God. It is for us to follow now in the path which He points out, and to walk this day in obedience to Him. This very moment He asks us to yield our all to Him, to consecrate what He requires, to forsake what He forbids, to follow where He leads, to take the Lord to be our portion, and to leave behind us the world which has ever deceived, deluded and betrayed us to our ruin.

We have just one moment offered us in which we may serve the Lord, that moment is the present moment. He asks us to obey Him to-day. Do we, instead of doing this, promise to obey Him to-morrow? This is disobedience. We have no to-morrow. He does not ask us to obey Him to-morrow. He asks us to serve Him to-day. We can do this, or do nothing.

He does not ask us to tell Him what we will do sometimes. He simply asks us to obey Him now. Shall we hesitate longer? Shall we refuse to grant what we can bestow, and think to promise what may be beyond our reach? Let us not be ignorant of the devices of our adversary.

Let us remember how many have put far off the evil day, and have perished in their sins.

Every hour of delay is an hour of danger. Let us this hour make the decision. "As for me and my house we will serve the Lord."

See L. M. J.

WORLDLY CONFORMITY.

The Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing so fast, as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count upon the profligate children of pious persons and even ministers."

"The door at which those influences enter, which counteract parental instruction and example, I am persuaded, is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind of determined opposition to the fashions of the world, breathing the waves like the Eddystone lighthouse. And I have found nothing yet that requires more counsel and independence than to rise a little, but decidedly above the par of the religious world around us."

"Surely, the way in which we commonly go on is not the way of self denial, and sacrifices, and cross-bearing, which the New Testament talks of. 'Then is the offense of the cross ceased.' Our slender influence on the circle of our friends is often to be traced to our leaving so little difference between us and them."

INSIGNIFICANT WORK.

Big men do big things, but how many big things are big failures. The biggest ship that ever was built was no profit to anybody until it was sold and broken up for old junk. Many a little ship during the same time had made good voyages, and brought profit to its owner. A man writes a big book; he is a great man, but few people read his book, yet it is learned and bulky, and perpetuates the man's fame through generations. Another man writes a little letter, a pamphlet, or begins with our progenitors, has an epistle, which can be read in an hour, while, sent through the mails, or printed on a few pages, and that little pamphlet is translated into hundreds of languages, scattered by millions in every quarter of the globe.

Paul, chained to a soldier in his hired house at Rome, wrote no big books. A dozen pages would contain the largest treatise he ever wrote, and yet the thoughts there embodied, and the truths there declared, live through all ages, and go to the ends of the earth. A seed is a little thing, but in it there is the promise of a waving harvest through all the years; to come. A granite monument is a great thing, but it

has no advancement, no promise, no growth.

Let the man who does little things wait on God, who can make little things great, and accomplish his own purpose of grace and goodness, working wonders by means of the feeblest instruments, through His matchless wisdom and His powerful love.—*Christian.*

A GOOSE BONE PROPHECY.

Hundreds of Reading people have long planned their faith to the weather predictions of Elias Hartz, aged 88 years, as taken from the goose bone. Saturday he obtained the breastbones of three geese hatched last spring. He says that they are the most remarkable he has ever seen, and indicate an unusually mild winter. There will be no storms in this section, he says, at least not before the latter part of February, when we are likely to have a severe spell of cold and stormy weather. For the last fifty years Mr. Hartz has relied on the goose bone as a weather forecaster, and he says he has never known it to deceive him.

SELF EXAMINATION.

"Self-examination," said Mr. D. L. Moody, "is profitable. It is easy to examine others. I, myself, am good to see the faults of others, but every little while I have to stop and examine myself and say: 'Moody, what are your faults?' It is self, but it is hard to give yourself a thorough examination. But I tell you to examine yourselves. You will find the best way to do it mapped out in the Bible. I would not give a snap of my finger for you even if I read in your examinations, if you are not truthful and cannot be trusted. Once I had a terrible hard thing to do in Chicago. I found myself jealous of a certain minister, and I determined to cure myself. I invited him to preach, and then I advertised him and filled the church. I took a back seat and made my human nature squirm. Pretty soon I began to like the man, and have liked him ever since. No man can ever get a grip on conscience if he is possessed with jealousy."

EXPERIENCE OF EVIL.

It was said of some, "They are wise to do evil but to do good they have no knowledge." The fatal curiosity to know good and evil clings to the human family, and beginning with our progenitors, has an epistle, which can be read in an hour, while, sent through the mails, or printed on a few pages, and that little pamphlet is translated into hundreds of languages, scattered by millions in every quarter of the globe.

Paul, chained to a soldier in his hired house at Rome, wrote no big books. A dozen pages would contain the largest treatise he ever wrote, and yet the thoughts there embodied, and the truths there declared, live through all ages, and go to the ends of the earth. A seed is a little thing, but in it there is the promise of a waving harvest through all the years; to come. A granite monument is a great thing, but it

What fear and danger and disturbance have come through the discovery of modern explosives. How many a man by some chemical discovery, or by the invention of some instrument of evil, has destroyed his own life. "The tree of the knowledge of good and evil" has borne bitter fruit. We are not content where God has placed us. We are not content to know what He has told us. We must understand all mysteries, though when all is learned we may be like sounding brass and tinkling cymbal, because we lack the charity of God shed abroad in the heart by the Holy Ghost.

It is a blessed thing to learn to wait in quietness of spirit before the Lord; to recognize that secret things belong to God; that there are mysteries of which we do not concern us; that there are depths of Satan which it is not well for us to know; that the man who is to abide in the presence of God, is one who steps his ears from hearing evil. Many a life has been blasted by the possession of some perilous secret which had far better never been known. Many a heart has been broken by some revelation which has been unwisely sought, and many a lost soul to-day blackened and stained with guilty experiences of a sinful life, looks back and longs in vain for the innocence and peace and safety of the days when evil was unknown and unsuspected and when guilt and fear were alike unknown.—*See L. M. J.*

MISTAKES OF LIFE.

Somebody has condensed the mistakes of life and avowed at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there was no limit to the mistakes of life; that they were like drops in the ocean, or the sands of the seashore, in number; but it is well to be accurate.

Here, then, are fourteen great mistakes: "It is a great mistake to set up our own standard of right and wrong, and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in the world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation so far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible; to believe that we cannot perform; to believe only what our little minds can grasp; to expect to be able to understand everything."

"We have the greater need to watch lest we forget God in times of prosperity, than in adversity."

IN MEMORY

Of our Dear Mother, Margaret J. Rhodes, who died Nov. 30th 1899, aged 56 years, 1 mo., 16 days.

Death has visited our circle, Robbed us of our mother dear, In the depth of our affliction,

Can we help but shed a tear?

For we miss her, O, so sadly, When we see your vacant chair, And our home is sad and lonely, For there is no mother there.

God His message sent to call her From her labors here below, To the everlasting rest, Where the faithful workers go.

How distressing when our efforts To restore her seemed so vain, And those days of anxious waiting Brought us anguish, grief, and pain.

God whose wisdom never faltereth, Knoweth what for us is best, He has borne our loving mother Into everlasting rest.

And although no more we'll see her, In this vale of grief and gloom, Yet we know, for Christ has said it, We may meet in your bright home.

Not among the dead we seek her, For she dwells beyond the skies, And if we will follow Jesus, We shall surely with her rise.

Then farewell, kind, loving mother, Till in heaven we meet above, Then we'll join the heavenly music, And extol a Savior's love.

See, by her Daughters.

OBITUARY.

BISHOP ABRAHAM LEHMAN

was born Jan. 17, 1824, in Franklin Co., Pa., died Jan. 5, 1900, aged 75 years, 11 mos., and 10 days. When five years old he moved with his parents to Waterloo county, Ont., Canada. They lived there ten years and then moved in 1839 to Williams county, Ohio on the farm where he has lived ever since. It was 60 years ago, and this country was then a dense forest, and there were only a few settlers. In 1841 he was united in marriage to Elizabeth Christy. To this union were born six sons and four daughters. One son preceded him to the spirit world twelve years ago. He, with his wife, united with the Mennonite Church in 1841. He was chosen to the ministry in 1862, and in 1882 he was ordained bishop. He was faithful in his attendance at church as long as health permitted. Sept. 10, 1899 he preached his last sermon, taking for his text, Luke 13:1-5. He was a loving husband and kind father. His aim was to live at peace with the people. The funeral services were held at the Pleasant Grove U. B. church Monday at 10 o'clock. A. M. and the remains were interred in the Mennonite cemetery on Joseph Burkholder's farm. Pre. Sellers of near Bryan and C. Fryenberg of Fulton county, Ohio, officiated.

MARRIAGES.

GEHMAN—GEHMAN—On Nov. 11, 1899, by Bish. Henry B. Rosenberger, Bro. Daniel G. Gehman of Bally, Berks Co., Pa., to Sister Lizzie L. Gehman of Doylestown, Bucks Co., Pa.

DETWEILER—DETWEILER—On Dec. 9th, 1899, at the home of the bride's mother, by Bish. Henry B. Rosenberger, Bro. Isaac F. Detweiler of Souderton, Montgomery Co., Pa., to Sister Ella B. Detweiler of Silverdale, Bucks Co., Pa.

DETWEILER—LAPP—On Dec. 14th, 1899, at the home of the bride's parents, by Bish. Henry B. Rosenberger, Bro. Harry H. Detweiler of Levin, Bucks Co., Pa., to Sister L. Lapp of Line Lexington, Bucks Co., Pa.

EY—RUTT—On the 15th of Oct., 1899, at the home of the officiating minister at Kinzers, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Phares Eby and Sister Mary Rutt, both of Paradise, Pa.

DEMLINGER—LEAMAN—On the 1st of Nov., 1899, at the home of the bride's parents, near Gordonville, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Frank Deuling of Gap, Pa., and Sister Ella Leaman.

METZLER—EY—On the 16th of Nov., 1899, at the home of the bride's parents, near Leaman Place, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Aaron Metzler of Buserstown, Pa., and Sister Annie Eby.

RANK—GOOD—On the 30th of Nov., 1899, at the home of the bride's parents, near Gap, Lancaster Co., Pa., by Pre. Amos Hoover, Bro. Milton Rank of Leaman Place, Pa., and Sister Alice Good.

HOSFETTER—ALTHOUSE—On the 30th of Nov., 1899, at the home of the officiating minister at Kinzers, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Jacob Hostetter of Strasburg, Pa., and Sister Minnie Althouse of Lancaster, Pa.

HOOPER—EY—On the 30th of Nov., 1899, at the home of Bro. John Eby of Buserstown, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Abram Hooper of Intercourse, Pa., and Sister Lena Eby.

GOOD—HERSHEY—On the 7th of Dec., 1899, at the home of the bride's parents, near Gordonville, Lancaster Co., Pa., by Pre. C. M. Blackbill, Bro. Edwin H. Good of Landville, Pa., and Sister Annie M. Hershey.

DEMLINGER—EY—On the 12th of Dec., 1899, at the home of the bride's parents at Kinzers, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Noah Demlinger of Leaman Place, Pa., and Sister Hannah Eby.

BURKHART—KEENER—On the 14th of Dec., 1899, at the home of the bride's parents, near Strasburg, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Elam L. Burkhardt of Lancaster, Pa., and Sister Mattie Keener.

AXE—WEAVER—On the 16th of Dec., 1899, at the home of the officiating minister at Kinzers, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. George Axe of Leaman Place, Pa., and Sister Mary Weaver of Leacock Twp., Lancaster Co., Pa.

ROHRER—MELLINGER—On the 21st of Dec., 1899, at the home of the bride's parents, near Paradise, Lancaster Co., Pa., by Bish. Isaac Eby, Bro. Isaac H. Rohrer of Palmyra, Mo., and Sister Frances S. Mellinger.

WEAVER—BURKHARD—Dec. 10th, 1899, in the Weaverland meeting house, East Earl Twp., Lancaster Co., Pa., by Bish. Jonas H. Martin, Levi Weaver to Sister Burkhard of Blue Ball, Pa.

WEAVER—GEHMAN—Dec. 10, 1899, in Weaverland, Lancaster Co., Pa., by Bish. Jonas Martin of Goodville, Benjamin Weaver to Katie S. Gehman of Hinkleton, Pa.

GOOD—HOLLINGER—Jan. 7th, 1900, at Lichty's M. H. in Cerraarvon Twp., Lancaster Co., Pa., by John M. Zimmerman, Bro. Mahlon Good to Sister Lydia Ann Hollinger, both of East Earl Twp., Lancaster Co., Pa.

GOOD—HERSHEY—Jan. 10th, 1900, at the home of the bride's parents in Intercourse, Pa., by Pre. Amos H. Hoover, Bro. Isaac M. Good of Salisbury Twp. to Sister Anna M. Hershey of Leacock Twp. We wish them God's richest blessings.

OESCH—SALZMAN—On the 26th of Nov., 1899, in the M. H. near Hopedale, Ill., by J. C. Birky, Emanuel T. Oesch to Bina Salzman.

SOMMER—SPRINGER—On the 7th of Jan., 1900, in the M. H. near Hopedale, Ill., by J. C. Birky, Joseph C. Sommer of Belvidere, Ill., to Sister Anna Sommer of Springfield, Ill.

LITWILLER—NAZIGER—On the 24th of December, 1899, in the M. H. near Hopedale, Ill., by J. C. Birky, Amos Litwiler to Barbara Naziger.

BIRKY—SCHERTZ—On the 14th of Jan., 1900, in the M. H. near Hopedale, Ill., by J. C. Birky, Daniel Birky of Wisner, Neb., to Lydia Schertz of Hopedale, Ill.

MADLEM—HARTMAN—On the 14th of Nov., 1899, by John Hygeima, Sister Madlem to Dora Hartman. May their lives be spent in holy consecration to the Lord. JOHN HYGEIMA.

LEICHTY—WENGER—On the 21st of Dec., 1899, at the home of Christian Leichty, near Wayland, Iowa, by John Emma Wenger. May God grant them a happy and prosperous life.

SCHERTZ—BELLY—On the 7th of Dec., 1899, at the home of the bride's parents in Melanora, Ill., by John Seibel, Bro. Benj. Schertz to Sister Katie Belly. May God's richest blessings rest upon them.

SMITH—SMITH—On the 25th of Dec., 1899, at the home of the bride's parents near Melanora, Ill., by Andrew Schrock, Bro. John J. Smith to Sister Katie Smith, both of the Roskohe congregation. May God grant them a happy and prosperous life.

STREIBER—SCHERTZ—On the 4th of Jan., 1900, at the home of the bride's parents near Eureka, Ill., by Andrew Schrock, Bro. Samuel Steider to Sister Emma Schertz, both of the Melanora congregation. God grant them His richest blessings.

SUMMER—SCHERTZ—On the 11th of Jan., 1900, at the home of the bride's parents near Cazenovia, Ill., by Andrew Schrock, Bro. George H. Summer to Sister Minnie Schertz. May God bestow upon this union His choicest blessings and may their lives be crowned with joy and peace in the service of the Lord.

SCHERTZ—ULRICH—On the 16th of Jan., 1900, at the home of the bride's parents near Melanora, Ill., by Andrew Schrock, Bro. Andrew Schertz to Sister Barbara Ulrich. May their lives be filled with happiness.

STROHM—HORST—At the home of the bride near Sippo, Stark Co., Ohio, Jan. 11th, 1900, by L. J. Buchwalter, Bro. Elmer Strohm and Sister Anna Horst, both of the Pleasant View congregation.

YODER—YODER—On Dec. 24, 1899, near Belleville, Pa., by C. J. Yoder, Jos. Y. Yoder of Bertrand, N. B., and Nancy E. Yoder of Belleville.

HARSHBARGER—SHIELLY—Dec. 14, 1899, near Thompsonstown, Juniata Co., Pa., by William Aucker, Abraham Harshbarger of Juniata Co., Pa., and Pearl S. Shelly of Juniata Co., Pa.

HOSFETTER—YODER—Jan. 4, 1900, in Millin Co., Pa., by Menno Yoder, Reuben Hostetter and Selma B. Yoder, both of that county.

PEACHEY—BANKELL—On Dec. 28, 1899, in Armagh Twp., Millin Co., Pa., by Benjamin Y. Hertzler, John Peachey of Kishacoquillas, Pa., and Rebecca Z. Bankell.

PEACHEY—SHARP—On Dec. 14, 1899, in Union Twp., Millin Co., Pa., by Benjamin Y. Hertzler, Reuben C. Peachey and Nancy K. Sharp.

YODER—STREIB—On Jan. 1, 1900, at Meadows, Ill., Joseph K. Yoder and Maggie M. Streib.

DEATHS.

CHARLES—On the — of Nov., 1899, in Manor Twp., Lancaster Co., Pa., of general debility consequent to old age.

Joseph Charles, aged 74 years. He was born in Lancaster Co., and was a member of the Old Mennonite Church. He had been in feeble health for about a year. His wife and eight children survive him. He died on Saturday and was buried on the following Tuesday. His funeral is said to have been the largest ever held in the neighborhood.

MARTIN—On the 10th of Jan., 1900, near Hopedale, Ill., after protracted suffering of consumption, Bro. Joseph Martin, aged 46 years, 9 months, 28 days. He greatly longed for the hour of his departure. He was a faithful Christian from his youth and a member of the Amish Mennonite congregation near Hopedale. He was married in 1852 to Hannah Hensch, who with six children, his aged mother, two brothers and many friends mourn their loss, yet not as those who have no hope. Buried at Hopedale A. M. meeting house on the 11th. Funeral services by John Egli, Joseph Litwiler and J. C. Birky.

HARSHBARGER—In Wayne Twp., Millin Co., Pa., Jan. 1st, 1900, Lydia, wife of Daniel Harshbarger.

GLICK—On Nov. 6, 1899, at Menno, Millin Co., Pa., Isaac Glick, aged 69 years, 9 months and 22 days.

MARTIN—Dec. 29th, 1899, in East Earl Twp., Lancaster Co., Pa., of cancer of the stomach, Nancy Martin, aged 55 years, 2 months and 12 days. She was a daughter of the late John Martin, deceased, and died in the same house where she was born, being the old homestead now owned by her brother Abraham. She was for many years a member of the Mennonite Church at Weaverland, and died with many friends around her. Her funeral took place at the new meeting house at Weaverland on Jan. 2, where Joseph Wenger, John Kurtz and Menno Zimmerman preached from Gal. 4:27-29. She was of a kind disposition and leaves many friends and loved ones who will be missed by her nephews and nieces.

HOLLINGER—Jan. 1, 1900, in East Earl Twp., Lancaster Co., Pa., of stomach trouble, Sister Amanda Hollinger, daughter of Bro. Samuel and Sister Mary Hollinger, aged 39 years, 1 month and 30 days. She was long a faithful member of the Mennonite Church, and a regular attendant at Lichty's Sunday school for the greater part of three years. She leaves behind her parents, three brothers and one sister. Her funeral was held at Lichty's M. H., where Bros. Benj. W. Weaver and John M. Sauder preached, the former from Rev. 3:11, latter from 2 Tim. 4:18. One chair vacant in the home, one seat less occupied in the meeting house, and one more place to fill in the Sunday school, where our young people and children take the first steps in learning of the wonderful works, laws, and love of God.

GHEBER—On the 5th of Jan., 1900, near Weaverland, Wayne Co., Ohio, Bro. Peter Gheber, aged 40 years, 1 month, 11 days. He was a faithful member of the Amish Mennonite Church. Buried in the Paradise cemetery. Services by Benj. Gerig in German and J. S. Gerig in English. Text, 2 Cor. 5:1.

KINDY—Sister Susanah Kindy, widow of the late Jacob Kindy, died at the residence of her son, Jacob Kindy, Mongolia, Ont., Tuesday, Jan. 2, 1900, aged 86 years and 4 days. She was buried in the M. H. near Mongolia, Jan. 4, 1900. Services were conducted by Bro. John G. Hoover in English. Text, Heb. 9:27. A large concourse of friends and relatives assembled to pay their last respects.

SCHRAAG—On the 8th of Dec., 1899, three miles northwest of Shipshewana, Ind., at the home of her son, Cornelius, of the infirmities of old age, Sister Veronica Plank Schrag, aged 94 years, 10 months, 9 days. She was a member of the Old Amish Church. She had

been unable to go out for some time and needed much care, which was lovingly bestowed by those with whom she lived. She was conscious to her end and looked forward to the time of her departure. She delighted herself in God's word and in Christian fellowship. She was survived by six sons and five grandchildren and great-grandchildren "unto the fifth generation." Her remains were laid to rest on the 8th in Elihu's Co., near former home. Funeral services by J. E. and M. J. Borntrager from John 11:20-45.

SHANTZ—Jan. 12th, 1900, in Berlin, Waterloo Co., Ont., of consumption, John S. Shantz, aged 53 years, 1 month, 8 days. Buried at Cressman's M. H., Berlin, on the 14th. Many friends and acquaintances assembled. Deceased had never taken any interest in religion up to very nearly his end, when his position began to become serious and the light began to shine into his heart, and he saw the folly of his way and began to pray. At the end came he said he was not afraid to die. Services by H. Hallman and Ramey from Phil. 1:21. He leaves a widow, one son and four daughters, the three eldest grown up.

SHANK—Jan. 24, 1900, at Beatrice, Neb., in the home for the Feeble-minded, Tillman, son of the late B. D. and Anna Shank of Roseland, Neb., aged 18 years and 10 days. Interment at Beatrice, Neb. Services were held in the Roseland Mennonite M. H. on the 21st by A. Shiffler. Text, Rom. 8:19-24.

BASE—On the 3d of Jan., near Wayland, Iowa, Anna Base, daughter of John and Mary Base, aged 2 years, 10 months. Buried at the Sugar Creek cemetery. Funeral services were conducted by S. Gerig and C. R. Gerig. L. G.

SHANTZ—On the 15th of Jan., 1900, in Waterloo Twp., Waterloo Co., Ont., of liver complaint, Sister Barbara Shantz, aged 57 years, 6 months and 25 days. She was born June 18th, 1842. She leaves behind her husband, six children and nine grandchildren. She has been a member of the Mennonite Church for many years. During her last illness she bore her afflictions with Christian patience and was waiting for the summons: "Come up higher. Although mother will be missed greatly at home, still the Lord will never leave us nor forsake us. Funeral services were held in the D. Eby M. H. by E. S. Hallman in English from Rev. 22:14, and Jonas Snyder in German from Rev. 21:7. The meeting house was probably never so crowded as upon this occasion.

KENNEL—Magdalena Kennel was born Oct. 12th, 1856, died Nov. 4, 1899, aged 43 years, 22 days. She came from France at an early age and resided in Woodford Co., Ill., ever since. The last years of her life were spent with her son, Christian Camp, where she died. Three children, twenty-four grandchildren, thirty great-grandchildren, and five her. She was a faithful member of the Amish Mennonite Church for over eighty years. Her funeral services were held at the Metanora M. H., conducted by Peter Sommer, Peter Zimmerman and Andrew Schrock in German, and John Smith in English.

HERSHEY—Elizabeth A. Johnston, wife of David Hershey, was born March 24th, 1819, and died Feb. 7th, 1899, aged 79 years, 8 months, 12 days. She was united in matrimony to David Hershey Feb. 12th, 1840. To this union were born six children, of whom two preceded her. She was a faithful member of the River Brethren Church, an earnest Christian, devoted mother and loving companion. She was more or less afflicted for a number of years, but bore her affliction with patience and Christian fortitude. Her last sickness was of short duration, and her end was peace.

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Semi-Monthly. ELKHART, IND., FEBRUARY 15, 1900. VOL. XXXVII. No. 4.

ABRAHAM B. KOHL, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Will Sister Amanda Beachy kindly send us her address?

He who wants to rule or ruin will usually ruin even if he rules.

Let our charity extend until it reaches the dimensions bounding the Lord's prayer.

Our people in the "Buckeye State" are making arrangements to open a city mission in Dayton, Ohio. May the good work prosper.

Some prayers are similar in tone and manner to that which tramps assume when they ask for a "bite" at the back door. If we are God's children, why not ask our Father as an obedient child would of its loving earthly parent?

All who love peace and harmony and who are interested in the prosperity of the church and all her interests will no doubt read with interest and satisfaction what is said in another column under the heading "Things that make for peace." Let us thank God and take courage, brethren, let us be more offering, let us pray more for one another, let us seek to live in closer accordance with the Golden Rule as specified in Phil. 2:2-5. One word, brethren. Have patience with us. We will do our best. Will you help us?

The report of the Mennonite Book and Tract Society shows that since October 1st, 1897 to January 30th, 1900 \$185.23 was contributed to that fund. Some people say that the distribution of tracts is almost as good as throwing away the paper. Granted that nine-tenths of the tracts distributed are never read and that but one in a hundred makes a good impression, is not that sufficient to warrant the expense?

How many tracts the Book and Tract Society and the Mennonite Publishing Co. alone have distributed is not known to the writer, but it is known that by this means, souls have been saved, and that surely is sufficient argument in favor of tract distribution. How many sermons are preached from which there are no "visible results." Should sermons be therefore discarded? Eternally alone will reveal the amount of good which the silent messengers of God's love and saving power are doing as they are distributed by those who are interested in the welfare of men. The editor would like to ask every reader who has been brought to a saving knowledge of the truth or at least greatly benefited in his or her Christian life by the aid of a tract to inform him of the fact in a short letter. The letter itself may be helpful to others. In writing kindly give the title of the tract to which you refer.

A NEW BOOK. "A Talk with Church Members" is the title of an excellent little book of 142 pages by Bro. Daniel Kauffman, and published by Bro. J. S. Shoemaker, of Dakota, Ill., that is just off our presses and will be for sale within a few days. The book is full of instruction and wise counsel and should be in every Christian home. The low price of the book (cloth binding 50 cents, board cover 35 cents) places it, within easy reach of all. We bespeak for it wide circulation.

FAMINE IN INDIA. A dispatch from Bombay dated Feb. 7, states that destitution and deaths from starvation are on the increase in the famine stricken district of India in spite of the gigantic efforts for relief made by the government. The state is now feeding 4,000,000 natives. The conditions are indeed alarming in view of the fact that there are still four months before the new harvest, if there will be

one, can bring any relief, while the government is already taxed to the utmost. The number who will need help will increase enormously during the coming months. Bro. Resaler's plea to our readers to save every grain for India's sake is pathetic, but it is full of meaning and it is sincerely to be hoped that contributions for the famine fund will continue to come in abundance.

At a recent meeting of the Evangelizing Board at which Bro. A. H. Leaman of Chicago Mission was present, a number of changes were suggested as being a means of making the mission work more effectual. It was proposed to rent the whole of the second floor of the mission building instead of only the rear half as at present. The workers have been living in crowded quarters and the additional room is greatly needed. The proposal to open a kindergarten for little ones was also favorably considered. The German services held every Monday evening until further arrangements be held every two weeks. The Board also decided that frequent change of workers was not to the best interests of the Mission and steps were taken to secure, if possible, workers who would remain not less than a year. Other matters were discussed which will find room in a later issue.

Amidst the scramble for wealth, honor and position, that plays so prominent a part in the life of all classes of men, it is a sweet relief to learn that there are still some who, possessing the blessed virtues of humility, benevolence and charity, and who are content with the things they have, and for the love of Jesus are ready to do good to their fellowmen, both by personal effort and the means with which God has blessed them. Not long ago a devoted sister whose heart yearned for the suffering and distressed, purchased Mennonite Pub. Co. stock to the amount of one thousand dollars, the income of which is to be applied each year to the relief of suffering and distress wherever needed. This is a commendable act, and there are no doubt many others who could do likewise. The Lord loveth a cheerful giver, and he that giveth to the poor, lendeth unto the Lord.

The strange corners into which tracts may find their way and the means which God in His providence may use in disseminating literature are exemplified in an instance of which a brother gives a short account. This brother whenever and wherever he travels—and he travels much—is always well supplied with tracts on different subjects and deals them out as opportunity offers. He says of one tract in particular: "When I was in the West it took well. I distributed it in railway depots and such places. One policeman read it with much interest to a young man who had been to a midnight carousal and was in the toils of the minion of the law." That policeman knew and did his business better than some of us know and do ours, ministers not excepted. Why not place suitable tracts into the hands of those who can place them within easy reach of the captured offenders of the law, or better still, why not, with permission of the authorities, distribute tracts in prisons? This we are glad to say, is done by a few, and has no doubt proven a blessing to many, but it should be more generally done. It may be a greater blessing under some circumstances to give a man a tract than it would be to give him a dollar.

David said, "I was glad when they said unto me, Let us go into the house of the Lord." Every true child of God will delight himself in the worship of the living God, but we often find many who feel it a severe task to attend regular public services of the church, and to justify themselves in it, they have the most trifling excuses. In winter the weather is too cold, in summer it is too warm; it is too far, or the roads are too heavy, or they feel just a little indisposed, or they are too tired, or something else does not suit. All those who are inclined to absent themselves from the services for any cause should remember the old adage, "Where there is a will there is a way." If those people would feel like David, "glad to go to the house of the Lord," hungering for the bread of life, have their affections set on heavenly things, hearts as they should be, overflowing with love to God and rejoicing in His

praise, all difficulties, all hinderances, all impediments would vanish; the courts of the Lord's house would be filled and the preacher would not need to complain that he had to preach to empty seats.

C. H. Parkhurst, the well-known minister of New York City, is one of the men in the ministry who not only sees no good in war but is not afraid to raise his voice against the crime of war and the unchristian attitude which many men take who claim to be ministers of the Gospel of Jesus Christ. In a recent sermon he said:

"When all those matters (economics, etc.) are put one side and we come on to ground that is distinctly *my* province as a representative of Jesus Christ, then I do not yield to you; and I am going to say to you, without any 'buts' or 'wherefores', that to promote civilization by the use of swords and artillery is false to the word, example and life of Jesus Christ and of all His apostles, and alien to the entire genius of Christianity. If you say to that, that there are places in the world where Christianity has sprung up as an aftergrowth of military conquest, undoubtedly; but that does not alter anything so far as relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is the one doing that thing. . . . Or you may claim that the powder and shot method of extending civilization is more feasible, works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. I am not here to claim that Christianity is feasible. A great many Christians, laymen and clergymen of our own and other denominations, have during the past year confessed that Christianity is not feasible. Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work. . . . Perhaps they are right; at least I am not here to say that they are not right. I should be sorry to have to conclude that the gospel is inadequate without gunpowder to support it, and when I do conclude that, I shall stop preaching out of self-respect; at least I shall stop calling myself a preacher of the gospel. . . . I have simply dropped all questions of gold and diamonds and commercial perquisites, of which I know little, and have stated to you the mind of Jesus Christ, of which I do know something. Now you can ignore that mind and promote civilization by killing, which may be the best way, or you can adopt that mind and promote civilization by making alive, which is the only gospel way.

NOTHING NEW.

The wise man says: "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun. Is there anything whereof it may be said, See this is new? It hath been already of old time which was before us." (Ec. 1: 9, 10).

Notwithstanding these words of the preacher, we talk of new things continually. The latest news, the latest discoveries, inventions, etc., and they are things that, to us, are really new, because we never knew of them before, or because things of this kind have not occurred in our time; but this does not prove that things of this kind did not exist before.

The same blue sky that greeted the eyes of Adam and Eve in the Garden of Eden, the same bright, twinkling stars, that brightened the heavens in the days of Abel and Enoch, Methuselah, Noah and Abraham, and upon which gazed the shepherds as they watched their flocks on the plains of Bethlehem, when the advent of the infant Savior was announced by the angels, spread out their broad expanse and make night glorious for the world to-day.

The animal, the vegetable, and the mineral kingdoms are the same now as ever, and, since the fall of Adam and Eve, and because sin entered into the world, all have the same deformed, sin-loving nature—love darkness rather than light, refuse to accept the guiding Spirit which our Heavenly Father is so willing to bestow, and in consequence the world is full of the same sins, the same crimes—the earth truly to-day, as in Noah's time, is filled with violence. Wickedness and unrighteousness are rampant not only in the night but in broad daylight, so that even among professed followers of the Lord, we find a degree of unfaithfulness, impurity and corruption that would certainly cause our Savior to weep over the desolation of the modern Zion with a deeper grief and a more intensified sorrow than He did when He saw before Him the terrible doom of Jerusalem.

In Noah's time, when God saw that the wickedness of man was great on the earth, He said, "I will destroy man—both man and beast, etc., for it repenteth me that I made them." Through the mouth of the prophet the Lord spoke, "The soul that sinneth shall die," and under the Gospel we have the solemn declaration of the same import: "The wages of sin is death," but full of grace and comfort are the words which follow: "But the gift of God is eternal life through our Lord Jesus Christ."

If indeed there is nothing new in the material world, in the principles of

science and philosophy, it is a grand and glorious fact, that in our hearts, in our souls the divine grace of God is able to cause the old things to pass away and to make all things new—a new to a life of truth and righteousness and purity. Let us labor and pray that the power of God may renew the world, and that this great work of renovation, by the grace of God, may go on until the knowledge of the Lord, and that grace which bringeth salvation through Jesus Christ, shall fill the earth "even as the waters cover the sea."

PERSONAL MENTION.

BRO. A. H. LEAMAN, superintendent of the Chicago Mission, spent several days in Elkhart the first week in February.

THE ADDRESS OF BRO. D. C. AMSTUTZ, to whom BRO. M. S. STEINER refers enquirers regarding the Old People's Home, is Marshallville, Ohio.

BRO. ANDREW SHENK left Elkhart for home, Oranogo, Mo., on the 20th ult. He will spend two weeks in Shan-non Co., Mo., in February.

THE BROTHERS J. S. SHOEMAKER of Dakota, Ill., and L. J. LEHMAN of Cul-lom, Ill., are at present in Elkhart Co., holding meetings, the former at Yellow Creek, the latter at the Olive meeting-house.

BRO. A. D. WENGER hopes to reach San Francisco, Cal., about the middle of the present month. Up to February 20 his address will be San Francisco, Cal. Care of Thomas Cook and Son.

BRO. M. S. STEINER closed his work in Markham, Ont., on the 25th of January, and after spending a few days at home he visited the Old People's Home and Orphans' Home, of which institutions he is president, to attend a meeting of the Directors. From there he expected to go to Virginia early in the present month.

THE BROTHERS MOSES C. BOWMAN of Mannheim, Ont., and MOSES HOOVER of Selkirk, Ont., visited the churches in Virginia the latter part of January and the beginning of February. Bro. Bowman will visit the churches farther west, while Bro. Hoover, whose health is considerably impaired, will seek recuperation in the balmy South-land among the pines and lithia waters in the vicinity of Austell, Ga.

BISHOP LEONARD SUDERMANN of Whitewater, Kansas, passed suddenly away at his home while he was conversing with friends who had come to visit him, on the 26th of January. He was one of the most prominent men among

those who for conscience' sake left Russia about a quarter of a century ago and settled in America. An obituary notice will probably appear in our next issue.

IN A CARD from Hongkong, China, dated January 12, Bro. A. D. Wenger says, "This evening I sail for Shanghai, China. Strange costumes and customs again greet me at every turn. The weather here is much cooler, but we are still surrounded with tropical vegetation. I look hopefully beyond the Pacific." It might be added that those in the West who have desired him to stop with them on his way eastward, had better communicate with him direct at San Francisco, Cal., care of Thomas Cook & Son, as soon as they receive the HERALD.

For the Herald of Truth.

NOTES BY THE WAY.

No. XXI.

BY A. D. WENGER.

Kandy, Ceylon, Dec. 25th, 1899. In this letter, I do not feel that I should undertake the details of some thousands of miles in the great country of India and of the rough voyage across the channel to Ceylon. All along by land I was deeply impressed with the myriads of unwarmed souls that stand like a living wall in opposition to Christianity. Think of it, more than four times as many of them just in India as there are people in the United States! At the oldest stations where missionary work was begun about one hundred years ago only a few of the people comparatively have accepted Christ and they are principally of the lowest castes. Yet I think God has used many of the missionaries to point more sinners to salvation here than had they been in home fields. Almost all over the land Christ is ignored or unknown and the people are in great darkness. Large towns are without a representative of Jesus and large districts with scores of villages are untouched with the Gospel. Generally in a shady grove by a village where a school-house and a church-house ought to stand you find only heathen temples with their horrible idols.

While waiting for my ship to arrive at Colombo I am spending Christmas at Kandy in the central part of the island. Some of the Buddhists are keeping Christmas by loudness with firecrackers and tom-toms (a rude kind of drum) and a general revel in sin. They have no Sunday and appear anxious to keep feast days and holidays. We have no objections to their keeping of our Christmas if they will go quietly to some Christian Sunday school or Gospel service held by the missionaries and learn how to be saved. Some travelers and planters from Christian countries have not given these natives good examples for celebrating the birth of Christ.

Near here are beautiful gardens of cinnamon and tea and many kinds of tropical fruits. Wild parts of the island are interesting. There are dense jungles consisting of many kinds of trees and vines in which roam herds of wild elephants. The vines are rather grape nor other familiar kinds, but there are numerous kinds of spiral clematis reaching with their grasping tendrils beyond the topmost boughs and from tree to tree. Ferns, mosses and abundant grasses clothe the earth and conceal dangerous reptiles such as the cobra and

Distance sometimes lends charm. It is rather romantic to work for the degraded and sinful heathen when they are ten thousand miles away. We may often pray for the foreign missionaries and for the conversion of the benighted souls and give a nite for the support of the work. We tell others too by song, "Throw out the lifeline, across the

dark wave," "Speed away on your mission of light, To the lands that are lying in darkness and night." But it is quite another thing when the heathen become our next door neighbors and we must daily deal with a people who have very little sense of honesty and morality and who most frequently return evil for good.

The wickedness in these lands can not be wondered at so much when we remember how long the prince of darkness has reigned over the people. We in Christian lands recall happy days at school where under good influences we were taught to think and act intelligently. Especially too has our Christian home been a great source of light and improvement. Parental nurture and admonition in the Lord, the word of God, sacred songs, the Sunday school and the church service have all been a means of character building to many of us and a preparation for the reception of the Words of Life engrafted by the Spirit of God. With much praise to Him and joy in our own hearts we turn back to the time when we accepted our Savior by faith and found Him so precious to our lives. To the multitudes here all these opportunities and blessings of a Christian land are unknown. Their lives seem an awful blank. Shall we hearken to the voice of Jesus and be used to tell their lives with good things? It would be unwise to neglect home work and take up foreign work in undue proportions to the strength at home, but certainly we should do more to extend the kingdom of Christ at home and abroad. The foreign field especially appears white to harvest and is in sore need of faithful laborers.

The island of Ceylon is two hundred miles long and more than a hundred wide. It lies in the Torrid Zone near the Equator. The heat would be very great were it not for the constant breezes that come over the land bringing coolness as well as showers. Having not witnessed a thunder shower since the summer of '98 it seems quite a treat now to see great banks of thunder clouds rolling up into the heavens and giving us heavy rains.

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HERALD OF TRUTH.

"FAITH looks straight to the command in order to obey it, and takes the promise for her support. Moses must 'Go forward,' though the next step lead the people into the sea. Whatever appearances may say, it is only by advancing in the way of obedience that we prove the truth of the promises and the power of our God."

For the Herald of Truth.

THINGS THAT MAKE FOR PEACE.

Peace on earth, good will to men. It is good will to men that brings peace, and this, in turn, brings glory to God in the highest, for peace among men is a glory to our God. What we say, often still more how we say it, but most of all what we do and how we do it, is a power that makes for peace, or strife. But if we have love one for another, and show our love in a prudent, loving way, then will our words and actions promote peace. All our words and actions may not be understood, yet the power of love, and the consciousness and confidence that love is the motive, will insure peace. Love forgives, forbears, is patient with error, is concerned for the interests of all, without partiality, is full of good will, is wise as a serpent, but harmless as a dove, and therefore "never faileth" in its aims and objects. It is this Christ-like spirit, I have the confidence to believe, that suggested the following letter:

TO THOSE IN AUTHORITY AT THE MENNONITE PUB'G CO.

DEAR BROTHERS, Greeting:—We desire to offer a few thoughts with reference to your appeal for harmony. We say "amen" to the idea that one paper conducted according to and in harmony with the principles of the church and the teachings of the Gospel, and supported by the whole church, can do more for the cause of Christ than two papers, each supported by only part of the church, and each in turn opposed by the other part. That you may know our attitude with reference to the publishing interests of our church, we have concluded to place our thoughts on paper, and submit them for your prayerful consideration.

There is no desire on our part to work against your interests in any way, nor is our desire to reject the HERALD OF TRUTH as the mouth-piece of the church. But we very much wish that an understanding may be reached whereby the whole church may be able conscientiously to support your publications.

If you look to the church for support, it is but reasonable to expect that you conduct your work in accordance with the wishes and convictions of those to whom you look for support. We recognize your rights to conduct your business just as you think best. What we have to say, therefore, must not be considered as a demand, but a mere expression of how we look at things. But should your manner of work fail to meet the approval of the church, we also you may recognize the right of the church of any brethren in the church to assume the same privileges of publications which you now assume.

It is the conviction of the great body of our people, East and West, that the following should characterize that part

of your work which relates to the interests of the church:

1. That the HERALD OF TRUTH be kept free from advertisements of secular business.

2. That all the institutions in our church should receive proper recognition.

3. That no literature be sent out that is contrary to the doctrines of our church.

4. That the YOUNG PEOPLE'S PAPER be so reconstructed that it will answer the purpose for which it was originally intended.

It is the general conviction of our people that our church publishing company should be in the hands of the church, and devoted exclusively to religious work; but we as individuals, for the sake of peace, hereby give you our assurance that we will stand by you as long as you will conduct your work according to the lines herein indicated.

Under these circumstances, you may count on us to do what we can toward contributing to the columns of the HERALD OF TRUTH, and extending its circulation as far as possible; to give you the preference in the book-trade so long as your prices do not range above prices elsewhere; to do what we can in helping you restore the YOUNG PEOPLE'S PAPER to the confidence of our people; and to stand by you in all cases wherein your interests coincide with the interests of the church.

With an ardent wish that this may receive your prayerful consideration, and that the wishes herein expressed may meet with your approval; with an assurance to you that what we have written has been out of a spirit of brotherly love, and good will toward you as individuals, and with the hope that soon a united church may stand behind a church paper devoted to all the interests of the church, we subscribe ourselves,

Your friends and brethren,
DAN'L KAUFFMAN, Versailles, Mo.
GEO. H. BRUNS, Canton, Kans.
S. C. MILLER, Monitor, Kans.
R. C. YODER, Innan, Kans.
ANDREW GOOD, Roseland, Neb.
N. H. SHENK, Neutral, Kans.
J. M. KREIDER, Palmyra, Mo.
A. I. YODER, Kalona, Iowa.
JOE C. DRIVER, Eld, Mo.
C. S. HAUBER, Garden City, Mo.
J. C. DRIVER, Eld, Mo.
D. F. DRIVER, Eld, Mo.
D. G. LAPP, Roseland, Neb.
I. B. KING, Garden City, Mo.
J. B. SMITH, Garden City, Mo.
D. Y. HOOLEY, Garden City, Mo.
L. J. MILLER, Garden City, Mo.
DANIEL BURMAN, Ayr, Neb.
ALBRECHT SCHIFFER, Roseland, Neb.
L. M. NUNEMAKER, Roseland, Neb.
J. J. LEHMAN, Culom, Ill.

I am glad for the tone of the above letter. It is written in a key in which I believe we can all sing, if we have grace in our hearts (Col. 3: 16), for the text to it is found in Col. 3: 12-15. I believe, moreover, that I can assure those who endorse the above letter that all who are connected with the management of our publishing interests will faithfully endeavor to carry out their suggestions so far as it is in our power, consistent with proper regard for the interests of our beloved church.

Regarding the discontinuing of secular advertising matter in the columns of the HERALD, I am sure our people will

to spread the truth. Contemporary with Denck were Felix Manz, Conrad Grebel, George Blaurock and Wm. Reublin, in Switzerland, all scholarly men from the best families. Balisass Huemher, once Pro-Rector and Professor of theology in the University of Ingolstadt (Munich) gave the position to preach to the "Brethren" in Southern Germany. Others in Germany were the poet Heter, the learned and influential Jacob Kautz, Michael Sattler, moderator of the Conference at Schleitheim, which drew up and adopted the seven Articles of Doctrine, the two hymn writers, Salminger and Daecher, Leonard Schaeffer and the congregationalists, Austria, and Hans Burg. In Holland we have in the same century, Menno Simons who had been educated as a priest, was then converted, and became the great organizer of the "Brethren" in Holland and Northern Germany. He wrote more than any other Protestant his writings time, and skillfully put forth the rights of the people of the common people. His works deserve the careful study and appreciation of modern Christians especially those of the Mennonite faith.

book especially those of the

HERALD OF TRUTH.

Co-workers with him were the eminent writer and preacher Dirk Phillips, the talented Gillis Van Aachen, and the great evangelist Leendert Bouwens who is said to have baptized 10,000 persons. In 1960 Gilles de Haan founded a Seminary at Amsterdam which proved a blessing to the church, as a lack of well trained ministers had long been felt. Only a year before this, Thielman Van Hraght compiled the "Martyrs' Mirror," which soon found its way into every Mennonite home, and has always been a source of deep inspiration to our people.

In the 18th century, John Deeknatel was one of the noted ministers in Holland, and an active supporter of the Mennonite Seminary; he was especially interested in assisting poor students to obtain an education. Gerhard Roosen, a bishop at Hamburg, Germany, was a preacher of great power and wrote several articles regarding the origin of the Mennonites, as well as some religious works.

During the last century our own people in Pa. were not without literary men. Dielman Kolb and Henry Funk supervised the translation and publishing of the "Martyrs' Mirror" in German. The latter also wrote a work on baptism which went thro' 5 editions, and another on the Mosaic Law, which was reprinted in Switzerland in that century, in the year 1841, and again at Lancaster, Pa., in 1862.

During the present century, Hauptmann Cate, editor of the "Zionskathedra," and the learned historian and teacher Prof. de Hoop Scheffer, were prominent Mennonites in Holland. Benj. Eby, a zealous minister in Ontario, took great interest in education, and wrote a "Confession of Faith" as well as a History of the Mennonite Church. John Gell in Pennsylvania and Peter Burkholder in Virginia were both active ministers; the former was a warm friend and supporter of education; the latter wrote some good hymns and other works. Thus our people have always had among them true educators, men who believed in the education that prepares for a life of usefulness, and for the life to come.

The Mennonites in the Old World recognized the value of denominational schools for higher education, and have made more progress than our branch of the church has in this country. The Seminary at Amsterdam, which has been mentioned, is still a flourishing and powerful institution, and possesses a magnificent library.

In Southern Germany there is a large College at Weierhof, near Mannheim, supported by the free-will offerings of the Mennonite people and small tuition fees. The aims of this school are similar to those of the Elkhart Institute; all classes are admitted, but the principal object is to have the Mennonite young people educated there so it will become a bond of union for the scattered churches in Germany, and thus become a real and lasting benefit.

The Mennonites in Russia support High Schools and a School of Pedagogy, thus offering a five years' course of advanced work, similar to courses offered at the Elkhart Institute. These schools are not self-supporting, as the fees are very small, but free-will offerings by the different congregations, and the interest on an endowment fund, pay all expenses. Poor students

are often supported while at school by certain congregations, in return for which, after graduating, they teach the village school of that congregation, and thus pay them back in installments.

Among the most powerful educational influences during recent years, among our people on this side of the water, are the literature issued by the Mennonite Publishing Company, and the evangelistic work of the late John S. Coffman.

Wonderful revivals in many of our churches East and West, the introduction of Young People's Meetings, S. S. and Bible Conferences, the founding of the Elkhart Institute, Home and Foreign Missions, regular evangelizing tours, the Mennonite Book and Tract Society, the "Young People's Paper," and the "Institute Monthly," new books and other literary work by our own people—all these, within a few short years, show the fruits of these great influences, and of many years of preparation and toil.

We are now working to make this revival something permanent; this era of activity should never see its close. The world, with all its boasted progress, is still, in part, densely ignorant, and even the civilized nations are in dire need of spiritual enlightenment. Our forefathers did what they could, and they did it nobly. Let us take their motto, that inspiring watchword of the Waldenses, which expresses the true spirit of Christianity, and zealously make it our own "Lux in tenebris." "Let the light shine and enlighten the darkness."

Elkhart Institute, Feb. 5, 1900.

For the Herald of Truth.
PROVERBS ON REPROOF.

BY L. H. SIENK.

The following references compiled by our brother will form an hour's instructive study for any who wish to investigate the subject. Ed.

Proverbs 1:30, 31; 3:11, 12; 5:12, 13; 6:23; 9:7, 8; 12:1; 13:1, 8, 18, 24; 15:5, 10, 12, 31, 32; 17:10; 19:26; 25:12; 27:13, 29:15.

Palmyra, Mo.

For the Herald of Truth.
REFLECTIONS.

BY J. A. RESSLER.

In a letter which I was recently permitted to read there is a description of a journey in the rain on a dark night. "At one place it was so dark we couldn't see the horse and I didn't know whether we were moving or not."

The folks were going to a mountain home which they reached in safety.

It is now nearly fourteen months since we were appointed to come to this great land to begin in some new field the work of holding forth the religion of the Lord Jesus Christ. Ignorant as children of the way we went, and knowing nothing of the land to which we were going, we were often in dark places. But an unseen force drew us on even though we often thought we were making no progress whatever.

The rain of sorrow has accompanied us much of the way. Misunderstood in our motives. Separated from our dear-est friends. Denied privileges of social intercourse with those we love. Meeting in this land a hearty welcome to come—and pass on.

Official rebuffs and neglect of our most urgent petitions. Later facing the realization that another famine was upon us and still later plunging into the work of relieving the suffering. Some sources of sorrow.

But "experience worketh hope." For every time of darkness there is the dawning of a brighter day. We look forward now and do not know what day the order will come to close our work as a government work thus throwing 1000 helpless people either on the resources sent from America or on their own resources—and they have none. The tank work near here has its limit of 3000 persons nearly full and the persons in charge sent word that if more came they would send them to us. The work on the road four miles from here has its limit of 6000 full. The kitchen here in charge of Dr. Page feeds between 800 and 900 poor people twice a day. Five persons have died on our works. One had fever, the others died of what the police officers will call *bukher* (fever) but ought to be only *typhoid* (hunger). Two were small children, one an old woman, and the other a man who just had strength enough to drag himself to the kitchen and died within half an hour after he came. His body was buried at an expense of twenty cents without coffin or shroud. But that man had a soul as precious in the sight of God as yours, mine, or that of the man we read of who was carried to a place of rest. Oh, how I wish that those who die here had the assurance of rest in the world to come!

It is two days after Christmas. The heat is sufficient to make us perspire freely but the dry air absorbs the moisture like a sponge and no moisture is perceptible on the body. At night it is quite cool at this season but not nearly cold enough for frost or ice. These poor unclothed people shiver in the cold mornings till their teeth chatter. But it would spoil them to give them too many clothes so we let them shiver.

I was asked in a recent letter whether we ourselves have enough to eat. Yes. So far we have plenty. When the first real famine cases came pleading we weighed the matter. It seemed hard to allow another to go hungry while we had plenty, but we felt that we are in a position to help thousands who will go helpless but for us, and we owe it as a duty of real kindness to these very people to provide for our own health. So while we have means we can provide ourselves with food. There is plenty of food in the country, but it is not in the hands of the people who suffer. If after all our precautions God smites us down we can only meekly submit to His will and lay down the heavy cross even with joy and trust that more worthy cross-bearers shall follow in the path where we were the first to tread. We came here as the entering wedge of a great work. It gives us some hope to think that the entering wedge may be quite small no matter how great the final result may be.

Only those who have seen heathen lands untouched by Gospel effort have any idea of the vastness of the fields. O brethren, sisters, pray for laborers and pray with that spirit which places and sets in the right way of answering its own prayer.

Dhantari, C. P., India, Dec. 27, 1899.
Bro. Wenger is now on his way to the dear Home Land. His stay with us was pleasant but he did not remain long enough to see the reality of famine. It is getting worse week by week. May God prosper our brother on his journey and bring him safe home again.

For the Herald of Truth.
ENDURANCE.

BY MAGGIE DRIVER.

To endure, is to bear with patience, to suffer without opposition, or without sinking under the pressure. Because of sin, and the evil in the world, many things that thank be to God, we have things who endured the reproaches of a sinful world for us. In Heb. 12 we have an account of where to look for the endurance which will stand through all the coming ages. Look to Jesus the author and finisher of our faith: who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

When trials and difficulties come, (which are sure to come) if we would, but take a look at our blessed Jesus, we certainly would be encouraged to press onward and upward toward the mark for the prize of the high calling of God in Christ Jesus. When we think of what Jesus endured for the sins of the world, our afflictions which are for a moment, are nothing in comparison. We are told that these light afflictions work for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things that are not seen. The Psalmist David could fully realize in his life that the anger of the Lord endureth for a moment; but in his favor life: weeping may endure for a night, but joy cometh in the morning. Jeremiah tells us of the cities that were made desolate in the captivity that in them again should be heard the voice of joy and gladness, the voice of the bridegroom, and the voice of the bride, and the voice of them that say, praise the Lord of hosts: for the Lord is good: for his mercy endureth forever. For I will cause to return the captivity of the land, as at the first, saith the Lord.

In Esther we see how she was willing to risk her own life for the sake of her people, when she came before the king at a time that she was not called for in order to plead for them. Her love for her people was what moved her to do language fully tells her interest in their behalf: For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? All those that have come to the time of accountability toward God and have not accepted the means of grace as He has given them unto us in His holy word, but are

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living on in their sins, are certainly overshadowed by an evil, and unless they are roused from the lethargy of sin into which they have fallen destruction is only a little way off. Let the followers of the lowly Lamb follow Father's example and use the powers that God has given to labor for the salvation of souls. Christ tells His followers that "ye shall be hated of all men for my name's sake," but "he that shall endure unto the end, the same shall be saved." In John 6:27, He says, "Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

Paul comes with his warnings and says: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables." In Hebrews 12 we have the test of who are the children of God. "Whom the Lord loveth he chasteneth, (or disciplines—Ed.) and scourgeh every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him.

End, Mo.

For the Herald of Truth.
A KINDLY CRITICISM.

BY DAVID BURKHOLDER.

Let us be careful as to how we quote scripture. In the February 1st HERALD OF TRUTH, in the article entitled "Love Your Neighbors," we notice a misquotation in which the writer states that Adam said, "The woman whom thou gavest me beguiled me," which I fail to find in the Bible. When we closely examine the history of the deception and fall of man we see that the serpent did the beguiling and Eve was the victim, instead of Adam as stated in the above named article. Paul at least also looked at it in that light, 2 Cor. 11:3. And again, 1 Tim. 2:11-14, is the same apostle takes up the same subject and puts the greater blame upon the woman, declares her unfitness as a teacher or a usurper of authority over the man, for this reason, because Adam was first formed, and then Eve, and because Adam was not deceived, but the woman being deceived was in the transgression. I know that it is customary for ministers and Sunday school teachers to say that Adam put the blame upon the woman, but I could never see it in that light. When God asked Adam how he found out that he was naked and whether he had not eaten of the forbidden fruit, it seems to me Adam frankly confessed, "I did eat," and then simply said how it happened. Of course Adam transgressed too, but the woman was the leader. He was punished because he hearkened to the voice of his wife and did eat of the tree of which God had said "thou shalt not eat thereof."

Now, in conclusion, I would say that I have not written this to find fault with the article above referred to or to criticize the writer. I am glad for the

article. I simply thought perhaps some young minister or Sunday school teacher who is not so well posted in the word of God might copy after it, and make the same mistake.
Napnease, Ind.

For the Herald of Truth.

DECEIVED BY APPEARANCES.

F. B. P.

Appearances often deceive us in such a way that we can not in any manner realize that the appearance is not after all the reality.

I was riding on the cars. I had taken an east-bound train, and feeling some what wearied I soon fell into a sound sleep. When I awoke the train was stopping at a station and most of the passengers had left the car, and were taking lunch in the dining hall near by.

I looked about me, and apparently the train was standing headed toward the west, exactly the opposite direction from that in which I desired to go. But as I well knew that I had taken an east-bound train when I started, and that I had not changed cars since starting, I was confident that though my train was apparently headed the wrong way, she would finally bring me to my desired destination. I was sure there could be no mistake in the matter.

I quietly and without any concern whatever walked out into the lunch room and after refreshing myself with a cup of coffee and a sandwich, returned to my seat in the car, but my train was still headed west.

The twenty minutes allowed for lunch were up; the passengers had vacated their seats; the conductor called out: "All aboard," and the train moved out toward the west.

It appeared to me very remarkable, but as I considered it a delusion, I felt no concern or anxiety whatever.

I made a careful observation a number of times to see if I could not, in some way or other, rid myself of this contrary appearance of things, but my efforts were vain. For all I could do, my train kept going the wrong way, but notwithstanding this contrary appearance of things I never doubted the reality. My confidence was never shaken, and though everything looked so contrary, I felt sure that eventually I should find myself all right; and I did.

By and by, as the morning clouds dispersed, the sun came out a little clearer, and I looked again to the right and to the left, and behold! gradually the delusion began to disappear, and the points of the compass presented themselves in their proper places, and our train, as I felt sure it would, was and had been all the time running in the right direction. Only it seemed to me as though it was running the contrary way, and I was myself laboring under a delusion.

Just such delusions sometimes present themselves in our experiences in Christian life. We can not always see, as plainly as we would, the evidences of conversion and acceptance with God. We are not always able to lay hold of the promises as firmly as we ought, and doubts and fears beset our way, and we feel that our spiritual train has sudden-

ly taken a wrong course—everything we look at seems, to our besetted vision, going the wrong way.

Sometimes, indeed, the Christian is overtaken with cloud and darkness to such an extent that under the delusion that everything is going the wrong way, he becomes discouraged, grows weak in the faith, and is filled with doubts and fears, wavers and turns aside. He gets down into the valley of the shadow of death, and the pitfalls and chasms of destruction open up before him to such an extent that he can go no farther. The passage way is cut off. Then when he calls on God and learns fully to trust Him, the way opens and he goes on. The train was on the right way, and in the right course all the time—it was for him the house of God and the gate of heaven, but he knew it not.

But the Father above knew. When Ignorance came back in the King's Highway, and told Christian and Hopeful there were lions in the way, he thought, too, his train was running the wrong way; and he could not reach the desired haven; because the lions standing in the way would devour him. Christian and Hopeful were not so easily deterred; if it did appear as if the train was going the wrong way, they knew they had started right; they were on the King's Highway, and that must bring them to the heavenly city; and if there were dangers in the way the Lord could protect them and bring them to the desired haven, and they would go on, that they could not get there in the way they had chosen. But when they came to where the lions were, they found them chained, and a safe passage-way was left them and they passed by unharmed. The delusion had vanished. They found in this instance as the poet said:

"Things are not what they seem."

When you know that you have the light, when you know that you have the truth, when you feel the love of God, when you realize in your heart a love for God, a love for His word, and for His people; when you are seeking with all your heart to be His faithful and obedient child; when you realize a willingness in yourself to do God's will, to deny yourself, to follow Him and hear the cross; when you realize that you love the brethren, and delight yourself in the law of the Lord and in His word, and in His worship and His service as your chief joy, do not allow the devil, with his delusions, to lead you astray, to make you believe that you are in the wrong way, that you are not baptized right, and that you must go and join another church, and then turn round and slander and abuse your former brethren. If you are even tempted to do this, then you are surely on the wrong track and the wrong train, and that train will land you in outer darkness where there will be weeping and gnashing of teeth.

When you have once tasted the sweetness of His love and grace, stand fast; press onward, let no man deceive. Watch! pray! read! meditate! go forward as the Spirit leads, and you will soon land where the wicked cease from troubling, and the weary are at rest.

STILL IT IS SIN.

The evil spirit called sin may be trained up to politeness and made to be genteel sin; it may be elegant, cultivated sin; it may be very exclusive and fashionable sin; it may be industrious, thrifty sin; it may be a great commercial operator, a great inventor; it may be learned, scientific, eloquent, highly poetic sin! Still, it is sin, and, being that, has, in fact, the same radical and fundamental quality that in its ranker and less restrained conditions, produces all the most hideous and revolting crimes of the world.—Horace Bushnell.

For the Herald of Truth.
YOUR WINDOWS—OUR WINDOWS.
BY ELIZA.

Has it occurred to you recently that this "house of clay" which you occupy is not a darkened prison enclosure, but instead it is a "lighthouse" and one that has many windows? You look out through these windows many times, unconsciously, and just as often will other eyes turn on you and peer through the transparency—all too frequently without your knowledge. For in numberless instances if you had suspected that few or many eyes were looking through the windows into your house, you certainly would have been more careful of your doings.

This morning just at sunrise I stood and looked 'out of an insignificant window facing northward on the third floor of our house. I looked out into the distance and several miles away a window in somebody's house was all aglow with fiery light from the rays of the glorious splendor of the sun. The sun had just risen above the horizon and its light, in all its grandeur, struck this window. I thought, how glorious the reflection of the light of the sun, even though I do not see the sun himself—and how suggestive.

The owner of that house does not know that far away at least one was looking upon the golden light on his window, and that she turned from the scene with new resolutions in her heart for more Christ-like living.

My friend, you and I sometimes for days and weeks feel that but few people or no one at all is interested in us. Indifference and carelessness are apt to induce us to act in accordance—we think no one will notice us. What fearful folly if we let cool-veiled pride, our windows of love, kindness, sympathy, truth, nobleness, loyalty and in fact all the Christian graces. All these are windows of warm golden sunlight, if we brush from them carefully, the needless accumulation of darkness producing impediments; through which those who know us and those who see us, look down into our hearts—whether we know it or not.

Close by or at a distance others are standing looking at these windows. If they are darkened they turn away and say of "twilight" and "darkness" is not very pleasant, and the "Morning Star" is not really bright.

On the other hand if those around us see the golden sunlight of God's love flowing from our windows in streams of loving helpfulness and holy living and giving, we will light up heaven many windows and look upon our windows when we are not aware of it.

It is so easy to be good. The doctrine of the Gospel becomes *dead habits* to us if we live and practice them. These habits are God's gift to His faithful children, and what a glorious inheritance.

Berlin, Ont.

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OUR LETTER BOX.

S. M.—The HERALD is not a dumping place for men's literary or theological monstrosities. Such articles do not constitute the food upon which religion of the Jas. 1:27 pattern thrives; it is the religion of Jas. 1:26. I should be glad to be spared the unpleasant duty of returning matter which the writer knows would not receive commendation from his own congregation and minister. I have the charity to hope that such articles are sent thoughtlessly, and not to harass the Editor. Vain and doubtful disputations are not edifying. The HERALD has learned that. Again to write an article that invites a return and costs a return stamp besides and then publicly and privately berate the Editor for returning it is some more of the Jas. 1:27 variety. Read Matt. 7:12 kind. Or, must I think that your intimation is a rather clever scheme to make the HERALD suffer?

SUNDAY SCHOOL LESSONS.

LESSON VIII.—FEBRUARY 25.

JESUS REJECTED AT NAZARETH.—Luke 4:16-30.

[Read John 4:43-54. Memory Verses 17-19.]

GOLDEN TEXT.—He came unto his own and his own received him not.—John 1:11.

INTRODUCTION.

TIME.—After the Passover in April A. D. 28.

PLACE.—Nazareth and Galilee.

PERSONS.—Jesus and the people as assembled in the synagogue.

CHRIST'S FIRST SERMON.—We have in our today's lesson an account of our Lord's first public discourse, delivered on the Sabbath in the synagogue at Nazareth. Before He would publicly preach the gospel of the kingdom to others, He must needs tell His friends and acquaintances at Nazareth His divine mission. It was probably a trying and difficult duty to preach to those whom He had known from His youth, among whom He had lived for twenty-eight years, and had labored with them and probably worked for many of them, as a carpenter. In the audience undoubtedly were many with whom He had associated in His boyhood days, and they looked upon Him as the car-

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penter's son. It was these facts that would make it difficult to tell them the truth concerning Himself; and for them to accept Him as the Messiah. He however tells them in no uncertain language that He is the Messiah according to the prophecy of Esaias. But as one might expect of those who are carnally minded, it was difficult for them to realize that one with whom they had lived and worked, whom they had seen in ordinary dress and surroundings, one without rank, wealth or education, could be so superior to them as to be the promised Messiah. It is a true saying, "Truth embitters those whom it does not enlighten." Thus these people whose minds were sceptical became angry at the pointed and personal discourse of our Saviour. Their anger or fury was so intense that they determined to destroy His life, expecting, as many do, that by destroying the preacher they would destroy the truth. They however failed in their attempt.

- FEB. HOME READINGS.
19. M.—Jesus rejected at Nazareth. Luke 4:16-30.
20. T.—Behold my servant Isa. 42:1-5.
21. W.—His second rejection. Mark 6:1-6.
22. Th.—They were offended at Him. Matt. 13:53-58.
23. F.—Listen, O Isles, unto me. Isa. 49:1-12.
24. S.—David's prayer in affliction. Ps. 69:1-11.
25. S.—The Text. Isa. 61.

LESSON IX.—MARCH 4.

JESUS HEALING IN CAPERNAUM.—Mark 1:21-34.

GOLDEN TEXT.—And he healed many that were sick.—Mark 1:34.

INTRODUCTION.

TIME.—On the Sabbath day, sometime in April A. D. 28, soon after the rejection of Jesus by the citizens of Nazareth.

PLACE.—Capernaum, on the northwest shore of the Sea of Galilee. Jesus abode here at this time, it was His principal field of labor in Galilee.

PERSONS.—Jesus. The man with an unclean spirit. Simon, Andrew, James, John, and Simon's wife's mother.

MARK.—The author of our to-day's lesson was probably one of the seventy whom Jesus sent out two and two to preach the gospel, heal the sick, and cast out devils. He was of Roman descent, the son of that Mary at whose home the disciples at Jerusalem were assembled (Acts 12:12). He labored much with Paul, Barnabas, and Peter. He was Peter's interpreter. After Peter's death at Rome, he is said to have preached the gospel at Alexandria in Egypt, where he founded a church. He wrote his gospel to the Romans, who worshipped Rome more than God. He proves to them that Jesus of Nazareth was all powerful. In the first verse of chapter one he strikes the key note which is heard throughout his entire gospel.

CONNECTING LINKS.—When Jesus had passed safely through the angry mob at Nazareth who were attempting to throw Him down from the cliff which overlooked their city, He went to Capernaum, which He made His home and the headquarters of His work in Galilee (Luke 4:31), according to the prophecy of Esaias 9:12.—Petoulet.

CAPERNAUM.—A city on the western shore of the Sea of Galilee, on the border of Zebulun and Naphtali, where our Saviour spent much of His time during the three years of His public ministry. Matt. 4:13; Mark 2:1; John 5:17. Many of our Lord's mighty works were done at Capernaum, yet because of their pride and worldliness, they were not willing to believe on Him and accept Him as their Saviour. Consequently our Saviour uttered His solemn denunciation against the city (Matt. 11:23). The same has been literally fulfilled many, many years ago; so complete was its destruction and ruin, that to-day there is no trace or satisfactory evidence as to where the city once stood.

- FEB. HOME READINGS.
26. M.—Jesus healing in Capernaum. Mark 1:21-34.
27. T.—Jesus casts out devils. Luke 4:31-41.
28. W.—He bare our infirmities. Matt. 5:1-17.
Mar.
1. Th.—He health all thy diseases. Ps. 103:1-18.
2. F.—The Nazarene's son healed. John 4:46-54.
3. S.—Dissease the penalty of disobedience. Deut. 28:15-29.
4. S.—Safe under the shadow of the Almighty. Ps. 91.

CORRESPONDENCE.

MENNES MILLS, YORK CO., PA., Feb. 2, 1900.—The ministering brethren, J. H. Martin and Jos. Hersberger of Augusta Co., Va., came into our midst the latter part of January. They visited among the brotherhood and held a number of meetings, in which they earnestly instructed us from the word of God in the way of peace and righteousness. We trust some good seed has fallen on ground that may produce some fruit later on. They preached at Hanover, Bear, Gerbers, Bear's Station and Hostetler's. May God bless the dear workers in His cause. COR.

NAMPA, IDAHO, FEB. 3, 1900.—Greeting to all readers of the HERALD OF TRUTH. Much grace from God the Father, through Christ Jesus, be to you all a satisfying portion. Possibly a few lines from this part of God's vineyard will be read with pleasure by some at least.

To our knowledge there is no visible mark of God's displeasure upon us, but on the contrary we realize the truthfulness of the promise of God, when He said to one of His servants of old: "My presence shall go with thee." And His presence gives us "Good cheer." We learn, however, that it is reported in Ohio and Indiana that the colony is not prospering and that half of the colony would leave if they could. So could not be present at the morning services. May the Lord abundantly bless these precious souls and may we all strive to attain unto the measure of the stature of the fullness of Christ.

ANNA HOOVER.
CULLOM, ILL., JAN. 29, 1900.—For the special benefit of those who may be interested in us and our work, we herewith give an account of the meetings recently conducted by Bro. J. S.

who think it is wrong to "irrigate" to grow crops must not come to this valley; and those who cannot feel at home unless they are compassed about on every side with people of our faith, will not enjoy themselves here at this place does not meet the approval of many of our dear brethren in the East, and consequently many do not heartily respond to the call for help. We only ask for cheerful, "freewill offerings." Calls are urgent for means to help suffering, heathen India, which is right, but we must also endeavor to keep our own Nation from becoming heathen. "An ounce of prevention is better than a pound of cure." If our work here is not of the Lord it will certainly come to naught, and we will say amen to it, and if "God be for us," though the "beginning be small," yet the "latter will greatly increase." We crave an interest in the prayers of all those interested in the advancement of the cause of Christ. I would again say that if any contemplate coming out here about the 1st of March, they should correspond with Bro. E. Stahly of Nappanee, Ind., and those who wish to come about the last of March should correspond with Bro. David Hilly of West Liberty, Ohio. In conclusion I would say: May we at all times, in whatever we say, or do, have an eye single to the honor and glory of God.

DAVID GARBER.

P. S.—Some may have received newspapers printed at Nampa, and through them received the impression that I am a "Land Agent" or a member of the "Business League," but such is not the case, though they did, without my consent, attach my name to an article written for the paper. D. G.

WADSWORTH, OHIO, JAN. 27, 1900.—In December, 1899, Bro. J. O. Blosser of New Stark, Ohio, came into our midst and held a number of interesting and edifying meetings. For young people confessed Christ during these meetings. Sunday, Jan. 21, 1900, baptismal services were held, when these four were received into the church. Bish. I. J. Buchwalter of Dalton, Ohio, officiated. In the afternoon a young man was received into the church by baptism at his home. On account of ill health he could not be present at the morning services. May the Lord abundantly bless these precious souls and may we all strive to attain unto the measure of the stature of the fullness of Christ.

ANNA HOOVER.

CULLOM, ILL., JAN. 29, 1900.—For the special benefit of those who may be interested in us and our work, we herewith give an account of the meetings recently conducted by Bro. J. S.

Shoemaker of Dakota, Ill.: On Jan. 17, in company with Bro. J. B. Gingrich of Canada, he came into our midst, laboring faithfully for the salvation of the lost, and preaching to us the "Life Giving Word" with such power that sinners became awakened to a sense of their duties, which they owe to God and man, and we rejoiced to see four, whom we have learned to love, willing to break away from the sinfulness of this world and start for Christ, who alone can "save to the uttermost."

Among this number was one who had turned back, and we say, *Praise the Lord*, for by his coming two brethren have been reconciled. While we have been made glad, yet our hearts are pained to see the large number who are still lingering outside the fold, some deeply convicted, others thoughtful, and how sad the thought that they are near to us and in such peril. I fear reader, pray for them.

"He who will not, when he may; When he would, he shall have nay."

FROM NAPPANEE, IND.—Blah. Andrew Shank of Oronogo, Mo., came into our midst on the 11th of January and continued with us two weeks, preaching every evening and also holding several day meetings. We can say truly that his sermons were much appreciated, being delivered not with enticing words of man's wisdom, but in demonstration of the Spirit and of power as the Holy Ghost teaches, comparing spiritual things with spiritual and vividly portraying unto the people the awfulness and the exceeding sinfulness of sin as well as God's abhorrence of a formal Christianity and the indispensable necessity of a complete surrender and consecration to the will of God. The interest during all these meetings, regardless of the muddy roads, was very good. It was indeed a time of refreshing to the congregation here, not only "for the perfecting of the saints, for the work of the ministry and for the edifying of the body of Christ," but also for the unsaved. God's word, like "a hammer that breaketh the rock," fell upon their stony hearts that they were made to "stop and think" to such an extent that nine precious souls were moved to confess Christ. May God give them grace that they may hold out faithful unto death and then inherit the crown of immortal glory, and may the Lord still in the future continue to confer His blessings upon the dear brother in his evangelistic work as an instrument in His hands in the salvation of lost souls. To Him be the honor and the praise forever. DAVID BURKHOLDER.

SUNDAY SCHOOL ITEMS.

CHERRY BOX, MO., JAN. 23, 1900.—Sunday, Dec. 31, our small congregation elected officers for the Sunday school as follows: Supt., Bro. Zook, but as he and his family are about to move to Indiana, we nominated L. J. Johnston to take his place. Asst. Supt., George Hisey; Sec'y, Ida Blasy; Choir-leader, William Detweiler; Treasurer, Saloma Detweiler. We have an "ever-green" Sunday school and change teachers every quarter as we see best. We deeply feel the loss of two of our earnest workers, Sister Laura and Bro. Benj. Detweiler, who have moved to

Shannon Co. Our loss will be a gain for the people there. We were sorry to see them leave, but we believe they will be earnest laborers wherever they are. We are also refreshed by a visit from Bro. D. Driver of Morgan Co., Mo. He preached earnestly and encouraged us to be faithful in working for our Master. Although the attendance was not so large as it might have been, on account of the weather, we were encouraged to stand together in the bonds of love. Another year is past, with all its toils and cares, never to be recalled, and my prayer is that whatever we do this year may be done to the honor and glory of God.

SALOMA DETWILER.

ELKHART INSTITUTE ITEMS.

Sister Mary M. Yoder of West Liberty, O., has been appointed by the Mennonite Evangelizing Board to take up mission work in Chicago. Sister Yoder has been in school two terms in the Bible department, and her faithful work gives the assurance that she is well qualified to engage in more active service for the Master.

Possibly the most interesting part of the special Bible term now in progress is the study of Church History. The story of the Waldenses, Albigenses, Anabaptists, and others, is of intense interest to the careful student, and as it is traced through the dark centuries of persecution, war and woe it shows the character of the unyielding faith of those who chose to suffer martyrdom rather than conform to the abuses of the Church of Rome. To one who is interested in the history of our people, such a course of study becomes a source of deep satisfaction and inspiration.

The Mission study class which was organized last year, and led this year by Sister Mary Yoder, has selected Bro. I. B. Detwiler for leader during the rest of the year. They follow an outlined course which will cover all important mission fields during four years of study. This work is of great help to all who expect to have any part in the great cause of Missions.

The weekly devotional meetings conducted by the students are well attended and are the source of much edification and instruction. One meeting each month is given to the subject of Missions. One of the most impressive meetings held recently was the one just before Sister Yoder's departure for Chicago, on the subject of Home Missions. The subject was thoroughly discussed and the meeting closed with special prayer for Sister Yoder in her new field of labor.

For the Herald of Truth INCIDENTS.

When the S. S. *Calcutta* came to Bombay last March the Holi festivities were in progress. We did not know anything of the native language then, so the vile language used on all sides was lost on us. But with a knowledge of the language comes a knowledge of its vulgar and profane words, much as one might wish to avoid them. The other day while I was going to see the

tank work I heard one of the mates (gang bosses) call out, so that all within earshot could hear, to the women in his gang, language so vile that I would never do to repeat even in private at home. To day we ordered 400 of our people to go to that tank to work as we have far over run our limit and the other works, too, are full. They positively refused to go. They said "When we work in the tank our mothers are abused and beaten. Here we are treated with justice." If we have sufficient means from America we can continue means from these people under somewhat refining influence. We have no authority over the tank work. Do you see?

The other day an old man with thin, white hair and snowy beard came bringing his three daughters. When questioned he said, in substance, "I am a shikar (hunter) and our business is to catch birds and other game in the forests. But in this sad time no one can buy, and we are dying of hunger. We heard the fame of your name, great king, (maharaja), a common title applied to a white man), and are come to ask work from your honor." His three daughters were given work at two cents a day each and the father is supplied with food at the Dr.'s kitchen. A day or two later a man came with two baskets suspended from a stick across his shoulder. In one basket was a hard hill of wood for burning, and in the other a lot of charcoal and some grass rope. He said he had hunted for work but the other works are full and he had brought these things in the hope that he might be able to sell them to us. We paid him two cents for the lot and put him on our work next morning. He was happy.

Every evening a number of people come to "make a shop" on our works. They have a basket of rice, a basket of dal, some salt, and some sharp pepper (chilis). These they sell to the people after the place is given out. Next morning there is always a crowd of children save in searching the dust for grains of rice which have been dropped. There is a big ring of dust around each hungry little mouth. These children get enough to eat at the kitchen, but they have been on short rations so long that they continue to eat the dust and rice grains from force of habit. And perhaps there is some truth in the statement that they so often make that they "cannot fill their stomachs" with what they get. But they get enough to sustain life. Please don't waste a grain of anything good to eat. It would be precious to these poor children. Save your grains sell them, and send the money to feed poor children here.

Last Sunday morning the report came that an old woman had died near our hut. As we had never seen a native burial, Dr. and I went out to the burial place to see just how such an affair proceeds. We had given a clean sari to wrap the body in. Two men carried the body suspended on a pole between them. Two coolies had preceded them and dug deeper a grave which had been prepared some time ago and fallen in. When the bearers reached the grave they prepared the body for burial by re-adjusting the cloth. They then carried it into the grave, straightened out the form and put in the earth upon it. As they were preparing the body for burial one of the bearers said in Hindi,

"Yes, as long as you're living you're all right, but as soon as you're dead, what are you?" That was all the attempt at moralization or sermonizing that was made. The next thing that was said was this bearer's asking for a rupee for the job instead of the customary eight annas. Perhaps we should have at least offered a short prayer in Hindi at the grave—there were about half a dozen persons present—but we wanted to see just how the natives do such a thing without European interference. Without God—without hope! Who is coming to tell these women there is hope for them?

I was in the sun too much on Sunday without my umbrella. I felt pain all last night and thought that to-day I must stay indoors all day. But I went out in the early morning and saw the multitude and had compassion on them. I went twice to the tank to get work for those we could not take, and to the Engineering Department work on the road four miles south of here. I found 14,000 people there at work. The limit had been 5,000, and the officer in charge worked almost beyond endurance trying to supply the people with work. I felt no pain all day and am well to night.

Two thousand two hundred ninety-seven on our little work yesterday and nearly as many to-day. It costs \$50 a day to pay them. Pray for us. Yours in Him,

J. A. RESSLER.
American Mennonite Mission, Dhantari, C. P., India.

For the Herald of Truth. ON THE ROAD TO RUIN.

BY F. P. P.

A young man, belonging to a highly respected family, started on the downward grade of human life. He began to associate with a class of young men who were already advanced in dissolute and sinful lives. He began to go to places of questionable amusement, was out late evenings, frequented billiard halls, ten-pin alleys, shows, theaters, dances, hired expensive livery rigs, wore tooth-pick shoes, high standing collars, flashy neckties, gold rings, sported a gold chain and charm, drove a cane, a high hat, and a full purse, smoked fine cigars, ate late suppers, drank an occasional glass, and though at first such a thing made him smart beneath the lashes of an accusing conscience, he could now without trouble step up to the bar with a crowd of low fellows around him and order drinks for the crowd. He could now go to the gambling rooms and sit with the scoundrels on the seat of the scornful.

A friend who thought that he might yet save him and lead him back to a life of virtue and usefulness, came and had a plain, charitable talk with him. He tried with his best efforts, to lead the young man to see the folly of such a course, to see where it would lead to, and what must finally be the result, but cold and heartless, the young man received the advice of his friend's last solemn appeal, and contemptuously replied, "I can't see it."

Thousands to-day say the same thing; they go into the way of ruin, but they "can't see it." Their eyes are blind, their ears are deaf, and their hearts are

seared with a hot iron, so that they have lost all desire for better things. If you should speak to the parents of this young man and show them the danger to which he is exposing himself, and the disgrace that they, on his account, must suffer, they would be greatly offended. They supply the means and encourage their boy to the ruin that threatens him, and they are preparing for themselves the heart aches, griefs and anguish that may bring their grey hairs in sorrow to the grave.

Moral: "Train up a child in the way he should go, and when he is old he will not depart from it." Do not encourage your children in bad ways. Be careful that you do not sow a seed that will germinate, and grow up, and bring a harvest of sorrow for old age.

For the Herald of Truth.

HINTS TO MINISTERS.

The minister needs to order his outward as well as his inward life, his walk and conversation, so that it may harmonize with the gospel. It is often said: "That if the heart is right all is right." In the light of God's word this kind of teaching falls to the ground. It is true that "if the heart is right, all is right," but however much men may boast and profess, the heart never is right as long as men do not put aside their filthy conversation, their disorderly walk, and their indulgence in ungodliness. The marks of every kind, and manifest the pure light of the gospel.

Prompted by the Spirit of God, a man will be led to do just what the gospel requires of him, and the gospel never requires impossibilities.

In the third chapter of first Timothy the apostle speaks of things which appear in the outward life, of the outward characteristics of the man who shall fill the place of the watchman upon the walls of Zion, and the word demands that he should so arrange his temporal affairs, that, according to the word of God, he may be found blameless.

His family affairs should be well ordered, and in these he should manifest wisdom, prudence and discretion. He should be the husband of one wife. This of course does not bar out the minister who is an unmarried man or a widower; but it does bar out one who has more than one wife living at the same time, and it is the writer's opinion that this scripture would bar out from the ministerial office, one who has been divorced from a former companion, even though the civil law conceded to him that privilege.

He should have the ability to govern and direct his own affairs, provide for those who are dependent upon him for support, and to bring up his children in obedience and in the nurture and admonition of the Lord.

The wife of the minister also is not forgotten in these instructions of the apostle, and she should seek just as earnestly to possess the proper qualifications required of her as her husband should seek to attain to the qualifications required of him. She should be grave, serious, humble, modest, truthful, meek, faithful in all things and with her prayers, words of encourage-

ment and otherwise, she should continually lead a helping hand.

We sometimes have heard of instances where the wife strenuously opposed her husband's work in the ministry, hindered and discouraged him in the performance of his most solemn duties, and laid in his way every possible impediment, and thus made his work hard, and destroyed to a large degree the good influences he might otherwise have exerted in the church and in the neighborhood. This is a wrong course and makes the life of both husband and wife an unhappy one. The model Christian woman will accept the position God gives her, as an obedient, consecrated, faithful wife, which she symbolizes by her prayer head-covering, and thus manifests, in true obedience to the will of God, her desire to glorify her heavenly Father in all she does. Every true Christian will rejoice that the gospel is preached and that sinners are converted to the true faith.

In his habits a minister should be well on his guard. His personal appearance, his attire, his conduct and his conversation should be such as not to cause offense to anyone. Some of the ministers in our church are not as careful as they should be in their adherence to the plain and simple mode of dressing, common among our people.

I have met ministers, who to judge from outward appearance, as well as from their conversation and conduct, I would not have suspected of being indeed I was greatly surprised when I learned that they were in the ministry.

Men often do not realize the importance of these little things until it is perhaps too late to remedy the evil. This is indeed a matter of deep regret to all who have the cause of Christ sincerely at heart, because much of the good influence of the church is lost in just such ways.

Ministers, like Paul, should seek to be an example to the flock, and they are living epistles seen and read of all men, but sometimes their example leads away from God instead of to Him; into pride instead of humility; into sin, rather than to righteousness.

A minister, under all circumstances, should appear neat and clean; there is no virtue in filthiness, and no humility in impurity or slovenliness. I have seen ministers, and not only Mennonite ministers, but those of other denominations also, who were so excessive in the use of tobacco, and given to other filthy and uncouth things, that they made themselves quite repulsive to many people.

A minister should be very careful that he in no wise makes himself odious or repulsive to the people, because this very greatly hinders his influence for good. He should possess a meek and quiet spirit; under all circumstances he should be calm and dignified, firm in the defence of the truth, strong and unwavering in the faith, kind and respectful in his address to those with whom he meets, dress to the church and out of it. He should be sober, vigilant, and of good behavior; not light-minded, not given to jesting, not found sitting for hours, telling foolish stories, or spending a whole Sunday afternoon in talking

about cattle, horses, swine, farms and other temporal things, without once so much as thinking of Christ and His word, of the church and her interests, of souls and the salvation of men.

The apostle admonishes (Eph. 5: 3, 4), that "neither filthiness nor foolish talking, nor jesting should be once named among the saints." They should rather be engaged in giving thanks, praising God, etc., etc. He should possess a large degree of that wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. He should be apt to teach; he should be filled with the Spirit and show himself blameless in all things, a true shepherd of the sheep, a faithful watchman on the walls of Zion and in all things showing himself an approved workman that needeth not to be ashamed.

Elkhart, Ind.

For the Herald of Truth.

THE MENNONITE OLD PEOPLE'S HOME AND ORPHAN'S HOME.

MARSHALLVILLE, O., JAN. 27, 1900.

There are continual inquiries as to the prosperity and the needs of the Homes. Several members of the Board and friends of the Homes met at Bro. and Sister Amstutz's this afternoon to look after these things and we were well pleased with the work so far as we have been able to go, and we have good hopes for the future. The children at the Orphan Home are well cared for, and like their "new home" very much. Those who have the care of them find great opportunities to do good and some times little inducement for doing it, so far as human reward is concerned, but with all this they seem in good spirit and happy to serve their Lord by caring for the homeless.

We have not yet enough to buy the ground needed, but the hoped and much-prayed-for means are nearer being gathered than at any previous time. The one thing the Home needs is a place sufficiently large to enable the children and the workers to find their living by the labor of their hands. We have not enough funds to repair the building and pay for as much land as is needed. We ought to have 40 acres, and we cannot think of going into debt to get it. Will you help, that we need not go into debt? To this end we toil, and economize and pray. The Old People's Home building is plain, neat, substantial and comfortable, a home that speaks well for a people who always believed in caring for the aged and helpless. The location is beautiful, on an elevation overlooking the landscape to the North and West, with the Amstutz cottage to the East. The material, workmanship, architecture and natural surroundings all combine their share and display their effort to make it a desirable place for the aged to spend their last days of pilgrimage here on earth. And how these aged ones

KNOCK AT THE DOOR for admittance is enough to make our hearts sad. Says a minister's wife, "I am able to be about and wait on myself; I am not destitute, I have a home here, but I can't attend church as I would like to. I can say, My Lord is

my Shepherd! I don't suffer want, I would like to know what you can do for me. I am willing to pay my expenses and find my own bed, I have plenty of clothes. . . I am the widow of a preacher of the Mennonite Church. I am sixty-three years old. I have no family. I trust in the Lord. I am an orphan sixty years and a widow eleven years. I went through trials and troubles. We shall have them and shall plead for the widow and orphan."

This is from one who is ready to share her earthly means with those who have need, in return for a helping hand. A brother of our state, alone in the world, remarked to one of his friends who had come to see him from a distance: "I don't know what to do, I have only ten acres with no buildings, unless I sell them and go to the county home." The brother said, "And why do you not go to our Old People's Home?" to which he replied, "Yes, where have we one?" He had not yet learned of our building one. He rejoiced to learn of such a place by our people and is waiting to be admitted.

Several sisters, aged grandmothers, have come to make their home here and have been with some of the brethren in the vicinity all summer waiting for the completion of the home. We hear of some who are placed here only ten acres with no buildings, unless I sell them and go to the county home." The brother said, "And why do you not go to our Old People's Home?" to which he replied, "Yes, where have we one?" He had not yet learned of our building one. He rejoiced to learn of such a place by our people and is waiting to be admitted. Several sisters, aged grandmothers, have come to make their home here and have been with some of the brethren in the vicinity all summer waiting for the completion of the home. We hear of some who are placed here only ten acres with no buildings, unless I sell them and go to the county home." The brother said, "And why do you not go to our Old People's Home?" to which he replied, "Yes, where have we one?" He had not yet learned of our building one. He rejoiced to learn of such a place by our people and is waiting to be admitted.

We have now gone to the full extent of our securities. We cannot think of assuming risks or making debts. The first storey is completed with the exception of varnishing; the second all cellar casing and kitchen-ware. We have except water works and kitchen-ware. We also need a small barn and the like. Who can help, that has not helped? Who will help, that has already helped?

AS TO THE FURNITURE. Several congregations have already taken steps to furnish rooms. The sisters have written for the dimensions of rooms and are making carpets, bedding etc., for a room each. A few sisters have each undertaken to furnish a room. Should others prefer to help on this wise, they may write to Bro. Amstutz.

We are thankful for past favors both from the Lord and the brotherhood. God bless you!

M. S. STEINER.
C. Z. YODER.

For the Herald of Truth.

SPURIOUS LIBERALISM.

BY B. F. DERR.

The true Christian stands blessedly free from any bondage of the "ceremonial law." And is exhorted, Gal. 5: 1 to stand fast in the liberty wherewith Christ has made him free. But there is a false or spurious liberty of which we are warned, 1 Pet. 2: 16 to not use our liberty for a cloak of maliciousness, but as the servants of God. Not seeking

our own gratification or pleasure, or wealth, 1 Cor. 10: 24 we read: "Let no man seek his own, but every man another's wealth."

Spurious liberty seeks to gratify self. True liberty deems it a great privilege to spend, and be spent, in order that our neighbor may be happy and God may be glorified. The consecrated Christian has the true liberty. He is the one that can say with the truth that "he does as he pleases," because, being born of the Spirit of God and living under the constant influence of the same he will not please to do any thing that will displease God. He will not fail to help where he sees his brother in need. He will not be limited in his giving to the Lord by the old ceremonial law of tithing. He is no more under bondage to any temporal law. He is free. And "whom the Lord makes free is free indeed." He says to the Lord: Lord, I bless Thy name for the privilege of being Thy child. I am Thine, wholly Thine; and the world are Thine. Thou lovest Thy children and art pleased that we use of these temporal things sufficient to feed, clothe and comfort these our mortal bodies. Thou sayest to us, "Thy bread shall not fail thee and thy water shall be sure." But thou dost also lovingly admonish us that, "having food and raiment we should therewith be content." Then, Lord, if Thou hast been pleased to intrust to my stewardship more than I need for unselfish comfort for myself and family, help me to constantly realize that all the rest is Thine. Give me, I pray Thee, wisdom and understanding. I need to use the same to Thy glory and to benefit my fellow man without respect to person or nationality. So the Christian will always have it in his heart to give, and to give liberally according as the Lord has prospered him. Any business enterprise he may engage in will be prompted solely by a desire to benefit his fellow man and to glorify God. In the church it will not be necessary to lay a tax on him to secure his charity. He will always be concerned about the church treasury, and will give freely according as the Lord has prospered him.

Spurious liberty seeks to justify evil things, such as card playing, attending the places of worldly pleasure as the opera, and theatre. It permits taking the social drink; it argues the privilege to take a drink or let it alone, it does not like Solomon's prohibition idea, which says, "Touch not, taste not, handle not."

True liberty looks wisely forward and avoids all sensual gratification, and rejoices in God the deliverer from all these snares. Spurious liberty imagines many vain things, in the way of secret organization and association. She argues that because of certain good traits they practice, such as caring for the sick and widows of their number, etc., the order must be good and should be sustained. True liberty knows of only one organization, namely, the Church of Christ. This order is free, universal and perfectly comprehensive of all good. Christ Himself is the founder of it, and He has constantly presided over it from the beginning. He is the great Shepherd of the sheep. And there is "One Fold and One Shepherd." Now the Lord Jesus cannot recognize any

order other than that of His own planting. True liberty therefore free, blessedly free from any invention that man could possibly seek to substitute. Spurious liberty is willing to gratify a perverted appetite for tobacco in the various forms in which it is used. True liberty says no. My body belongs to the Lord Jesus, and as I am ever seeking to please Him it is my privilege to know His pleasure in this matter. I look at His sanctified life, how pure, and clean, and holy. I conclude it is impossible. Jesus would use nothing like a cigar or pipe or anything that would defile His pure sweet breath. Surely He would abhor the idea of chewing tobacco and becoming a slave to any evil habit and withal so useless as bartering in His pure and holy mouth this miserable invention of beathodden. He would say, Why spend your money for that which is not bread? And why defile the temple of the living God, which temple ye are?

Spurious liberty claims there is no harm in following worldly styles and fashions in dress. True liberty seeks humility; knowing that God gives grace to the humble, but resists the proud. She "minds not high things, but condescends to men of low estate." She realizes that "The Lord dwells with company so precious as that of our Lord. Spurious liberty takes pleasure during on Sunday, enjoys sumptuous Sunday dinners, indulges in conversation that does not edify the soul, even sometimes foolish talking and jesting; attends church or Sabbath school more for pleasure or pastime, than for spiritual blessing.

True liberty is glad and rejoices at the approach of the Sabbath, because it is a day of rest and freedom from all unnecessary serving. The church, Sabbath school, prayer and praise service all prove a spiritual feast, and David's experience Psalm 94:10 "A day in Thy courts is better than a thousand in the tents of wickedness," proves blessedly true. Spurious liberty is constantly under bondage. It is ever seeking to know just how far we may go on the broad way to be somewhere near right with the commands of God's word. There is therefore no real peace or blessing to satisfy. True liberty treads not herself for the morrow for she is assured the morrow will provide for the things of itself. She knows that the eyes of the Lord are over the righteous, and His ears are open to their cry. She begins each day in the name of Jesus full trust and confidence, prays, Lead me this day by Thy Spirit. Help me to realize more and more that my life is thine, hidden with God in Christ.

Whether plowing the field, sowing the seed, or reaping the harvest, or chandising or baking or building houses, whatever legitimate avocation in life she may engage in, she has the happy consciousness of the gracious presence of Him who has promised saying, Lo! I am with you always, even unto the end.

This affords in the believer a wonderful freedom from any ceremonial bondage. He will meet with trials, yet perhaps many perplexing experiences during his pilgrimage here; but he is always conscious that to him all things must work together for good because

he loves God. And he sees clearly in the light of God's word, as he drinks in the numerous promises, ever ready to strengthen and cheer him on life's journey, that all will be well at last.

True liberty gives rest. It gives peace. A peace that floweth broad and deep as a river. A peace that passeth all understanding.

Dear brethren and friends, in conclusion, may we all truly contrast in our minds and hearts very conclusively the difference between true liberalism and false liberalism. May we all seek to be of those who belong to the Spirit of God, shall enjoy more and more the liberty wherewith Christ makes us free.

Lancaster, Pa.

THE BATTLE-AROUND THE HOME.

Deut. 22:8.
SERMON BY J. H. HERSHEY, OLATHE, KANSAS.

To understand the text it is necessary to bear in mind that in the East the roofs of houses are usually flat. In fine weather the inhabitants resort to them to breathe the fresh air in that warm climate, to enjoy a fine prospect, or to witness any event that occurred in the neighborhood. In the Book of Joshua we learn that the roofs were used for drying flax.

Rahab took the spies to the roof of her house and covered them over with flax.

In 2 Samuel we find that the roof of the house was a place of resort in the evening time.

David was walking on the roof of his house when he fell into temptation. In Isaiah we read that in time of battle and siege people fled to the housetops. In Acts we learn that the housetop was a place for secret prayer.

This subject teaches us that God is not indifferent to what men call trivial things. He condemns the man who builds a house in such a way as to endanger human lives. There was danger from a flat roof, some one might accidentally fall from it and be killed. So Moses directed that a battlement (or guard) should be built about it. But right at this point comes Balaam's Mr. Worldly Wiseman and asks, What do these things have to do with the owner or title of the house? In what way can the surroundings of this house invade his rights or endanger his life or that of others?

If his heart is all right, and his title good by inheritance, what do these outside regulations amount to?

Like many more of his kind in the world he only speaks to himself in the world. The ownership of the house may not appear to be transported or dislodged by a flat roof with no guard around it. Or a cesspool near your well; or a trap door in your floor. But should the owner carelessly walk off the roof, or step through the trap door, or drink the water from a well, with the contents of a cesspool draining into it, by and by whose house will it be? The state has a right to protect human life.

A man has no right to build as he pleases even if he does own the ground and possess the material. The law in the city for the protection of life and

limb, regulates the material to be used, the thickness of the walls, plumbing and drainage. To comply with the law he fortifies his rights, reduces the danger to his own life as well as that of others; and in the eyes of the law, he is a law abiding, justified citizen. But if he rejects the law he becomes a reprobate, subject to fine, attachment, and sale. Now, Mr. Worldly Wiseman, do you understand how the ownership of the house may be affected by what you call outward non-essentials?

Perfect obedience to all the laws of the United States does not make a foreigner a citizen any more than obedience to religious rites will make a man a Christian. In the former as in the latter we become citizens by covenant or birth. Abraham being born before he came to this Christian Kingdom received his citizenship by covenant or oath. We being born in this dispensation or kingdom obtain our citizenship by birth. Now for the safety, perpetuation and protection of this citizenship there must be a wall or battlement of obedience to the laws that surround it. No malefactor against state or church can long enjoy the privileges of its citizenship.

He has neglected if not spurned that which was designed for his protection and happiness, becoming an easy victim to the dangers that continually surround human life. Hence to be in full possession of all the comforts and privileges of citizenship, one can not compensate loyalty on the bleak name of house, home or country, but he must hold perfect allegiance to those laws that make home, sustain it, protect it, and keep it.

Now in the spiritual realm the facts as here related are univocal.

Our right to that spiritual habitation is by birth and no other way: "Except ye be born again ye can not enter the kingdom of God."

To be born to a right is one thing; to live in that right is another. For this reason God has given a battlement of ordinances and restrictions to be placed around this spiritual home to promote its growth and to give it protection.

When Jesus by right of purchase gave us a spiritual inheritance, His part in the redemptive work was for the time being at an end. In John 10:7, Jesus says, "It is expedient for you that I go away: for if I do not go away, the Comforter will not come unto you."

Verse 12 He says, "I have yet many things to say unto you, but ye can not hear them now." The "many things" referred to here are some of the things that I will soon mention, that the world and even thousands of professing Christians can not bear even now.

But they were given to us by the Holy Ghost. Listen to verse 13: "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth."

God did not only erect the house by the blood of Jesus; but through the Spirit also teaches us how to put a battlement around to protect it. Now let me suggest a few nests and stones and rails for a battlement around this home.

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truth has full possession of you. This is the kind of stuff that makes martyrs; this is that which gives up self to save the truth, instead of giving up truth to save self. This material is not of that kind which pleads, O Lord, how much may I indulge in worldly things? or, must I do this? or, is it of a kind that says, Here, Lord, take me and use me; let me follow thee wheresoever thou goest, not only "Upon Mount Pisgah's lofty heights To view fair Canaan o'er," but also to Gethsemane and Calvary.

Now a house usually has four sides. On the one side I would observe: (a) Baptism with water as an outward sign of the Spirit's inward work. (b) Communion, with the rails close enough to keep the goats out. (c) Feet washing a positive command. John 13:14, 15, a lesson against selfish ambition, a strong wall against pride coming in. (d) Woman's prayer head-covering. This is a powerful, mightier hand than law against the torturing and slaying of the innocent bird. (e) The holy kiss to remind us that we should love one another.

On side number two I would put a wall of restrictions against (a) foolish talking, (b) extravagance, (c) worldly amusements (d) fashionable adorning, (e) carnal force, (f) swearing oath in lodge or court.

On side number three we will place temperance, i. e., moderation in things lawful, and total abstinence in things hurtful. Of these, Intoxicants, including narcotics, are among our greatest American evils.

On side number four we suggest (a) Sabbath observance and (b) family worship.

The importance of the Sabbath to the welfare of the home can hardly be overestimated. Think of the Sunday which with its holy influences over the young; and the church worship, the sermon, the holy fellowship. How long would Christianity prosper were it not for these sacred things? A home guarded and protected with the principles given in the word of God, is thoroughly furnished unto every good work.

Fathers and mothers, let me appeal to you. Protect your home. You may be held accountable for the lives of your children. See to it that you are obedient to the Word. Take warning from those who have thrown down some of these walls or commandments. May your home, your life, and its surroundings be so safe, and so clean, that your children and your neighbors may safely follow you. My dear reader, if there is no wall of defense around your home, erect one. Get an honest minister to help you. See to it that the work is thoroughly done. Then your home will be both protected and guarded, safe and beautiful. God help our home.

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generosity and impartiality worthy of the hand of God.

For instance, health, as Emerson long ago told us, is the greatest wealth. It is not limited to any favored class of men. Those poorest in diamonds and bonds often possess it in fullest measure, and the wealth and pomp of kings is as nothing in comparison with hope. The promise of the life eternal is ours, and ours the expectation of a glad reunion.

Alas for him who never sees The stars shine through his cyprus tree! Who, long since, lays his dead away, Nor looks to see the breaking day Across the mournful marble play! Who hath not learned, in hours of faith, The truth to flesh and sense unknown, That life is ever loss of death, And love can never lose its own!

Charles F. Jefferson.

THE BOOKS OF THE BIBLE.

In Genesis the world was made by God's creative hand;

In Exodus the Hebrews marched to gain the Promised Land;

Leviticus contains the law, holy, and just and good;

Numbers records the tribes enrolled—all sons of Abraham's blood;

Moses, in Deuteronomy, records God's mighty deeds;

Brave Joshua led the hosts of Israel;

In Judges their rebellion oft provokes the Lord to smite;

But Ruth records the faith of one well pleasing in His sight;

In First and Second Samuel of Jesse's son we read;

Ten Tribes in First and Second Kings re-voiced from his deed;

The First and Second Chronicles, see Judah captive made;

But Ezra leads a remnant back by princely Cyrus' aid;

The city walls of Nehemiah build again While Esther saves her people from the plots of wicked men;

In Job we read how faith will live beneath affliction's rod,

And David's Psalms are precious songs to every child of God;

The Proverbs like a goodly string of choicest pearls appear;

Ecclesiastes teaches man how vain are all things here;

The mystic song of Solomon exalts sweet Sharon's Rose;

Whilst Christ the Saviour and the King the "rapt Isaiah" shows;

The warning Jeremiah—Apostate Israel scorns;

His plaintive Lamentations their awful downy flours;

Ezekiel tells in wondrous words of dazzling mysteries;

While Kings and Emperors yet to come, Daniel to vision sees;

Of judgment and of mercy, Hosae loves to tell;

Joel described the blessed days when God with man shall dwell;

Among Tabor's herdsman, Amos received his call;

While Obadiah prophesies of Edom's final fall;

Joahb exhorts a wondrous time of Christ our risen Lord;

Micah pronounced Judah lost—lost, but again restored;

Nahum declares on Nineveh just judgment shall be poured;

A view of Chaldean's coming doom Habakkuk's visions give;

Next Zephaniah warns the Jews to turn, repent, and live;

Haggai wrote to those who saw the temple built again;

And Zechariah prophesied of Christ's triumphant reign;

Malachi was the last who touched the high prophetic chord;

Its final notes sublimely show the coming of the Lord.

Saints Matthew, Mark and Luke and John, the Holy Gospel wrote,

Describing how the Saviour died—His life and how He taught;

The Acts show the Apostles owned with signs in every place.

HUMILITY.

It is only a little slip of paper, yellow with age, and yet, year after year, as the pigeon-holes of my desk are reassorted, and what is valueless culled out, this sheet is reread and carefully put back.

Years ago I was often thrown into close touch with one who showed a Christlike spirit under all circumstances. Her environment was the reverse of pleasant. She was forced to live with those who were not only narrow, jealous and difficult to please, but who had no love for the things she loved. But she bore all with patience. "How can you submit, as you do?" queried I, one day, when I chanced upon the scene and saw enough to suggest the thought that patience had ceased to be a virtue. "It is too much for human endurance!"

"You are right there," my aged friend replied, sweetly: "It is beyond human endurance; but the Holy Spirit, the divine, enables me to bear patiently what would otherwise crush me. Years have taught me one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."

When next I called upon this saintly one she handed me the slip of paper which I shall always treasure, saying: "A quotation like this was given to me years ago, by one who awaits me on the other shore. I know not whose words they are, but I looked upon them as so good that I pasted the one given me on the fly leaf of my Bible. To the dear human endurance, but the Holy Spirit, the divine, enables me to bear patiently what would otherwise crush me. Years have taught me one lesson, however: If one has the true spirit of humility, there is little room for hurt feelings."

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expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself, where I can go in and shut the door, and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around and above is troubled."

Helen H. Thomas.

MARRIAGES.

IMHOFF-GARBER.—On the 18th of January, 1900, at the home of the bride's parents, near Low Point, Ill., by Nora Drew Schrock, Samuel Imhoff to Anna Garber.

NISLEY-MILLER.—On Thursday January 4th, 1900, by Bish. Abraham B. Herr, at the home of the bride's parents, Anna C. Nisley of Manor township and Elvina Miller of Martic township, Lancaster Co., Pa.

AMBROSE-BIGLER.—On Thursday, January 11th, 1900, by Bish. Abraham B. Herr, at the home of the bride's parents, near New Danville, Pa., Bro. John C. Ambrose and Sister Lizzie L. Bigler, both of Lancaster City, Pa.

BARR-ITUBER.—On Thursday noon, January 18th, 1900, by Bish. Abraham B. Herr, at the home of the bride's parents, Charles Barr and Lizzie Huber, both of Pequea township, Lancaster Co., Pa.

WEAVER-BRACKBILL.—On Thursday afternoon, January 18, 1900, by Bish. Abraham B. Herr, at the home of the bride's parents, in Lancaster City, Pa., Bro. Benjamin F. Weaver and Sister Susan E. Brackbill, both of Lancaster City, Pa.

ROHRER-SHENK.—On Wednesday January 24th, 1900, by Bish. Abraham B. Herr, at the home of the bride's parents, near West Willow, Pa., Willis E. Rohrer, of Lancaster and Lizzie S. Shenk of West Willow, Pa.

HERB-HUBER.—On Thursday, January 25th, 1900, by Bish. Abraham B. Herr at the bride's home, Bro. Jacob H. Herr of Pequea and Sister Barbara Huber of Martic, Lancaster Co., Pa.

SOUDER-LEAMAN.—On Tuesday, January 9th, 1900, by Benjamin Hertler, at his residence, Bro. Benjamin M. Souder of Rohrerstown and Sister Barbara Leaman of Lancaster, Pa.

CHARLES-BENDER.—On the 2d of Nov., 1899, at the residence of the bride's parents, in Manor township, Lancaster Co., Pa., by Bishop Abraham B. Herr, Bro. Christian Charles and Sister Annie Bender, both of the above mentioned place.

STONER-HERR.—On the 30th of Nov., 1899, at the home of the bride, near Quarryville, Lancaster Co., Pa., by Bishop Abraham B. Herr, Daniel B. Stoner and Sadie Herr, both of Lancaster Co.

ZEHR-WOLBERT.—On the 25th of Jan., 1900, at the home of the bride's parents, near Metamora, Bro. Chr. Zehr to Sister Katie Wolbert.

MYERS-MYERS.—In Redminister, Bucks Co., Pa., on Nov. 18, 1899, by Bro. John Leatherman, Bro. Eli Myers to Sister Barbara Myers, both of Plumstead, Pa.

GEUNAN-STROUSE.—In Redminister, Bucks Co., Pa., on Dec. 9th, 1899, by Bro. John Leatherman, Bro. Abram Geunan to Sister Emma Strouse, both of Plumstead, Pa.

DERNSTEIN-BEWIGHOUSE.—In Plumstead, Pa., on Dec. 16, 1899, by Bro. Jacob Rush, Bro. Abram DerNSTEIN to

February 15, 1900.

listening to a sermon may think he understands the subject thoroughly, but when brought to the test he finds he has forgotten many of the "best points." In order then to be enabled to study a thorough analysis of this subject one should read a work that proved to be not a scriptural mode of baptism, but a Romish invention by W. A. Mackay. This is one of the ablest treatises that has ever been given on this subject, and the book has had a large sale. Price only 10 cents. Mennonite Publishing Co., Elkhart, Ind.

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| No. No. No. | | No. No. No. |
| 26. 108. 102. | | 36. 101. 37. |
| am pm pm | | am pm pm |
| 8:00 5:30 4:45 | Benoit Harbor | 7:10 1:10 6:30 |
| 8:03 5:33 4:48 | Niles | 8:02 1:07 6:30 |
| 8:06 5:36 4:51 | Grand | 8:04 1:10 6:32 |
| 8:09 5:39 4:54 | Elkhart | 8:06 1:13 6:34 |
| 8:12 5:42 4:57 | Goodland | 8:08 1:16 6:36 |
| 8:15 5:45 5:00 | Marion | 8:11 1:19 6:39 |
| 8:18 5:48 5:03 | Anderson | 8:14 1:22 6:42 |
| 8:21 5:51 5:06 | Indianapolis | 8:17 1:25 6:45 |
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ELKHART, IND.

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

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EDITORIAL NOTES.

There is a power in Christianity which, if it were used by all or even the larger part of those who claim Jesus as their pattern and leader, would be more effective in the work of winning the world for Christ than all the preaching, prating and printing does to day. It is the power of a good example. There is no influence so potent and far reaching as that of pious example. The humblest man or woman, who lives a consistent Christian life, preaches daily a sermon against which no amount of argument or power can prevail.

Are we not just as responsible for what we do not do as we are for what we do? Christ says, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." We may busy ourselves—even go to great lengths—with some things which we consider Christian duties, and at the same time ignore other and more important matters. To the Pharisees who made a show of paying tithes and doing other things to be seen of men, while they neglected graver matters, Jesus said, "These ought ye to have done, and not to leave the other undone." Some of the most cruel thrusts which Christians principles suffer are given by those who carefully avoid practicing or preaching a whole gospel.

THE CHRISTIAN'S DELIGHT.

David's joy was to sing praises unto God and to worship in His holy temple; his delight was in the law of the Lord and in His law did he meditate day and night. So likewise with us, if we are the children of God, we will worship Him in sincerity and truth, and we will find delight in the worship of God, delight in prayer and praise, delight in all that life requires of us. Our hearts will ever say: "I will praise thee with my whole heart; *** I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth, for thou hast magnified thy word above all thy name."

"Praise God from whom all blessings flow; Praise Him all creatures here below; Praise Him above ye heavenly host, Praise Father, Son and Holy Ghost."

AMUSEMENTS.

Amusements are frequently the first steps to sin and a downward course in life. The first game at cards, played ostensibly just for a pastime, has often been the foundation stone for a confirmed gambler. The first drink at a social gathering often opens the door to the drinking saloon, and leads the way to a drunkard's grave. Staying away from worship on Sunday morning to read a fascinating novel or story paper or spend the time in idle gossip, has led many a church member to backslide and become lost to a good and devoted life to God. A man does not become a bad man at a single step; a boy does not become a base criminal in a day. He begins, and step by step is led on the way to ruin.

If then we want to avoid evil, let us never take the first step; shun evil in every form; turn away from those who would mislead you; don't allow yourself to go one step.

There are many matters of interest to our people, especially matters pertaining to the history of the church in the various states, but of which no particular record has been kept. Unless an effort is made to collect and preserve these records it will be just as difficult for our church in the coming century to obtain historical facts as it has been for us of the present time to

obtain reliable data of the church in centuries past, and we will be at the mercy of historians whose authority and veracity may be easily called into question and yet whose statements gain credence and are used sometimes in a way that misrepresents our forefathers in the faith and their descendants as well. For the purpose of gathering data and of arranging it so as to make it convenient for reference it was suggested that all the readers be invited to aid in the work, for "what one does not know another does," and by thus gathering information from many sources, all may have the benefit. Hence we invite all our readers into the circle and ask them to answer as fully as they can one or more of the following questions:—

1. When were the following conferences organized: Lancaster, Franconia, Southwestern Pa., Franklin Co., Pa. and Garrett Co., Md., Virginia, Canada, Ohio Amish, Ohio Mennonite, Middle district (Amish), Indiana and Michigan, Illinois, Millin Co., Pa., Missouri, Western Amish, Kansas, Nebraska.

2. When and where was the first school established by Mennonites in America?

3. When and where was the first Amish Mennonite congregation established in America?

4. When and where was the first Mennonite meeting house built? When and where the first Amish meeting house?

5. Who was the first Amish bishop in America? Who the first Mennonite bishop? Give date and place of birth and death if possible.

6. Give name, date and place of first congregation and minister of the Amish as well as the Mennonite church in every state where our people are located.

7. Give names of all the Mennonite papers published prior to 1850 and give date of first issue.

8. Name the first book printed by or for Mennonites in America.

9. Give date and place of the organization of the first Mennonite Sunday school in each state and province.

10. Give date of first Mennonite S. S. Conference in each state.

The answers, which should be sent in as soon as convenient, will be arranged and published in the HERALD as soon as desired information is obtained. We hope all will help so that we may be able to give a satisfactory report.

From estimates made, comparing the number of church members with the number not members, it was ascertained that out of 600,000 only 90,000 attended churches, and 30,000 were church members.

We think the number of persons that are members of the Mennonite Church as compared with the proportionate number of the population, is fully as large, if not larger than that of any other denomination. The reasons why there is not a larger percentage of the population in the churches are numerous. We will refer to only a few.

1. The natural inclinations of the human heart are evil. Men love darkness rather than light. The pleasures of the world to the natural mind are more pleasing than the comforts of religion.

2. There is an undue tendency even among professors as well as others, to seek self gratification. Entertainment and amusement are the prevailing ailments of the age. Men and women the world over, seek after the lust of the flesh, the lust of the eye, and the pride of life, and as long as these passions are permitted to have their sway, the Christian church must suffer, and will eventually lose all her spiritual power and her influence.

3. The church in general and the individual members of the church do not use their influence as much as they should and do not take the active steps they ought to, in order to bring those outside of the church under her blessed and life-giving power.

4. In the family and in the church there is a continual bending of the mind towards pleasure and self gratification, and the children grow up, and the older people are trained and habituated to this way of living; and piety, purity, self denial become altogether repulsive. They are taught, in this way, to think that religion is a burden, too heavy to bear, and something to rob people of all their enjoyments.

5. To remedy these things we must become more consecrated; more filled with the Spirit, read God's word more, spend more time in prayer, meditate

more on the teachings of God's word, and the great salvation. We must live nearer to Christ, possess more of His mind and His love, and feel a more intensified love for perishing souls.

A LIFE OF PLEASURE. We often wonder why a certain course of events develop themselves as they do, and the only answer we can give is, that our Heavenly Father, the All-wise Dispenser of human destinies, wills it so. Back in the eternal counsels of Him whose "judgments are unsearchable and whose ways are past finding out," we find the answer hidden in impenetrable mystery.

Throughout all the mysterious dealings which present themselves to our consideration, in the dispensations of the providences of God, none appear more strange and inexplicable than the apparently unseasonable deaths which constantly occur, not only within the circle of our acquaintances, but the wide world over.

Why God should call into existence, for instance a little child, subject to all the trials, troubles and afflictions to which human flesh is heir, and then before the child knows what the world is, or the purpose for which he is placed here, death, the unwelcome messenger, comes, and removes him into another state of existence, and the grave hides away his mortal remains forever.

Or why should God permit the child to grow up to blooming youth, and then in his very happiest years call him to that gloomy prison, the tomb, or as is often the case permit him to grow up to manhood's years, enter upon the more active duties of life, with the care and support of wife and children depending upon him, to be stricken down by disease, and leave the family circle broken, hopes shattered and hearts bleeding and mourning for the cherished and loved one, so rudely called away.

God knows our needs. In infinite wisdom His laws are framed for our best interests. Our sufferings are no pleasure to Him. We may not understand why we are afflicted, but we do know that God is love. What we bring upon ourselves by a violation of God's laws is not affliction sent by God. What God sends us for disciplining is sent in love.

The wise man seems to have understood the disinclination of young people to give themselves up to serious thoughts and especially to the solemnities of religion. The young mind is not depressed with cares and anxieties; the spirit is free and joyous, and everything appears in holiday attire. Life and its pleasures are sweet, and the young man and woman oftentimes think only of present enjoyment, present honor and present pleasure. Their hopes are all centered in false pleasures.

Amid these things it is hard to think of death, of the grave, of the judgment and of eternity.

The wise man well understood this, for none had drank more deeply of pleasure's intoxicating cup, than he, and in view of them all, he declares: "Vanity of vanities, all is vanity."

Because of the temptations of life and inclinations of the flesh, both young and old often defer this important work until it is too late.

The wise man here warns us of the sad consequences of thus deferring this important work. He wants to say: Rejoice, if you will, O young man, and make pleasure your chief joy. Go on in your way of sin and disobedience; gather pleasure wherever you can; follow the inclinations of your own heart, the lusts of the eye, the desires of sinful passions, if you will, but remember that for all these, God will bring thee into judgment in a future day. Whatsoever a man soweth, that shall he also reap.

PERSONAL MENTION.

BRO. J. S. LEHMAN, who was called home on account of the illness of his daughter, returned to Austell, Ga., on the 13th ult.

BRO. E. S. HALLMAN, of Berlin, Ont., held a number of meetings in Rainham, Haldimand Co., Ont., in February. The interest was good, and four persons decided to live for Christ.

BRO. NOAH METZLER, of South West, Ind., left on the 21st to hold meetings in the Salem M. H., Allen Co., Ohio. May the power of the Spirit attend his labors.

BRO. L. J. LEHMAN, of Cullom, Ill., who held meetings at the Olive meeting house, Elkhart Co., Ind., left for his home on the 22d ult. One person confessed Christ.

BRO. A. B. SNYDER, of Kossuth, Ont., who attended the special Bible Term at the Elkhart Institute, left for home on the 22nd ult. Bro. Kreider of Ohio left on the 23d.

BRO. J. S. SHOEMAKER who held meetings at Yellow Creek M. H. is at present engaged in the same work at the Shore M. H. near Shipshewana, LaGrange Co., Ind. There were seven confessions at Yellow Creek.

BRO. J. F. PUNK spent several days with the congregation in Bowne, Kent Co., Mich., holding baptismal services there Sunday the 18th ult. From there he went to Chicago to attend the German services at the Home Mission, Monday evening, Feb. 19.

BRO. HERMAN YODER of our congregation, who is well known to many of our readers, passed away Thursday Feb. 15th after less than a day's illness of pleurisy. His death was a sad surprise to the community, especially to the church, but he was ready for the change. The obituary will appear in the next No. of the HERALD.

BRO. A. D. WENGER has reached our own shores once more, as the following letter will show:

SAN FRANCISCO, Cal., Feb. 16, 1900.
A. B. KOLB, Elkhart, Ind.
My Dear Bro.:—Greeting in the name of our blessed Savior. After seventeen days at sea I arrived here from Japan to day. I came by the "Coptic," it being a better ship than the others that follow for some weeks. Seakickness was quite common the first week among the 679 passengers destined for the Sandwich Islands, the United States and Europe. A child died near Honolulu, and a man was very sick with fever when we reached here. I am so glad to be once again in my native country—a country in many respects the best of all. May God be praised for bringing me safely over the great deep.

I have been drawn to rely more upon Him, and by His grace I want to render Him more faithful service in the future than in the past. On Monday morning I expect to leave for South English, Iowa. By Sunday, March 4th, I expect to be in Elkhart. Will you have time to talk some with me? The four HERALDS you sent were received in Japan.

Yours for our Master,
A. D. WENGER.

DOCTRINAL.

For the Herald of Truth.

A SERMON.

BY E. S. HALLMAN IN THE RAINHAM M. H., HALDIMAND CO., ONT., FEB. 14, 1900.

A few plain talks on Bible peculiarities as viewed by the society called Mennonites.

As announced a few evenings ago, I will attempt to speak on this subject this morning, to the consideration of which I ask the prayers of all God's people in my behalf. The reason why I speak on this subject is because I was asked several questions by a young lady a few days ago in regard to our nonconformity principles, and by prayer I decided to venture to speak as God gives grace. After my conversation with this young lady she said "I understand it now, and I am decided in my mind to accept these principles." I rather feel like Jonah to withdraw my message, but being prompted by the Spirit, and while I contend for these principles, I know I shall have the needed grace. I have chosen no particular text, only the teachings of Christ and the Apostles, however as a guide to other scripture texts, I will use as a central text a few words which you will find in Matt. 7:24:

"THESE SAYINGS OF MINE." You will notice that these words were spoken by Christ in His closing discourse in His Sermon on the Mount which includes Matt. 5, 6, 7. Christ crowns His teaching with benedictions upon those who bear and do "these sayings." Christ's followers are to be a distinct people as we infer from Matt. 5:13, 14, in which we with His chosen disciples are to be the "salt of the earth" and "the light of the world." This light which we are to reflect is to be the Spirit-filled life, life and light within to shine out a righteous life even to exceed the righteousness of the scribes and Pharisees, or else we cannot enter into the kingdom of heaven. Therefore we must have a "Christ righteousness" in us, which alone enables us to live out "these sayings of mine."

He who lives out Christ's teachings is considered "peculiar" by the carnal mind, as also by those professors who give no attention to the words of Christ. There are several themes in Christ's teachings which we wish to notice, and shall comment briefly on the same.

1. Brotherly forgiveness Matt. 5:24. We are in danger of hell fire (v. 22) if a disposition of hatred is lodged and fostered in us.

2. Adultery. Evil passions must be controlled by Christ's spirit and we are commanded to be crucified in our flesh, "to die daily." Adultery is also committed by compromising with the world.

3. "Swear not at all." What can be plainer, more easily understood than the simple language of Christ? Even our communication shall be yes, yes; nay, nay. We should be thankful to our government that we need not swear but that we may affirm. This also relates to secret societies, etc.

4. Non-resistance, not to resist evil with force, or return evil for evil. I will speak later on this theme.

5. Perfection (V. 48). The principles of Christ's teachings are carried out by a perfect Christian, one who has within him a perfect "Christ righteousness," not in the same fulness as God's perfection, but of the same kind, even as the Spirit is fuller in glory and extent in Heaven than in a believer, but still it is the same Spirit.

6. Our charities (6:4). Not to make a display of them as with the sounding of a trumpet, but to let our aims be without notice of men and newspaper paragraphs, and God shall reward us. Giving is commanded.

7. The model prayer. Matt. 6:5 gives an outline for an effectual prayer. It can be used word for word if desired.

8. Fasting (V. 16). When we fast we are not to be hypocritical. A long face and sanctimonious expression is not fasting. Let our sacrifices in fasting be accompanied with cheerfulness to our God.

9. Our treasures. They are not to be earthly, which corrupt, but heavenly, which will be appreciated by us in all eternity.

10. No worldly compromises. Of this I will speak later on.

11. We are not judges (7:1). God's word judges. Let us sit at the standard of "these sayings of mine."

12. Ask—receive. A large storehouse of blessings awaits us. Oh let us come to the throne of grace and make our requests known. Ask largely. God desires to enrich us with the spiritual life. "How much more" will-

ing and able He is to give to us than is any earthly parent.

13. "Strait gate" or narrow way. Sinless, void of worldliness and sin, too narrow for sin, but sufficiently wide for those who leave all and receive all.

14. "False prophets." If the primitive church had trials with these, we have certainly to do with them. Yes, they are at our very doors. "Ye shall know them by their fruits."

15. "Two foundations." Christ, the foundation of "these sayings," will stand like a rock which winds, storms, floods and tempest cannot move. Hearing but disobeying them puts us on a foundation built upon the sand and we will fall, and the fall will be great.

Then there are ordinances to be observed. If we love Him, let us keep His commandments. There are also restrictions. We are to keep ourselves pure and unspotted from the world and not touch the unclean thing. I will mention a few of these and as time is passing I will be brief. 1. Baptism. Matt. 3:11 and Acts 1:5 and compare with Joel 2:28, 29 and 1 Peter 3:21. There is a baptism with water, likewise a baptism with the Spirit. One is a figure of the other. Above all seek the baptism of the Spirit. Water or baptism with water has no saving virtue. The blood which Christ shed alone atones for sin.

2. Close communion. Turn to 1 Cor. 10:21, "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." I shall use only this one text, although there are many showing that Christians should not commune with those with whom they cannot agree in Christian fellowship. By inviting all Protestants to the communion, we are guilty of the solemn emblems of communion, at the same time disagreeing in one or another point that makes denominational distinctions, how can we have a common union exists? How can we commune at the sacred table with people who profess to be Christians but who follow a multitude to do evil, who follow the world in business, in fashions, in secrecy? When our belief is of such a vast difference there can be no common union.

3. Feet washing, John 13:1-17. A very simple, plain command. We have many, like Peter, who do not wish to humble themselves to the act. It is not popular, too humiliating. Some say it is an old custom. We notice that in the old custom they washed their feet upon entering the house; on this occasion it was after supper. They had clean feet. Christ our leader and pattern has given us an example. Let us follow His steps.

4. Prayer head-covering, 1 Cor. 11:1-16. Notice (1) Nature's covering verses 14, 16. For man it is a shame to have long hair. For woman it is a glory to have long hair, for it is her natural covering. (2) A distinct covering in praying and prophesying (V. 3, 13) called prayer head-covering. Notice the difference. (3) A shame for a woman not to be covered in praying or prophesying. It is a glory to man to be uncovered as he is the image and glory of God, etc.

5. Secret societies. Ye are the light of the world. Do not hide under a bushel or in a lodge room, locked, and no one admitted but by the secret password. "Let us do good unto all men," is the Christian principle; that of the secret society: "We will help those who help us." Pay your dues first. Combines of capital or of labor are not safe. They result in strikes like the railroad strikes in Buffalo and Chicago. Governments dread the secret dens where vice broods.

6. Non-resistance, Rom. 13:10. This is a chapter showing our duty to governments, showing how we are to render to all their dues; we wish to consider, I submit, which we wish to consider. I want to say to all dear friends that we may have the spirit of charity, a chapter on which was read in our opening lesson. What may now say will not be welcome to you all, but I feel that we as a church, as a Christian community, must not lose sight of the grand old teaching of the cross of Christ in which Paul says he glories. For a foundation for this subject I wish to quote 1 Peter 2:9. "For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." "What is man that thou art mindful of him?" God has chosen us. His desire is that we all should be saved. He even calls us to royal priesthood, a holy nation (not a sinful nation), and these things show out in us a peculiarity, so that we are called a peculiar people. I understand this peculiarity to be three-fold. 1. Peculiar in living separate from all nominations to sinners in this world, as pilgrims and strangers in this world. 2. Peculiar in being known as separated from the world. I will take up the subject of simplicity of attire. Hannah Whitall Smith says, we can find a course of Christian living in the Bible in all our duties in life. On the subject of dress she says, "Read 1 Peter 3:3, 4; 1 Tim. 2:9, 10." I remember conversing with a young brother from Elkhart, Indiana as to where the fashions originate. I was positive that Paris is fashions' headquarters. He replied, "No fashions originate from the devil." There are a few religious bodies who live out the principles of simplicity. The Mennonites, the Society of Friends, the Dunkards and the Salvation Army. I am told that we used to have more company, that is the Evangelical, the Methodists and some think the Presbyterians. Since many churches have left these principles, we cannot justify ourselves in doing likewise. John Wesley, the founder of Methodism, preached a plainer sermon on dress than is being preached by most of our ministers, and I can send a hundred of his sermons in booklet form into this community as soon as I get home if my word is doubted; I have a few hundred words of these sermons on hand. One thousand copies were printed by a Methodist and myself ten years ago. I am personally acquainted with many members of the so-called popular churches. In many congregations there are companies who contend for more plainness, less worldliness and more spirituality, as in former days. I must use the same illustration I gave to a

word. "Let us do good unto all men," is the Christian principle; that of the secret society: "We will help those who help us." Pay your dues first. Combines of capital or of labor are not safe. They result in strikes like the railroad strikes in Buffalo and Chicago. Governments dread the secret dens where vice broods.

7. Non-conformity to the world. Let us read 1 John 2:15; Rom. 12:2; 1 Peter 1:16; James 4:4; James 1:27. To my mind this is the most important subject which we wish to consider. I want to say to all dear friends that we may have the spirit of charity, a chapter on which was read in our opening lesson. What may now say will not be welcome to you all, but I feel that we as a church, as a Christian community, must not lose sight of the grand old teaching of the cross of Christ in which Paul says he glories. For a foundation for this subject I wish to quote 1 Peter 2:9. "For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." "What is man that thou art mindful of him?" God has chosen us. His desire is that we all should be saved. He even calls us to royal priesthood, a holy nation (not a sinful nation), and these things show out in us a peculiarity, so that we are called a peculiar people. I understand this peculiarity to be three-fold. 1. Peculiar in living separate from all nominations to sinners in this world, as pilgrims and strangers in this world. 2. Peculiar in being known as separated from the world. I will take up the subject of simplicity of attire. Hannah Whitall Smith says, we can find a course of Christian living in the Bible in all our duties in life. On the subject of dress she says, "Read 1 Peter 3:3, 4; 1 Tim. 2:9, 10." I remember conversing with a young brother from Elkhart, Indiana as to where the fashions originate. I was positive that Paris is fashions' headquarters. He replied, "No fashions originate from the devil." There are a few religious bodies who live out the principles of simplicity. The Mennonites, the Society of Friends, the Dunkards and the Salvation Army. I am told that we used to have more company, that is the Evangelical, the Methodists and some think the Presbyterians. Since many churches have left these principles, we cannot justify ourselves in doing likewise. John Wesley, the founder of Methodism, preached a plainer sermon on dress than is being preached by most of our ministers, and I can send a hundred of his sermons in booklet form into this community as soon as I get home if my word is doubted; I have a few hundred words of these sermons on hand. One thousand copies were printed by a Methodist and myself ten years ago. I am personally acquainted with many members of the so-called popular churches. In many congregations there are companies who contend for more plainness, less worldliness and more spirituality, as in former days. I must use the same illustration I gave to a

slater, who was loath to leave Sodom: "As long as the head committees, Presbyteries and reverends are united in their view in regard to attire, so long their churches cannot be changed. They are like a fountain on a mountain the waters of which flow down to the bottom. Now imagine this little company to attempt to row their boat up this stream to the fountain to change its course; you would say this is impossible. So attempts are being made to reach the dignitaries of these churches to change their views in regard to more simplicity. But alas, it seems just as great an impossibility as rowing up a mountain. I am glad to notice that it is otherwise in our beloved church. Our conferences, bishops, ministers and deacons are united in regard to the simplicity of attire. There may be a few exceptions. (Brother minister, don't stain this stream.) What I mean, we are united as a ministry. It seems to me to send us forth our influence against worldliness. Of course we have some attempting to row up the stream to the fountain, the head of our church. They are trying to influence the teachers to take another course. Oh may God unite us in our teaching so that our course will not be changed. Let us not lower the standard, though a few here and there try to dictate and change the attitude taken by our conference and ministry.

One of the greatest pleas made to the church in some localities is, "Why a bonnet, and not a hat?" It is plain to us that all churches have their rules, and those who live nearest to them are considered the most faithful members. The sisters of our church have adopted a certain pattern for their prayer head-covering, and in this we are to be aggressive to wear with a covering? There is a uniformity in this, whereas there is not in the hat and the covering. "Can two walk together except they be agreed?" Probably three years ago, many fashionable people wore a plain sailor hat; to day they wear a hideous miscellany of feathers, ribbons, flowers, etc. Another reason why we oppose the hat for sisters is the invariable tendency which a change shows. I just now call to mind one who began to wear a plain hat. Within the last year she has had three different shapes, just a little like the fashion only modified in design. I tell you if fashion would have a hat bonnet, then these would make a plea for a hat bonnet. A hat leads to fashion. A minister of another denomination asked me, "What do you mean by article 6" in the Minister's Bible Conference program?" I said "Oh, it means that some of our sisters want to wear hats and we believe they should keep our church rules and wear the bonnet." He said, "I do respect the people who live up to the rules of their church, because I know what it is to have dissension in the church. If the church allows the wearing of hats. But some say, 'I cannot afford to buy a bonnet, a hat is so much cheaper,' and at the same time many live in luxury, putting extra trimmings on dresses, and making no denial such as the spirit of the Bible teaches. If there are any here who cannot afford to buy a bonnet, I will send one to you prepaid when I get home to Berlin. I will gladly do this for you, not that my circumstances are such that I can do

this easily, but to assist the cause of Christ and the Church. Now I wish to quote a piece of poetry of only six lines, about a bonnet which it says deserves a sonnet, meaning that a bonnet deserves a piece of poetry.

A beautiful O. M. sonnet.
Is deserving of a sonnet.
For a holy face within it is a vision of delight,
But a hat with seven stories
Thrusts us into the fountain to change its course;
And with feathers and with ribbons makes
a girl a perfect fright.

We might give a few examples of what the hat has led to. When I was in Indiana last winter, holding meetings, I came into a community where a church was pointed out to me with the statement that this is the result of "only a plain hat." The church was divided. A slater plead for a plain hat just to attend her school examinations. It was granted. Others joined her, and the result was that they had to leave the church. Somehow they got a minister and to day this church stands as a sad memorial to us of what evils are generated from such questionable things. I asked a certain sister, (the wife of a Mennonite minister) who is a teacher in a graded school: "Does it not seem a cross for you to be so peculiar in your apparel, in wearing a minister and to day this church stands as a sad memorial to us of what evils are generated from such questionable things. 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Only do not two things unto God, but if you have an eye single to God's glory, then He will pour out blessings upon you. Oh do not stop the blessings of heaven to refresh your soul. Subjects of a nation in war show by their uniform to which side they belong. Christian subjects of the King of kings likewise show by their uniform on which side they are in the Holy One. Do not put on the enemy's uniform. It is impossible. If you are not for Christ you are against Him. Our influence is to be observed. The Christ life in us is to be felt.

You will pardon me if I will relate an experience of my wife. We had been invited to the home of her brother, Dr. Clemens, a few years ago to stay a few weeks, which we accepted. The doctor entered into a conversation with me in regard to simplicity of attire, in fact, he opened the subject. After I tried to point out to him its advantages and Bible teachings he concluded by saying: "Well, if Melinda (my wife) would go with me just as she is (without any change of garment or head gear) then I would be willing to take her to the Presbyterian church and occupy one of the front seats." Now, let us observe, if we would have an influence, we must remain singular. Let us have all charity with those who have severe opposing influences. There may be some who are related to fashionable society, such may have a heavier cross than those who have continually criticised, but if you are related to fashionable people, then by all means, do not compromise with them. It may mean a crucifixion to the flesh, which is scriptural. Only firm and unmovable, know what it is to have relatives of that kind; at first the trials are the bitterest, but they will highly respect you for the stand you take. Do count the cost and bear the cross to wear the crown. When my wife left a popular church, she lost six pounds, but God has blessed us in our discipleship. I asked a Presbyterian minister: "Who are the most spiritual in your church, the fashionable or the modest people?" He answered, "The plain," and this is found in all churches. Those who are the most separate from the world are the most powerful for God's kingdom. I tried to impress the idea upon a sister that by her wearing a hat she suffers a threefold lack of influence. 1st. You have no influence in the church to which you belong. 2nd. You have not the influence over the unsaved which you could have. 3rd. Your influence is lost to other church members. I spoke into this morning. Let us be separate from the world, let us put ourselves into a position in which we can labor successfully for the unsaved, the lost world.

We must not lose sight of the power for good our young brethren might have. The word admonishes us to be clothed with humility. Instead, they appear in that which fashion rules like "tooth pick" shoes, showy watch chains, latest hats, flashy ties in various colors, high "stand up" collars, which make it very uncomfortable for them to turn their heads. Scripture passages such as, "ye stink-necked," come to mind. I asked a young brother who came into our store (when I was in business) "Why did you buy this plain hat?" He said, "Well, you know that certain things are required of the sisters in the

Mennonite Church, and it seems to me that certain things are required of the brethren, because I am aware that certain things are expected of me to have an influence. I believe I can have a greater influence over members in other denominations, members in my own church, and the married. Again I say, certain things are expected of members of our church and I wish to be in order." I agreed with him. I noticed that this young man had influence; besides, he had a good education and was very intelligent. Let us seek to have the favor of God, like that man who stood at the outside gate of a large Union station, and as the people pressed forward to get their train, he called to them "Show your tickets." Many passengers grumbled and were dissatisfied with him, but he seemed to be cheerful. When asked if this is not burdensome to him, he replied, "Oh, no, I am unpopular with the crowd, but I desire to be popular with one man." So let us be in favor with God even if we are not popular with a multitude who follow and do evil. God forbid that we should be like the ocean derelicts; it is stated by Spurgeon that there are thirty abandoned vessels in the Pacific Ocean, moving about at the will of the ocean currents. One of these is a very heavy cargo. It is stated that the captains of the ocean steamers dread these more than a man-of-war, because they do not know what moment they may come into contact with one of these stumbling blocks, that may scatter their cargo and crew over the bottom of the ocean. Oh, may we be no stumbling blocks drifting with the current of worldliness, and causing souls to be lost. Fashionable dress leads to slavery, for some professors say, "Better be out of fashion, than out of fashion." If we had time I could refer to the testimony of the dying who called out that, Fashion was their curse and that they are lost. What is man? This pert which is puffed up with, this flesh of ours, this glory of the man (1 Peter 1:4) is like the flower of the garden which withereth. Man returns to dust. Oh may the church not follow the world for patterns, but may Christian people rule the pattern of the church members. May hygienic principles be more observed, cleanliness and neatness in our attire which is admired by all respectable people, but above all by God. But let none be with the strong smell of the "weed," not be found among us. Many desire ornaments. I appreciate them. I long to be adorned with the ornaments of 1 Peter 3:4, not the "outward adorning, but the inward, the ornament of a meek and quiet spirit, which is in the sight of God of great price." To overcome the world let us have faith. Let us pray for a baptism of the Holy Spirit, so that we can take up our cross daily and follow Jesus. In His steps, meet for the Master's use. May the cleansing blood be applied to every one of our sins. Let us consecrate our all to God for time and eternity, then we will realize the riches of Christ, who is all and in all unto us. Then, as these visible things fade away we can sing:

"Who made, made, each earthly joy,
Jesus is mine;
Heaven is mine,
Heaven is mine."

Then, as these vain things of this world fade to our sight may the vision of

eternal things become more real. God clothe us with the garments of salvation, that we may be arrayed in white robes, coming out of great tribulation and our robes washed and made white in the blood of the Lamb.

OUR REDEMPTION THROUGH CHRIST.

By A. K. KURTZ.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24.

There is a possibility of our under-estimating the value and extent of the atonement of Christ. We find many believers that think the best we can do in this life is to sin and repent, to make vows to our God and break them again and again. Indeed any one claiming freedom from sin is supposed to be proud in spirit. We have never been able to find this sinning and repenting religion taught in the word of God.

Christ came into this world "to save His people from their sins." This was His work. His mission, and we have His own word for it, that it was fulfilled when He said on the cross "It is finished," that is, the work of saving us from our sins, which means the great sin that rested on the human race since the time of Adam. The sins which we commit we must repent of. Christ did not die for them, but if we repent, God for Christ's sake forgives them.

Christ came into the world in the form of sinful flesh that He might condemn sin in the flesh. It was necessary for Him to take up this body just where Adam left it, subject to sin (yet not necessarily sinful). This was necessary in order to make atonement for sin, and in doing so He has made it possible for His people to live sinless lives provided the conditions are met. It is said, "That it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted," Heb. 2:17, 18.

Now here is provision made for us that we need not necessarily sin when we are tempted. We understand here that because Christ overcame the most severe temptations that could come to any one, that we now by faith in Him are enabled to overcome temptations of whatever nature they may be, and by thus overcoming we do not sin. The sin is yielding and why yield, when one that has all power in heaven and on earth is ready to help us?

God tempts no one, but He tries, proves and tests us, and we may mistake these tests for temptations. He needs tried soldiers, and let us remember what James says: "Count it all joy when we fall into divers temptations. It will be only for our good. It is as if some master builder were to construct a building so perfect that the most competent judge of architecture could find no imperfections in any part of its construction. Now this is just what Christ did. This building, namely His church, "is without spot or wrinkle,"

which means perfection. In another place the apostle says, (1 Cor. 3:9) "Ye are God's building," not some minister's or some one else's building, but "God's building," and therefore perfect. This is what Christ died for, to bring full salvation to His people, and this is what we need to day, and must have in order to stand this tide of worldliness and pride which is giving the church so much trouble. A pure gospel, a full salvation, to save from sin, and the only one God ever gave to save from sin, and keep His church pure. The very root of the strong one and half, and this has been made possible by the atonement. In this way only can Christ get control of our being. Where there are two antagonistic forces arrayed against each other with equal chances of success, neither will accomplish anything. The one must be overpowered that the other may rule (Luke 11:21, 22). Through the death of Christ the strong one (Satan) has been driven out, so that the believer by faith in the power of Christ to save can come into possession of the stronger one and be of course will rule and reign supreme, if allowed to do so. And this is just what Christ desires to do for each and every one of us. How lovingly and tenderly when they were sorrowful, He told His disciples about His departure, that He would send them the Comforter, the Spirit, to guide them into all truth, and He, the Spirit, is now here ready to dwell in us, to be our constant companion, to illuminate our minds, to quicken our conceptions of divine things, for Jesus said He (the Spirit) "shall receive of mine, and shall show it unto you."

Oh that we could see the church of today could but grasp the idea of that fullness of the Spirit which the atoning for our sins has brought within her reach. What glorious victories over sin and the powers of darkness would be hers. Then would Christ be to us "the chiefest among ten thousand," the one altogether lovely. Then would Christ be lifted up that all men could see Him in His church. Humility would take the place of pride. Greed and unholy ambition would give place to benevolence and a burning zeal, a holy enthusiasm for the spread of the gospel. In place of so much half-hearted worship we would worship God in spirit and in truth, and in the beauty of holiness.

May God speed the day when we all "may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of God which passeth knowledge, that ye might be filled with all the fullness of God," Eph. 3:18, 19.

Smithville, Ohio.

For the Herald of Truth.

PROPER ORNAMENTS FOR A CHRISTIAN WOMAN.

ESSAY BY BERTHA ZOOK, READ AT Y. P. M., FEB. 4, 1900.

To bring before our minds only ornaments that are improper for a Christian woman without giving also proper ones would be like keeping a child in constant agony by saying repeatedly, "You must not do that any more," or "Be quiet that, and do something else," or "Make less noise." As long as nothing is

pointed out that is better than that now in possession, why should it be given up?

Ornaments are intended to beautify and adorn. Paul says, "Desire earnestly the best gifts," and so we should strive earnestly to possess the best ornaments. Those that are proper for a Christian woman are certainly different from those of a woman not a Christian; then, too, some are more becoming to woman than to man.

Instead of trying to make one's self attractive by putting on ornaments that are artificial and perishable, we want something useful and lasting—that true quality of character that remains. The fruit of the heart through this life. All should bring forth the fruit of the Spirit mentioned in Galatians 5:22, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance; then, according to 2 Peter 1:5-7, add virtue, knowledge, patience, goodness, brotherly kindness and charity.

Think of a woman with all these and other graces necessary for a Christian, speaking with the boldness of Paul or Peter, and it would not be considered as the best ornament. In 1 Timothy 2:9, 10, Paul's advice is "that women adorn themselves in modest apparel, with shamefacedness and sobriety, and as becometh women professing godliness," with good works," and in 1 Peter 3, "Whose adorning let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

But, says some one again, no matter what we do or wear, just so the heart is right. Does not the heart show itself by the ornaments? It has been said that "the body is the shell of the soul, and the husk tells what the kernel is." Let me ask, "Where do we look for the true ornaments of character; in those who are showy and flashy, or among the more modest?"

Solomon in Proverbs 1, speaking to the young, says, "The instruction of a father and the law of a mother, and wisdom, which is the principal thing, shall be an ornament of grace unto thy head."

By these we see that the true ornament of a Christian woman's life is not in anything that may be put on her person, even though such things may cover up some impurities of the heart, but alone in self-forgetfulness and the putting on of the Christ life. It may be illustrated by the story of a young girl that possessed such grace of character that she was the wonder of all who knew her. It was noticed that she wore a locket, which no one was allowed to open. One day, however, in a moment of unusual confidence she allowed one of her companions to open it, and she found written in it, "I have no other treasure, I love; here was the secret of her beautiful life; that was her constant thought and she had been changed into the same image. Her life was a continual testimony of Christ. So may our lives be as a perpetual ornament to our characters, and to evidence to our associates that our lives are hid with Christ in God.

Elkhart, Ind.

The ideal life—what is it but the realization of our own oneness with the

Infinite and the helping others to realize theirs, showing what can be done through our own living and loving, and by our words bearing witness to the eternal verities?—Selected.

MISCELLANEOUS.

For the Herald of Truth.

NOTES BY THE WAY.

No. XXII.

By A. D. WENGER.

Shanghai, China, January 20, 1900. China is the oldest and most populous empire in the world. History tells of its existence already four thousand years ago. The land of Shihim mentioned by Isaiah (49:12) is thought to mean China. At the time of Christ its population was about 60 million inhabitants and now it has nearly or quite 400 millions.

Modern improvements have made little progress in China. Being shut off from intercourse with the rest of the world by high mountains and great seas, and looking back as the people do to imitate old things instead of forward to high ideals, it has made slow progress.

When the war of the Revolution broke out telegraphy and the steam-engine were not yet invented but the news spread over the land. Paul Revere and others spurred their midnight steeds. Others caught up the word and passed it on and the news flew through the thirteen colonies with marvelous speed. When a battle was fought in Transvaal the result is read in remote parts of the earth within twenty-four hours. Long ago Jesus was born in Bethlehem and an angel said to the Judean shepherds that the good news were for all the people. About thirty-three years later He died on Calvary. He arose with a mighty victory over death, hell and the grave and despatched the message of the glorious tidings by His disciples to Jerusalem and from there to all nations. This message of victory is so important and yet we get it along so slowly. It was many centuries in reaching China and even now only a few have heard it. I learn that there are now in this great country only about three thousand missionaries and about one hundred thousand baptized Protestant Christians.

The land seems literally full of human beings—more than two hundred on an average to every square mile. Every nook and corner appears to be full of hard-working men, women and children. Throughout the land and in crowded streets of many a large city these multitudes rush on in their struggles for existence day after day and age after age without a single precious song or thought or word of Jesus and heaven.

Brother, if you had been born in China and brought up to worship idols. Instead of God you would be missing a great deal, wouldn't you? What a blessing then it would be to you to have some humble missionary find you and tell you the story of salvation! Should we then begrudge the Chinese the blessing which you would so much enjoy? Let us rather be used of the Lord to give these people the saving

knowledge of the truth by our means, our prayers and our lives.

I have met a number of the missionaries. On board the "Sachsen" were ten of them; some returning from home visits and others just coming out for their first time. Divine service was held on board each morning when the sea was not too rough. Others I meet are just about ready to sail for home in Europe or America that they may have a short rest from years of labor and then return improved and better fitted for their work.

As there are few railroads here and none to the interior of the country some of the missionaries must travel by boat for weeks up the long rivers and then go many days overland by poor private conveyance to their stations. Really some are so far inland that it takes them nearly half a year to get a reply to a letter written to America. Sometimes they are driven from their stations too, just as the first Christian missionaries were in apostolic days. Just recently at the village of Pang-chuang in the province of Shantung they were attacked by a mob and had much of their property destroyed.

When the Chinese do turn to Christ some of them become very earnest Christians and endure great persecutions for Christ's sake. Surely some of these who profess Christ will be saved. If some of the Chinese get to heaven it will not mar our pleasure there in the least. Peter said, "Oh a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted of him." Acts 10:34, 35. We shall be gathered from all nations.

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation." Rev. 5:9.

Much might yet be written concerning the people, their religions, queer customs, etc., but I must forbear as I am just ready to start for Japan. This will be the last of this series of letters as I expect soon to be in the United States. I feel to thank the kind readers for patience to follow the writer in many long letters. To our kind and merciful Father who has so graciously kept me through lands and seas he all honor and praise and glory.

Trust ye you have received some benefit and hoping to meet you some day, if not beyond the Pacific, in the realms of glory with Christ, I remain your unworthy servant.

GOD'S PERFECT WORK IN NATURE.

By ANNIE L. MILLER.

"The heavens declare the glory of God, and the firmament sheweth His handwork. Day unto day uttereth speech, and night unto night sheweth knowledge." In all the works of nature, we can see the touch of a powerful Hand. As we look into the starry skies above us we must think of one great Creator, who made heaven and earth, and all things that are contained therein. As the sun pours his light and warmth upon the earth by day, and the silver moon "with softer beams and milder light" sheds her reflected glory upon the earth by night, we can see the work and power of an Almighty God.

We can see His perfect work in the changing of day and night, in the changing of seasons. We can see God in all nature around us. Every blade of grass, every leaf and flower speaks to us in a language of its own, telling us that "God is love," and points us to some high and holy and supreme Creator.

As we look upon the beautiful earth upon which we tread and every year behold a bountiful harvest which the earth yields for the comfort and support of man, we should be filled with new desires to work for Him who has given us these bounties.

We listen to the sweet tones of the rippling brooks. These reveal to us God's power. We hear the birds, warbling their beautiful songs, we can not but believe that these are praises for their great Creator, God. We see God's perfect work in the lofty hills, clothed with forests. We can see His perfect work in the meadows, clothed in green. Even the very air that we breathe should remind us of God as the Creator of all things. From the tops of the mountains to the bottom of the ocean we can see the work of God.

As we behold the beauties of nature, we ask ourselves the question, "How can any one doubt the existence of a true and a living God? Even nature itself teaches us that there is a higher power than that of a man, and without such a high and holy and supreme Creator, no human being could exist. Nature would not have been created."

It is God who created nature and clothed her in garments of green and purple and gold, which blend together and fill us with aspirations and longings to live a pure and beautiful life, and to be perfect. When we behold nature around us, the work of God's hand, we can say with the Psalmist, "O Lord, our Lord, how excellent is thy name in all the earth!"

Tab, Pa.

For the Herald of Truth.

WHAT OF INDIA'S CALL?

By A. D. MARTIN.

I do not suppose that there is anyone in the land, who takes a religious paper of any sort, but that has read something of the famine in India—yes, word of it is coming to us from all these stirring appeals, really take it to heart, that in India souls are perishing without Christ for want of food and drink?

Some say, God has sent the famine upon India's heathens to destroy them; because they follow not after righteousness; and why should we spend our money defeating God's plans? To such I say:—stop and reason.

Dare we place ourselves in such an attitude toward those poor souls starving without Christ? If God permitted these calamities to come upon them, does that necessarily imply that He wills their destruction? Peter tells us that the Lord is not willing that any should perish; but, rather, that all should believe and live. (2 Peter 3:9.)

India's suffering to day is the natural consequence of her wickedness. "The wages of sin is death" (Rom. 6:23); and she is paying the penalty in the loss of her life—both the physical and the spiritual. Now, is it not our duty, as Chris-

HERALD OF TRUTH.

March 1, 1900.

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Monthly Calendar for March, 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
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BUSINESS NOTICES.

Several new books have been added to the Colportage Library.

Our new tracts are ready and have been added to the list.

"Journeys of Jesus" will prove very helpful in the study of the S. S. Lessons this year. Cloth, \$2.25. Read our special notice on another page.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little book. Price only 5 cents.

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Any one interested in the life and work of D. L. Moody should read the advertisement of the new book entitled "The Life of D. L. Moody," found on another page.

A new edition of 3000 copies of "Dying Testimonies of Saved and Unsaved," is now ready. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents, in cloth, \$1.00.

Peloubet's Notes.—Sunday school teachers and Bible students everywhere find this to be the most complete commentary on the Sunday School Lessons of its class. Bound durably in cloth, publisher's price, \$1.25; our price, post paid, \$1.00.

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Workers Wanted.—To secure subscribers for the HERALD OF TRUTH. Remember, that every family should have their church paper, and everybody is interested in the church news. By all means send for it. A number of new subscribers have been added to our list lately. Price \$1.00 a year.

The Family Almanac for 1900 is still on sale. Price per copy, by mail, 6 cts. "dozen," 45 cts. "hundred," by mail, \$3.50 "by express, not paid 2.50. Address all orders, Mennonite Publishing Co., Elkhart, Ind.

Our large catalogue is bringing us many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here. Look through it and see if there be not some books you would like to read. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by immersion.

The Words of Cheer.—Is one of the very best illustrated Sunday school and family papers published. It should be

in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

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A New Edition of "Gospel Call" is now ready, but owing to the advance in prices of paper and printing materials, we are compelled to raise the price of the book, which will sell in the future at the following prices:

Per copy, postpaid, \$.25
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Even at the above prices the book is cheap, considering the grade of music and the fine quality of paper and workmanship. It is giving satisfaction wherever used, and all Sunday schools contemplating making a change in song books this spring, should by all means examine the merits which "Gospel Call" possesses.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

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- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Individual and the Tract.
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- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian.
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- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.

Address all orders to Mennonite Publishing Co., Elkhart, Ind.

Bible Outlines.—We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examination, and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

OUR LETTER BOX.

H. J. C.—I do not think that Paul's use of the term "thou fool" (R. V. thou foolish one) is censurable in the light of Matt. 5:22. In the latter passage Jesus says, that "whoever is angry with his brother without a cause," "whoever shall say, 'thou fool,' is in danger of hell fire." This is a case of brother with or against brother. To call your brother in Christ a fool is a fearful offense against your brother, and against the Christ, Matthew 27:40. Your brother in Christ, he is ever so ignorant or weak or imperfect, is not a fool according to the Bible sense of the term. He has accepted Jesus and seeks to walk in the light of His word. Contrast this with the condition of him to whom the Lord said "thou fool" (Luke 12:20). See also Eccl. 2:14. If a man is a brother, then he is not a fool; if he is a fool, he is not your brother, unless you are both fools, in which case, however, neither is an accepted follower of Christ.

In using the term in 1 Cor. 15:36 Paul is answering the statements of men who did not believe in a resurrection of the dead. Such men were pagans, heathens, but atheists that lived among the Corinthians and argued against the Christian religion. Paul warns the Corinthian brethren against listening to such deception and foolish argument, (1 Cor. 15:35). Then he addresses himself directly to the foolish "some men," not brother—who, not having the "knowledge of God" (1 Cor. 15:34) but their own vain suppositions and the wisdom of men, say, "How are the dead raised up, and with what body do they come?" Paul would remind them that, considering the perils and hardships, Christianity would be a very poor bargain if it held out no sure hopes of happiness beyond the present life. More than that; were the words of Christ, Matt. 8:16, 27; John 5:28-29, foolish words? If they were, how could He be God's Son? Furthermore, who with a sane mind would, in the face of abundant testimony, dare to say that Christ did not rise from the dead? If He rose from the dead, then by that same

power His brethren could and should also be raised. This is Paul's line of argument. He shows that Christ was not foolish in His statements regarding the resurrection; what then of him who still claimed that "the dead rise not?" Paul shows that such were ignorant of the truth, had not the knowledge of God, were worldly wise and spiritually fools, and that was the proper term by which to designate them. To call them anything better would have been doing their Christian neighbors an injustice, by not giving proper warning against deceivers and false teachers. It might be added that the term used in the Greek in Matt. 5:22 is entirely different from the term used in 1 Cor. 15:36, and the Revised Version: "Thou foolish (or senseless) one" is nearer the Greek word used in 1 Cor. 15:36 than the term "thou fool."

J. V. L. P.—I am opposed to the use of the sword as much as I am opposed to the use of the assassin's butcher knife or the duelist's sabre or pistol. It is a question with me whether it would be right to do army hospital work. The wounded are simply temporarily put out of condition for fighting and killing others. To nurse them back to health means to get them into condition to fight again. This view of the case sounds cruel, but if a noted general's statement that "war is the business of hell" is true, then how far should Christians give their aid to continue the business?

F. M.—It is a sweet solace to the soul and an abiding comfort to know that we are workers together with Christ. To stand for Him is to stand with Him. Blessed is the consolation, "Lo, I am with you always." When He says, "Take my yoke upon you," He means that He wants to pull the greater part of our burden, and the yoke never becomes galling unless we want to pull in a direction away from the gospel line, and this is just the reason why to some the yoke is always heavy. They want to choose their own way, pull their own way. Such service is irksome and accomplishes but little. The more perfect our submission to Christ's leading, the easier the service, the more He can do through us, and the greater our joy and satisfaction John 15:1-11.

SUNDAY SCHOOL LESSONS

LESSON X.—MARCH 11.
THE PARALYTIC HEALED.—Mark 2:1-12.
[Read Mark 1:35-45. Memory Verses 9-12.]

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

INTRODUCTION.
TIME.—Summer of A. D. 28.

PLACE.—Capernaum, the central point of His labors.

PERSONS.—Jesus, the paralytic, certain scribes.

CONNECTING LINKS.—After the busy Sabbath of teaching, healing, and miracle working, described in our last lesson, Jesus spent the early hours of

the next morning in prayer and communion with God, His Father. He then with His four disciples made a tour of all Galilee, entering their synagogues and preaching the Gospel of the "kingdom," also healing the sick and casting out devils. Mark makes special mention of a certain leper whom the Lord healed on this tour, and who, contrary to the Saviour's command, began to publish abroad what the Lord had done for him. As a result of this report our Lord was obliged to withdraw from the city and retire to the desert places, "and they came to him from every quarter." He finally returns to His headquarters in Capernaum, where we meet with Him in our today's lesson.

WHAT IS A MIRACLE?—A miracle is not the breaking, suspending, or changing of the laws of nature; but God's personal intervention, by His will and command, changing certain causes and effects in nature, of whose laws He is the author.

THE MIRACLES OF CHRIST AND THEIR PURPOSE.—Every miracle is a visible picture before men of the character of God, of the nature of the Gospel, of the loving kindness of our Savior, of His power to help, of the wonders of grace He can work in our hearts, of His power to deliver from the diseases of sin. There were many miracles of all kinds, to show that Jesus has power over all kinds of diseases, all the many forms of evil of which they are a type, over demons, over the forces of nature.—P. Lohb.

- HOME READINGS.
5. M.—The Paralytic Healed. Mark 2:1-12
 6. T.—Arise and walk. Matt. 8:1-8
 7. W.—Thy sins are forgiven thee. Luke 5:17-26
 8. Th.—The impotent man healed. John 5:1-16
 9. F.—The Lord our hiding place. Ps. 32:1-8
 10. S.—The Lord our light and salvation. Ps. 27
 11. S.—The lesson connection. Mark. 1:35-45

LESSON XI.—MARCH 18.
JESUS AT MATTHEW'S HOUSE.—Mark 2:13-22.
[Read Matt. 9:9-17. Memory Verses 15-17.]

GOLDEN TEXT.—He said unto him, Follow me.—Luke 5:27.

INTRODUCTION.

TIME.—The call of Matthew was probably in May or June, A. D. 28. The reception and discourse immediately after.

PLACES.—Capernaum, at the Custom House, Matthew's place of business, and at his residence in the city.

PERSONS.—Levi, Jesus and His disciples, Pharisees, scribes, publicans and sinners.

LEVI THE SON OF ALPHIUS.—Better known by the name of Matthew, as he calls himself in the gospel which he wrote (Matt. 9:9). Levi was his Hebrew name, and so called by Mark and Luke. He was a Galilean by birth, a Jew by religion, a publican or tax gatherer by occupation. His abode was at Capernaum, his principal place of business out of town, near the sea of Tiberias. When the Lord called him he came to the receipt of custom and followed Him. He was chosen as one of the twelve disciples; after which he became an earnest and faithful apostle and evangelist. It is the opinion of both ancient and modern that he preached and suffered martyrdom in Persia, or among the Parthians.

PUBLICAN.—An officer of the revenue, employed in collecting the taxes imposed by the Roman government. The Jews being under the jurisdiction of the Romans, were required to pay tribute to Caesar. These officers often greatly abused their office by collecting or exacting considerably more than had been really levied by the government. They appropriated the same to their own individual gain. From the abuse of their office, they received the epithet of "sinners." They were greatly hated by the Jews.

MAR. HOME READINGS.

12. M.—Jesus at Matthew's house. Mark 2:13-22
13. T.—Matthew's call. Matt. 9:9-17
14. W.—Scribes and Pharisees murder. Luke 5:27-39
15. Th.—The publicans draw near. Luke 15:1-10
16. F.—The chief of publicans. Luke 19:1-14
17. S.—I am found of them. Isa. 65:1-7
18. S.—Majesty of Christ's kingdom. Ps. 45

HARRISONBURG, VA., FEB. 6, 1900.—On the 17th of January, Deacon D. H. Coffman, of Elkhart, Ind., came into our midst to visit his many friends and the church in Virginia. We were glad to have him visit us as far away from his native state. We are always glad to have our brethren come back. A few days later Bro. F. W. Brunk, of Elkhart, Ind., also came here much to our surprise, but we were glad to see him. We feel much encouraged by these visits. On Jan. 23d the ministering brethren, Moses C. Bowman, of Mendota, Wis., and J. H. Coffman, of Elkhart, Ind., also came here preaching a number of times, laboring earnestly day and night for the upbuilding of Christ's kingdom, greatly encouraging the brethren and sisters, and warning the sinner to flee the wrath to come. On Feb. 5th, the dear brethren left us for other fields of labor. The Lord bless them. Brethren, come again. P. S. HARTMAN.

FROM MIFFLIN CO., PA.—On the 10th of January, Bro. J. J. Johns came into our midst. The same evening we had services in the Allentown M. H., and every evening following till Sunday evening when he came to Belleville. Here he preached four very edifying sermons. Bro. Johns had intended to start home on Friday the 19th, but on the 18th a telegram announced the serious illness of his nephew when he immediately left for home. We were all sorry he could not fill the last appointment. But we were made to realize how uncertain our ways and how often man proposes and God disposes. The meetings were well attended and we believe the effect on church and community was good. COR.

CORRESPONDENCE.

MCPHERSON, KAN., FEB. 1, 1900.—Home again after three weeks with the brethren and friends in Harvey county where we have again purchased our former home at Trousdale, Kan., and hope to settle there ere long if the Lord will. I mention this to part to serve as a reply to questions from a number of our brethren abroad who were interested in our settlement after learning from us that we had sold our present home. In Harvey county we found the measles very prevalent. Sister Joseph Schrock was sick of fever bordering on pneumonia. The spiritual interest of Harvey county brotherhood seemed good. The ministering brethren are all at home now as Bro. J. M. Weaver has returned some time since from his trip after conference to Iowa and other points north eastward. We were glad to learn from E. & B. B. committee men, Bro. Amos, that he will try to arrange with our Elkhart committeemen and have brother A. D. Wenger stop with us on his homeward journey after he arrives at San Francisco. There are many here that desire a visit from Bro. Wenger and thereby hear from him when present about the dear pilgrims and others in that "Land beyond the great water." While away, we—wife and I—were at the Home of the Friendless near Hillsboro, Kan. Here were forty-two little children that are taught something about Jesus day by day and we were delighted indeed to hear them sing some of the beautiful songs at morning, noon, and night. In their last morning service while we were with them their superintendent of the Home, Bro. E. N. Engle, read us all a letter

from his father, Jesse Engle, a minister of the Gospel who is at present laboring for the salvation of souls in South Africa. The letter stated that ten souls had been received into Christian fellowship as pilgrims to the better land. This makes us think of Acts 17:31, 37, "God hath made of one blood all nations of men to dwell on all the face of earth, that they might seek the Lord and find him; if haply they feel after him." I remember well how glad I was twenty-two years ago when Bro. Jesse Engle came to us and preached, at which time I traveled westward one whole day and could see no house far or near and hence was left to spend the night in the long beautiful prairie grass. If I was so glad then to meet so common a man, preaching the gospel of the crucified Lord, how must it be or how can it be otherwise with our dear fellow mortals in the far West as far away where our mission workers have been and are now. May the dear heavenly Father bless all these workers in such a way as may please Him that they may realize the worth of that scripture which says, "As the day so shall thy strength be." R. J. HEATWOLE.

HARRISONBURG, VA., FEB. 6, 1900.—On the 17th of January, Deacon D. H. Coffman, of Elkhart, Ind., came into our midst to visit his many friends and the church in Virginia. We were glad to have him visit us as far away from his native state. We are always glad to have our brethren come back. A few days later Bro. F. W. Brunk, of Elkhart, Ind., also came here much to our surprise, but we were glad to see him. We feel much encouraged by these visits. On Jan. 23d the ministering brethren, Moses C. Bowman, of Mendota, Wis., and J. H. Coffman, of Elkhart, Ind., also came here preaching a number of times, laboring earnestly day and night for the upbuilding of Christ's kingdom, greatly encouraging the brethren and sisters, and warning the sinner to flee the wrath to come. On Feb. 5th, the dear brethren left us for other fields of labor. The Lord bless them. Brethren, come again. P. S. HARTMAN.

FROM MIFFLIN CO., PA.—On the 10th of January, Bro. J. J. Johns came into our midst. The same evening we had services in the Allentown M. H., and every evening following till Sunday evening when he came to Belleville. Here he preached four very edifying sermons. Bro. Johns had intended to start home on Friday the 19th, but on the 18th a telegram announced the serious illness of his nephew when he immediately left for home. We were all sorry he could not fill the last appointment. But we were made to realize how uncertain our ways and how often man proposes and God disposes. The meetings were well attended and we believe the effect on church and community was good. COR.

LOGAN, MICH., FEB. 19, 1900. We have been filled with rejoicing for the last few months at this place for the kind visits that we have received from different churches and sisters, and because of the young converts that were received into church membership. On the 23d of December Bro. B. F. Thut, of New Stark, Ohio, and Sister Thut and Sister Ream came to us. Bro. Thut gave instructions in singing for two weeks in the Bowne M. H. On the

5th of Jan., Bro. N. O. Blosser came to us, on the 9th of Jan. Bro. C. Z. Yoder, of Wellersville, O., came to assist Bro. Blosser in the meetings. Bro. Blosser held meetings about two weeks, which were well attended and interesting. A number of young souls confessed Christ. On the last evening one sick young sister was baptized and received into the church. Feb. 15, Bro. J. F. Funk, of Elkhardt, came to us and on Sunday the 17th eleven precious souls were received into the church, six by baptism, three that had backslidden and two that had belonged to another denomination. This is truly encouraging for us, for only one year ago we had been very much discouraged; we had almost given up all hopes that the Mennonite Church would ever be built up at this place with young people, but if we only trust God and work together the Lord will help us. Within a year twenty-six united with the church at this place. Brethren and sisters, pray for us at this place. S. J. SPEICHER.

ALPHA, MINN., FEB. 10, 1900.—Beloved HERALD readers:—Greeting in the blessed name of Jesus.—I am glad to say that our little band is being increased. Sister Daisy Lehman, of Ind., came here recently. Bro. Lehman intends coming later. Bro. Henry Snyder and family, of Illinois, have also arrived here and intend to make this their future home. As I view the fields I see that they are white for harvest. Ye prayerful students in the school of Christ, let us unite our voices in pre-arranging prayer that the Holy Spirit may send exhortation upon the wandering soul. We ask that those who contemplate coming here to live, come with a "heart single," and with an "eye single" to the glory of God so that Satan's kingdom may tremble, and Christ's kingdom increase. Satan dethroned—Christ enthroned. J. T. HAMILTON.

VERSAILLIES, MO., FEB. 5, 1900.—When we read of showers of blessings among God's people elsewhere, we like to tell of some of the refreshments which we have enjoyed at this place. On December 18th, the Bible conference opened and lasted five days. Considering bad roads and weather the meetings were well attended and all present seemed deeply interested. Many profitable truths were brought out. We hoped the seed sown may have fallen on good ground and bring forth fruit to His name's honor and glory. May the grace of God be with all His people that we may faithfully perform the work that He has for us to do while here on earth. COR.

BRINE, MICH., JAN. 22, 1900.—Greeting in the Master's name. Bro. Noah Stauffer, of Strasburg, Ont., visited our church and labored with us two weeks and did much in the way of encouraging and edifying the brethren and sisters in the faith, and in warning the sinners to flee from the wrath to come. Four young souls were willing to stand up for Jesus, and on Jan. 22d, were baptized and received into church fellowship. God grant that they may be bright and shining lights. H. R.

GEISTOWN, PA., FEB. 12, 1900.—Bro. Abraham Metzler, of Martinsburg, Pa., came here Dec. 31, 1899, and

preached that evening and continued meetings every evening and on Sunday till Jan. 10, 1900. He labored very earnestly with us, and ten souls confessed Christ. Jan. 11, Bro. Metzler left for his home. May the Lord bless his labors and may he be the means in God's hand to lead precious souls from darkness into light. We hope he will soon come again. January 14th we again had services. Bro. S. G. Shettler preached a very impressive sermon, after which eight persons were baptized and received into the church; may the Lord bless those young sisters that they may be bright and shining lights to all those around them. Of the other two who made confession one wished to make her home in another denomination and one fell back. Oh, may the Christian people earnestly pray those who make a start and fall back again, for we read in the word of God, that the last state of that man shall be worse than the first. Bro. S. F. Coffman, of Macontown, Fayette Co., also came into our midst Dec. 30th, and preached that evening and also Sunday, the 31st, but the weather being rough the attendance was poor. The afternoon of the 31st he went to the Stahl M. H. to hold meetings. May the Lord bless his labors. COR.

MARKHAM, ONT., FEB. 8, 1900.—We have had Bro. M. S. Steiner in our midst about twelve days, and it was truly a time of refreshing to see those who were walking the paths of sin, confess that from henceforth they will follow the Lord about twenty-four hours a day, making this good resolution. May the Lord richly bless them, that they may be bright lights in the world, and may we all be more in earnest to make our calling sure, that at that "great day" we may be owned and placed at God's right hand to praise Him with the blood bought, through throughout the ages of eternity. May the Lord bless the work here. M. R. FRETZ.

ROARING SPRING, PA., JAN. 23, 1900.—Dear brethren and sisters, greeting: In the Master's name, I will endeavor to return thanks to all who have so earnestly labored in behalf of the church at this place. This house of worship was purchased one year ago last October for \$600.00. In October, 1899, we sent out contribution cards to our brethren and sisters. The cards when properly filled contained \$1.00 there being room for ten names. This may seem small yet how great small things may become when Christian people co-operate in the Master's service. There were only four members of our faith located here when we began work. We held a very refreshing series of meetings under the leadership of Bro. S. F. Coffman, of Macontown, Fayette Co. We had two accessions to our membership. We pray the Lord that many more may be taught to turn to the Lord Jesus Christ for salvation. We organized a Sunday school at this place Jan. 1, 1899, and had an average attendance of 1900. We also reorganized for the year 1900 with very encouraging prospects for the present year, as our attendance has increased by at least one-third. The great difficulty we have to overcome is the need of more workers. If there are any young sisters of our faith who support themselves by their own labor, who feel called to work

for the Master, and would be willing to come, please correspond with Sister Mollie Snyder, of Roaring Spring, Pa. Light employment at fair wages can be obtained here. Think of four teachers entering a Sunday school to teach as high as eighty scholars, the greater number small children. We are situated eighteen miles from Altoona, on the main line of the P. R. R. the great highway of travel used by our brethren in going from and to the mother colony in Eastern Pennsylvania and later settlements in the western states. Will not some of our ministers on their way east or west notify us in advance and stop over at Altoona and come out and preach for us? We will look after their needs and arrange that all the brethren and sisters as well as the general public in this section have notice of their coming. Who knows how much precious seed may, by such a visit, be cast on fertile ground.

A word in regard to the cards which are still out. If returned filled they will enable us to cancel the indebtedness. We kindly ask you to send all cards in as soon as convenient. If cards do not reach us by March 15th we will be compelled to send stamped envelopes for their return as we desire at that time to close our soliciting, as we believe it would hinder the work in other places, to continue longer. Remember, cards should be returned, filled or unfilled, as every card is numbered and charged, and we must have same to give credit. Brethren and sisters, we commend you to the care of a kind heavenly Father. May He abundantly bless you for every effort put forth. Though we are far apart, may we still be united in the service of the Master, and the ingathering of precious souls. Asking an interest in your prayers for the success of this mission, I am

Your brother in Christ,
JACOB SNYDER.

BERTIE, ONT., FEB. 18, 1900.—We as a congregation feel to thank God for a visit from Bro. E. S. Hallman of Berlin, Ont. He preached two profitable and long to be remembered sermons. The text for morning consideration was John 3:30, from which we learned many truths. The text in the evening was Matt. 7:25. He spoke with much power, and pointed out very impressively the proper foundation for people to build upon. He sang a few appropriate verses from the hymn "On what are you building, my brother?" Both meetings were well attended and much interest was manifested. We were pleased to see Bro. Ephraim Brubacher who accompanied Bro. Hallman. Though young in years he seems to have taken a firm stand for the Lord. I wish that many more of our young men would take such a noble stand. Then they could say:

"Oh palace of the rose, sweet sin,
Safe is the heart that does not enter in."
B. P. SNYDER.

SUNDAY SCHOOL ITEMS.

FROM BLOOMING GLEN, BUCKS CO., PA.—At the Mennonite Sunday school at Blooming Glen, Pa., on Jan. 14, 1900, officers were elected for the ensuing year as follows: Titus K. Moyer, superintendent; D. M. Landis, assistant su-

perintendent; Wm. Fretz, secretary; Wm. M. Rosenberger, treasurer. Very good interest is manifested in our Sunday school. The encouragement of older brethren and sisters in extending a helping hand is greatly appreciated. We realize that much good has been done by the Sunday school in this community, although much more could be done. May God add His blessing.

W. D. B.

Mt. Zion, Mo., JAN. 30, 1900.—The Sunday school was reorganized on Thanksgiving day for the following year with J. S. Dettwiler, superintendent; C. B. Driver, Asst. superintendent; Barbara Dettwiler, secretary; A. D. Driver, chorister; J. A. Dettwiler, Asst. chorister; J. A. Ramey, librarian. We have Sunday school every Sunday during the whole year. The attendance during the winter months is small; the average attendance during the year being about fifty. We ask an interest in the prayers of the brotherhood that the workers here may be earnestly engaged in the Master's service and to His honor and glory. COR.

WEAVERLAND, LANCASTER CO., PA.—The Sunday schools in the Weaverland district have all been re-organized for the year 1900 and are all in working order. At Weaverland officers were elected as follows: Samuel H. Musselman, superintendent; Oliver Taylor, Asst. superintendent; David S. Wenger, secretary; Joseph Horst, treasurer; John H. Martin, chorister; Samuel Seney, Asst. chorister. This school meets every two weeks during February and March.

At Goodville, a new school was organized. The following brethren were placed in charge: Harry S. Witmer, Supt.; Isaac W. Martin, Asst. superintendent; Edward Shirk, secretary; Abraham K. Diener, treasurer; Aaron B. Weaver, chorister; Barton Witmer, Asst. chorister. This school meets every two weeks during the winter months.

At Churchtown the following brethren were elected: Samuel S. Weaver, superintendent; Henry Shirk, Asst. superintendent; William H. Weaver, secretary; Abraham Martin, treasurer; ————, Kauffman, chorister; Aaron Hollinger, Asst. chorister. This Sunday school meets every Sunday afternoon and has been an "evergreen" school for a number of years.

At Lichty's meeting house the following brethren were elected: John W. Weaver, superintendent; M. G. Weaver, Asst. superintendent; I. B. Good, secretary; Martin Lichty, treasurer; Israel H. Hollinger, chorister; William W. Horst, Asst. chorister. This school is also meeting every two weeks during the winter months.

These schools are moving along smoothly, and quietly; studying and teaching the Word of God as grace and power is given them; but the harvest is great and many more workers for the cause of Christ can and would, and many more children, young men, and young women, brethren and sisters, old and young are needed in this great work, which should be a pleasure to all. Remember us all at the throne of grace. COR. W.

ELKHART INSTITUTE ITEMS.

Brother Daniel Kauffman, one of the instructors during the short Bible term, left for other fields of labor. His stay of four weeks was a great help to the school. His teaching on Bible doctrines and Church history was a source of great satisfaction and interest to the students in the Bible department. Of the following ministers present during these lessons several attended the whole course: A. R. Snyder and Jacob Glingrich from Ont.; L. J. Lehman, Cullom III.; J. S. Shoemaker, Freeport, Ill.; J. S. Gerig, Smithville, O.; Jonathan Kartz, Ligonier, Ind.; D. J. Johns, J. P. Smucker, Goehnd, Ind.; J. M. Kreider, River Styx, O.; Jacob Shenk, Samuel Yoder, Elkhardt, Ind.

On Wednesday evening February 22, Bro. Daniel Kauffman gave a lecture on the subject "From Change to Change." He traced his subject from childhood's innocence, through an earnest Christian life, to the final reward. The greatest crisis, the most important change in life is at conversion. This does not mean simply uniting with the church, but an inward change which results in the outward acts and creates true desires to promote (good) will. This means a busy life of sacrifice in which the years quickly pass until the light from the celestial city grows brighter and brighter and he finds himself within the gates. This was the last of a series of eleven lectures delivered by different parties during the short Bible course.

For the Herald of Truth.

"SETTING ARIGHT A WORLD OF SIN."

BY REBEKAH F. EDERLY.

Setting aright a world of sin,
Where, ah! where shall I begin?
Vice and indulgence, misery and woe,
Wrongs and injustice wherever I go.

I cross the threshold of an old cranium,
'Tis a wretched abode—the home of the soul.
Once a bright future before him had loomed,
One by one had each hope been entombed.

I ask, "Why indulge in this folly and sin,
Why not endeavor a new life to begin?"
"Ah," says he, "I have tried hard enough,
You go to the one who sells the stuff."

Thus am I thwarted in my first attempt,
Yet with being idle am I content;
My Maker for service placed me here,
'Tis waiting me somewhere he'll find me near.

To the home of the rum seller next I hie;
What a contrast 'twixt this and the drunk-
ard's close by!

Here are enthroned both luxury and mirth,
And wealth gathered chiefly from the poor
of the earth.

Trying to right a world of sin!
Not the place this for weak self to begin.
Though I long to weigh out justice to all,
Memento situate to the great and the small.

With a sorrowing heart I turn away,
Yet I know there sometime will dawn a day
When concurring hosts shall appear in their
might,

And set the wrong of this world aright.
I meet one who labors hard each day,
Then smokes and chews his earnings away;
I point out his error—he takes little heed,
But says, "You go to the one who grows the weed."

But, alas! he who this weed does grow,
For love of gain, pretends not to know
That while eating this snare for his brother's
feet,
Himself, at last, a worse fate may meet.
I journey along on life's highway,
And meet the comely, empty hearted and
gay.

Her thoughts with some good I try to inspire,
And straightaway her scorn receive for my
hire.

Two narrow-minded is the to know
The seeds of corruption she daily doth sow;
How sad to think of the good she might do,
Were her heart filled with motives both pure
and true.

I meet the gossip, by whose tongue untamed
Innocency oft for life has been maimed;
I stop and try to show her the wrong
Done by allowing sparks into flames so
strong.

For my feeble effort doth she little care,
Though I'll not yet give up in despair;
For something keeps telling me o'er and o'er,
That somewhere there is work for me in
store.

Thus do the weary years revolve,
Each bringing lessons I cannot solve:
Each bringing lessons that are hard to learn,
Blaspheming candor and purpose once firm.

When I answer my Master's call,
Can I no trophy bring at all?
Surely this time is not so great a mistake,
That I can nowhere an impression make.

Setting aright a world of sin,
Where, ah! where can I begin?
What is that hear! Pray hark!
A still voice whispers, "In your own heart."

For the Herald of Truth.

TELL TO OTHERS WHAT THE LORD HAS DONE FOR YOU.

"Go home to thy friends and tell them how great things the Lord has done for thee, and had compassion on thee. And be began to publish in Decapolis how great things Jesus had done for him, and all men did marvel." Mark 5: 19, 20. Instead of telling to others what we have done for the Lord, let us try and tell them what great things the Lord has done for us. Often when men seek to do good, they think more of their own advantage and praise, than of the object of their doing good; not only must their left hand know what their right hand is doing, but all the neighborhood, if possible, must know it. But in the pure character of our Savior, there was no pretense of show; intended with the individual; when the poor widow of Nain was bemoaning the loss of her son, whom she must now see no more, mark the tenderness of the Savior, "Go home and tell thy friends what great things the Lord hath done for thee, and had compassion on thee." There is nothing in the religion of Jesus that disturbs the peace of social or domestic life. He that is not relatively good is not so, a man that is bad at home is bad through out.

The religion of Christ calls us into the world, as well as out of it. It calls us out of the world, as to its spirit, and into it, as the sphere of our activity and place of trial; the idea of living among the Gadarenes must have been uncomfortable to the renewed mind of the poor man. Yet he is directed to go without murmuring, not indeed in the spirit of the Pharisee to say, "Stand by, I am holier than thou," nor of the rigid and bigoted professor, who, while he confesses that a man can receive nothing except it be given him from above is occupied all day in censuring his neighbor; but to display a heavenly meekness and the gentleness of Jesus in his life and conduct and conversation.

In relating his recovery, to honor the physician, and to direct others to Him, what attention in the neighborhood the case of this poor man would excite! "Don't you remember John Such-a-one

the poor demoniac who has been dwelling among the tombs? He is now dispossessed and tranquillized, and is become as gentle and mild as a lamb; he is the most benevolent creature in the neighborhood, and is engaged in doing good." We should take special care, while we recommend religion to others, that we ourselves are the subjects of it. Many had better be dumb as stones, for the good they effect by it they say. Oh! it is a moral sickness to hear them talk of the "precious Savior," of "communion with God," and the "gospel," while they are at the same time vain, proud, worldly minded, covetous, hard hearted, and unforgiving. May the Lord give us consistency of character, sanctify our tempers and our tongues, and make us in our actions such as we are in our words, that we may make known to others the mercy we ourselves have received; that like Andrew we may find a brother Simon, or like Philip a friend Nathaniel, or like the woman of Samaria, we may bring a whole neighborhood to Christ. Kinzers, Pa.

It is certainly marvelous how much moral exposure a man can meet with-out harm, in labor of love. He is like the physician, who moves about securely in the midst of contagious diseases. But let him abandon his benevolent purpose, and, somehow he will be as susceptible to contamination as any one else.

REPORT

of the third annual S. S. union meeting of the Mennonite S. S. of Logan and Champlain Counties, held at South Union M. H., Monday Jan. 1st, 1900.

A goodly number of brethren and sisters gathered to participate in the exercises as arranged by programme prepared by a committee appointed for that purpose.

All present seemed to enjoy themselves during all the sessions; and no doubt could express themselves by saying, "It was good to be here."

The meeting was called to order by Samuel Wayne, at 9:30 o'clock. Devotional exercises by C. K. Yoder, Psalm 68, after which followed organization.

Samuel Wayne was chosen moderator, S. E. Alliger, assistant moderator; J. P. Bontrager and Mary M. Yoder, secretaries; Lizzie T. Dettweiler and Noah Troyer were chosen choristers.

Topic: "What Benefit do We Receive from this Union?"

S. H. Dettweiler.—We receive either good or evil, we do not always realize the benefits of our union. The seed sown may enable the young or ones to do better work in future years. D. S. Yoder.—I am benefited through receiving encouragement from the experiences of others in the same work. Jonas Yoder.—My motive for coming here is to receive a benefit, to enable me to do better work.

David Hilty.—To receive a blessing. Pray for the meeting.

J. S. Kanagy.—I have been blessed by bearing the discussions of mistakes made by S. S. teachers.

S. E. Alliger.—When I see those in the meeting that are full of the love of God it causes me to be filled with joy and take fresh courage.

Topic: "The Bible."

I. Its Origin. Eli Stoltzfus.—We see the omnipotence of God through its pages. God is its author. There are forty writers. It existed over 2000 years ago. Its divine origin is proven by its antiquity. It is always new. 2. Its Mission. M. S. Steiner. Psalm 119:130—where the Bible enters light, enters in. Greenland every home has family worship. Homes where the Bible is found and taught is where we go for teachers and preachers. Prov. 6:22. The Bible will overcome the arguments of infidelity and skepticism. It brings light to all people.

Essay by Elsie King on the same subject.

Samuel Wayne.—The Bible is the most precious book. It is the Christian's hope, sword and armor.

Topic: "Singing as a Religious Agency."

Essay by Emma Mast. S. H. Plank.—The effect of our singing depends much upon our condition. We often sing too fast. We cannot speak the words plainly. Singing with grace is the most effective way to sing. David Plank.—Singing affects people differently. With some it affects the head, some the heart, some the feet.

M. S. Steiner.—We may sing with the Spirit without the understanding. We must feel in order to sing, that we may affect others.

Closing prayer by D. Hilty.

AFTERNOON SESSION.

Opening service. Scripture Lesson

by J. H. Kauffman.

Children's Meeting.

Subject: "What Can Little Folks Do for Jesus?" by Mamie Yoder.

This subject was ably treated. Many good thoughts were presented.

Subject: "How Promote the Mission Spirit?"

Essay by Sadie Kanagy.

Eli Yoder.—If we have the love of God in our hearts, we will do all we can for lost souls.

Some one going from our own neighborhood would cause interest to support them, and thus cause an increased interest and mission spirit.

Levi Hartzler.—The only way is to live true Christian lives. People need the Holy Spirit, which is the mission spirit.

David Plank.—Send people to Chicago for a while.

David Hilty.—Pray for the love of God in our hearts.

John Y. King.—To increase the mission spirit more in our young people, ministers should preach more about it.

M. S. Steiner.—I begin to see some fruit of work done seven or eight years ago.

S. H. Plank.—I am impressed with the sad fact that we Mennonite people are self-indulgent.

Subject: "Evils That Threaten Our Young People."—B. F. Umbel. Exodus 20. The goddess of fashion, desecration of the Sabbath, excursions, disobedience to parents, negligence and idleness, social parties, cigarette smoking, choosing companions out of Christ.

Uriel Yoder.—Lack of principle is one of the greatest evils. God hateth a proud look. Bad society is a great evil. Intemperance is an evil that threatens our young people on every side.

M. S. Steiner.—Worldliness is one evil that threatens our young people.
Subject: "What is the Great Need of the Church and of the World?"

David Plank.—The church needs a deeper work of grace in the hearts of the members. Men and women of character who will sacrifice and are able to carry on the work successfully, need to be separate from the world.

David Hilley.—We need consecrated workers for God. Forsake the things that God forbids and get loose from self and the world.

EVENING SESSION.

Song service.

Devotional exercises by J. J. Weyer.

Peter 4.

Subject: "Character Building."

Essay by Lydia B. Stutzman.

J. S. Kanagy.—Character is being

built regardless of whether our deeds and lives are right or not. Education is a great factor in character building. Character building begins in the home. Parents should plant in the hearts of their children the principle of truthfulness. Better have for your children a clean character than wealth.

D. S. Yoder.—We must have material to build with. We must have a good foundation, physically, intellectually and spiritually. A round body is necessary. A child's blight is a sound body and a sound mind. Parents should help to develop the intellectual part of their children. We must be born again in order to have a good character.

Subject: "Sowing and Reaping"

M. S. Steiner.—2 Cor. 3:18.—Glorify means character.

L. L. Plank.—Sowing in the S. S.

Teachers sow the seed to their classes.

S. K. Allger.—Every one is sowing

seed and will some time have to reap

the harvest therefrom. We are sowing

to the Spirit when we lead godly,

pious lives. He that sows unkindness,

will reap unkindness. If we sow the

seed of righteousness we will reap a

harvest of joy.

Closing remarks by Moderator.

M. S. Steiner gave an invitation to lost souls, and two arose to confess Christ; we feel that thank to God we can see the fruit of the meeting and are made to feel that our meeting was not in vain.

J. P. Bontrager, Secretaries.

Mary M. Yoder.

REPORT

of the Biennial Conference of the "Mennonite Aid Plan" held on February 14th, 1900, at Elkhart, Indiana.

On the 14th of February, 1900, the following delegates and members of the "Mennonite Aid Plan" met in Elkhart, Indiana, to hold the Biennial Conference: J. F. Funk, Elkhart, Ind., David Ewert, Mountain Lake, Minn., A. A. Wall, Mountain Lake, Minn., Abraham Weldy, Wakarusa, Ind., Rud. B. Miller, Mount Airy, Ind., Daniel Kauffman, Versailles, Mo., Julius Siemens, Altona, Man., J. P. Isaac, Winkler, Man., Dan'l Unger, Hillsboro, Kan., C. S. Shoemaker, Freeport, Ill., J. K. Fisher, Salem, Ind., Jac. Schmitt, Loretta, South Dakota, H. Schmitt, Mount Ridge, Kan., Noah S. Hoover, South West, Ind., Philip Nies, Sterling, Ill., H. T. Nies, Utick, Ill., M. D. Wen-

ger, Elkhart, Ind., Jonas Stineman, Waupacung, Ind., M. D. Wenger, General Secretary of the "Aid Plan," called the meeting to order, and after a few introductory remarks, H. T. Nies led the Conference in prayer.

David Ewert was chosen Moderator and H. A. Goetz Secretary for the Conference.

The financial report of the General Secretary was read and accepted.

Julius Siemens of Altona, Man., and J. P. Isaac of Winkler, Man. presented credentials authorizing and instructing them to petition the Conference for admission of the Manitoba brethren into the "Aid Plan." J. F. Funk moved that the Manitoba brethren be admitted. After some deliberation this motion was accepted.

The future management of the "Aid Plan" was next considered. Up to the present time, this management had always been in the hands of one General Secretary. Inasmuch as the "Aid Plan" has, within the last few years, grown into such proportions that the management could not very well be intrusted in the hands of one person, it was decided that the management should be intrusted to a board consisting of a President, a Secretary, and a Treasurer. This board is to have executive power; and shall decide all questions in regard to the meaning of the Rules and Regulations. The election of the executive board resulted as follows:

J. F. Funk, Elkhart, Ind., President.

G. G. Wiens, " " Secretary.

H. A. Goetz, " " Asst. Sec.

A. K. Funk, " " Treasurer.

After the election, the following motion was put before the Conference:

Resolved, That we regret the withdrawal of Bro. M. D. Wenger from the active management of the "Aid Plan," and thank him for the care, faith, and punctuality with which he has, for 13 years, served the "Aid Plan."

The motion was unanimously adopted by the Conference by a rising vote.

The Rules and Regulations were next considered. Upon the ruling of the moderator, the old Rules and Regulations were taken up. It was agreed that each delegate present should have one vote. The rules were read by sections, revised and adopted as they appear in the new Rules and Regulations.

The following were chosen as a Finance Committee: Noah S. Hoover, South West, Ind., A. H. Long, Elkhart, Ind., and C. C. Shoemaker, Elkhart, Ind.

G. G. Wiens, C. S. Shoemaker and Philip Nies were appointed to draft new Rules defining the duties of the Secretary. Their report was adopted.

The names of all members that are not Mennonites, or such as belong to any secret society, shall be canceled and taken from the books of the "Aid Plan."

Resolved, That the Secretary be paid a salary of \$500.00 per year.

Resolved, That the "Mennonitische Rundschau" and the "Herald of Truth"

be the official organs of the "Aid Plan."

Resolved, That Bro. B. H. Miller's loss of threshing machine be paid in full.

Resolved, That Bro. Yoder's loss of threshing machine be paid in full.

Resolved, That Bro. J. H. Yoder's case be referred to the respective district officers who shall report at the next Conference.

Resolved, That no more damage on peafowl grain be paid, and that all claims for damage on grain stacks be rejected.

Resolved, That of the reported damage by hail, none shall be paid unless the whole crop was destroyed by hail.

Resolved, That no claims for damages for loss of grain in stacks by wind shall be paid, as the "Aid Plan" has never had a rule authorizing such payment.

Resolved, That no losses on grain be paid unless grain was previously entered in the "Aid Plan."

Resolved, That the visiting delegates tender a vote of thanks to the Elkhart brethren for their kind reception, and especially the Mennonite Publishing Co. for the use of one of their rooms in which to hold the Conference.

Resolved, That the local brethren tender a vote of thanks to the visiting brethren and delegates for their interest and help in the work which made Conference a success.

Resolved, To adjourn till the next Conference.

J. F. Funk closed the Conference with prayer.

David Ewert, Moderator.

H. A. Goetz, Secretary.

NOTES FROM THE ORPHANS' HOME.

Orville, O., February 20, 1900.

Will God hold us responsible for the souls of these little ones under our charge? To think of this is almost enough to make one shudder. He will certainly hold us accountable for the training they receive while under our care and supervision. Hence the necessity of constant fervent prayer for grace.

One of the little girls 11 years old, whose papa is living a life of dissipation, recently wrote to him the following pathetic letter: "Dear Papa:—I am glad that you are going to be a better man and hope you will always be a good man and live for God so that you can enter heaven; and I hope that I can go there too, and hope that mamma is there too. * * *

"May the Lord bless you always and help you along. I am glad you gave up your bad habits. Now it makes me feel happy. O, papa, you know that if we do not live for Jesus we can never see the kingdom of heaven, and if mamma is there we can never see her. Do you pray at night? If you don't, please pray and that will help you along to be a better man. I pray for you every night and morning."

In another letter to him she closed with these words:—"May the Lord bless you all through your life, and live a good Christian life. You don't know when the Lord will come and take me, so be ready for Him any time. Always remember the eyes of the Lord are upon all those for good that seek Him."

One evening while the outside door of the children's room was opened to

cool off the room one of the boys said that the heat could not pass out at the same place the cold air comes in.

"No," said another one, "but the cold air comes in and cools the hot air in the room." When the matron asked the children what lesson they could learn from this, the boy answered that the lesson he sees in it is that "when we hear the evil life must go out." Yes, the evil and the good, the cold and the warmth are striving for the mastery in our hearts. Which will gain the mastery? We give these few incidents only to show that the work being done for these poor little ones is not all in vain, but that they are trying to learn of the better life. THE WORKERS.

THE POWER OF INFLUENCE.

Essay read by Sally L. Miller at the S. S. Conference, Rockton, Pa.

"None of us liveth to himself, and no man dieth to himself," says the great Apostle Paul in Romans 14:7.

From this we may infer that we all owe a duty to God, and that our lives have an influence either for good or evil over our fellow beings. Could we but see how great our influence is upon our associates, we would many times live for a higher, a grander, a nobler purpose. By our walk in life, by our conduct, and, above all, by our conversation we may be influential in lifting a soul to Christ. The unconverted can be best approached and most effectually influenced through sociability, by conversing with them.

By so doing some good may be implanted into their hearts and they will feel that we are interested in their souls' welfare. Every human being has an influence over some one. The minister has an influence over his congregation, the leader of the Sunday school over his pupils, the teacher over his class; for one of the grandest institutions that ever was organized is the Sunday school. Some of the highest and purest lessons that were ever taught were taught in the Sunday school. There it is that the little ones long to gather to hear more and more about Jesus. There it is that they are influenced to work for Christ. Notice them coming with their faces bright and their countenances beaming and their little hearts full of the joy of innocence and the love of Jesus, eager to do the commands of the Savior. We can see the power of our influence upon the little children more than on any one else. When we speak or act unkindly in their presence, how quickly they will follow our example. Or if we have a follow our example. Or if we have a kind word to say, or a pleasant "Good morning" when we meet them, how long they remember it! And especially do they follow the examples set by their parents. They even try to walk and talk like them. We see, then, how necessary it is to live right, not only for our own good, but for the good of the children.

Young man, you have a mighty influence over your associates. Let us consider some Bible characters. We have in mind the young man Absalom who seems to have influenced many.

He was a man in whom confidence was placed, yet he was thoughtless, rebellious and sinful. The modern

Absalom can be seen on the street corners, at the hall, in the theater and at those places whose very doors open into places of destruction. Do we mean to say that these are characteristics of an Absalom? Yes, verily. If mothers and fathers and the Bible are against such institutions, then you are an Absalom by attending them. Such institutions are wrong. They are the chapels where Satan's congregation gather. Let us shun these places of sin and live so that by our actions we can lift others into a happier clime; tell them life is more than existence. Jesus needs them every hour. Influence them by speaking loving words to them; live for Christ and "touch not the unclean thing." Let us consider, "is the young man Absalom safe," or is it safe to be an Absalom?

Then we remember Lot. Lot was a just man and did not love the evil of Sodom, but in the way of business, for financial gain, he "pitched his tent toward Sodom" and soon became one of the inhabitants of that wicked city. We do not read that he ever spoke to its inhabitants about the better way. We rather have evidence that he did not, for on that last night when he spoke to the men of the city, and later to his sons-in-law about their wickedness, he seemed to them as "one that mocked." Lot did not influence that city for good, but he was being influenced by their wickedness. After all the danger of being influenced by associating with the wicked ones is not imaginary, it is real and leads to destruction.

Part of Lot's own family was lost to his influence. He had no more power over them. Man of business, suppose in the morning you will speak to your servants about Jesus and salvation, will they stare at you and wonder if you are mocking? You fathers and mothers, if you speak to your sons and daughters to-night about personal salvation, will they be astonished and wonder whence comes this new doctrine? O, that fathers and mothers, brothers and sisters would set forth a better, a nobler example for others to follow. If parents would realize to what extent they are accountable for the deeds of their daily sinful actions. For how can we expect those to improve who have no models but themselves to copy after? But we need not go back to Bible history for examples worse than these presented. Enter the cities and look around. With sorrow we behold the saddest and their keepers. They have an influence over their friends, those who daily enter their saloons. Friends, let him not influence you. He it is who leads many a young man, who might be a living example for good, downward and downward till at last he ends in eternal misery. Though he have an end in endless woe to his soul. Will you let him who is daily sending some one to a drunkard's grave influence you? Just think what will be the end of the saloon keeper and those whom he has influenced. Paul was a man of good influence. Though he converted, God opened his eyes spiritually, and he became a power for good. He preached the gospel to sinners, and called them to repentance. I wish we had more Pauls (not Sauls), that would

be as willing and faithful in doing the Savior's bidding as this apostle was.

What was it that made Timothy a true servant of Jesus? Was it not the unfeigned faith that was handed down from his grandmother and mother that caused him to do the good things of this life?

The power of our influence seems nowhere mightier than in the home. And you know, sisters, that no one has a greater influence in the home than we, if we make good use of that power? The sunny, pleasant girl makes her mother feel that she has a helping hand; her father realizes that there is a pleasant daughter waiting for him, eager to make his life happy. Her brothers are led to forsake their sinful associates because it is the will of their sister, and they do not care to associate with those whom they would not like to have among her friends. A happy home is earth's picture of heaven, and it is largely in the power of the sisters to make it what it should be. Let us take up the motto of doing good always to every one; then, and then only, will our life be joyful, we will carry pleasure wherever we go, and every one will be glad that we have lived. Do good constantly, patiently, wisely and you will never have cause to say that life was not worth living. We are all soul winners or soul destroyers. And sweet is the consolation if we know that our influence is leading souls to God, but sad and awful is the condemnation that rests upon us if by our evil ways we are influencing souls and dragging them down to eternal death. If we are mere professors and not possessors of Christ, we not only lose our own souls, but lead to ruin many others who imitate us, or because of our unfaithfulness are disgusted with our so-called Christianity. May the very principles of the teachings of Christ shine out in our lives and pervade every thing we do and say. May we more closely resemble the life of our Master, and thus lift others into a higher life. If we expect to reap a bountiful harvest when the great harvest of souls comes, we must scatter the seeds of God's word bountifully. Why not spread our Sunday schools all over the land and by the help of God and the guidance of His word and Spirit eradicate evil from the world by scattering Gospel truths and establishing Christian principles, and plant upon every quarter of the globe the banner of King Immanuel. May we who have enlisted under His banner ever be ready to serve Him at home, abroad, everywhere—especially to cheer the sad, encourage the faint and raise the fallen.

"Singing a hymn to Jesus, when the heart is faint, Tell it all to Jesus, Comfort or complaint if the work is sorrow. If the way is long, If thou dread'st the morrow Tell Him in song. Though thy heart be aching For the crown and palm, Keep thy spirit waking With a faithful psalm."

Tub, Pa.

"I SHALL NOT WANT."

This version of the twenty third Psalm, by Mrs. John R. Mott, appeared in "Northfield Echoes."

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures." I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

I shall not want comfort. "Thy rod and Thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

"GOOD—LIKE YOU."

When I reproved my little girl,

Her clear, gray eyes were grieved and

She owned her fault, for pardon pled,

And spoke some words I can't forget;

"If you were little, just like me,

Would ever you be naughty, too?

If I were only all grown-up,

It would be always good—like you!"

She meant it! Her sweet innocence,

Which sent so sharp and sure a dart,

Knows nothing of the wicked words

That sometimes sway her mother's

heart.

Wrath, envy, folly, discontent,

The selfish impulse—not withheld—

These things accuse me, yet my child

Believes that I am always good.

On Sabbath days the man of God

Reproves me often, unaware;

Ashamed, I hear his earnest voice

My own unworthy deeds declare.

And nobler lives rebuke my own;

But none had ever shaft so true

As she whose loving faith declared,

"I could be always good—like you!"

STEADFAST FAITH.

Let nothing shake your confidence in the gospel. Many do not believe in

thing long enough to get blessed and

saved. A tree that is transplanted

every week can never thrive. If you

are settled as to your doctrine, you can

be in your faith, otherwise not. A ship

without anchor must drift. A man

who is never settled in doctrine must

drift, he has nothing to hold him. It is

our depth in the waters of salvation

that will keep us steadfast. Why are so

many wrecks striven along the shore?

Because they failed to "launch out into the deep." They content themselves to

float on the surface. They do not reach the depths of perpetual life, and are

heard of no more. Why? They did not

a particle of real good in the world,

and none were blessed by them; none

could point to them as the instruments

of their redemption; not a line they

wrote, not a word they spoke that

could be recalled, and so they perished;

their light went out in darkness

The little twig is tied to a pole to keep it straight. We need to be thoroughly fastened to Christ to keep us from wavering. Thus united we shall, in a certain sense, be as immovable as God Himself.

A man once desired to witness a storm at sea. The sailors lashed him to the deck by his request, so he would not be washed overboard; and we may have a faith strong enough to hold us to the deck of the gospel ship, and prevent us from being washed off. We may at times exclaim with the Psalmist, "All thy waves and thy billows are gone over me; but we need not go over with them. There is no wave that rolls high enough, or strong enough to sweep us overboard if we trust in Jesus. Let us "have faith in God," and ever look to Him who said "Peace, be still."

See L. M. J.

WISER THAN SOLOMON.

A young man just starting in business for himself, wrote to the *New York Tribune* inquiring for books which would be helpful to him. He received for an answer, "The best single treatise is the New Testament, and next to this is the book of Proverbs."

We have heard of business men who gave a copy of the book of Proverbs to every employee; and of one successful business man who in early manhood learned the whole book by heart.

Many a man would have saved himself from failure, disaster, disease, death, and damnation by reading and heeding the counsels in the book of Proverbs.

Forty years ago, the writer gave this advice: if you are asked to sign another man's note, read through the whole book of Proverbs, and then, if you are

wiser than Solomon, go ahead. A man came to a neighbor to get him to sign a note with him. He objected. The man talked and urged till midnight, and finally the wife, worried with importunities, advised him to sign it. He signed the note, and had to pay it when due; sold a portion of his land to do it, and lived to be harassed and embarrassed by debts he could not pay; all of which might have been avoided had he been wiser than Solomon.

Many another man would have saved hundreds and thousands of dollars, had he taken time to read, and learn, and remember such sound counsel as the wise man as these: "My son, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth. He that is surety for a stranger shall smart for it, and he that hateth suretyships is sure."—Prov. 11:15.

—St.

LIVE FOR SOMETHING.

Thousands of men breathe, move, and live, as of the stage of life, and are heard of no more. Why? They did not a particle of real good in the world, and none were blessed by them; none

could point to them as the instruments

of their redemption; not a line they

wrote, not a word they spoke that

could be recalled, and so they perished;

their light went out in darkness

listening to a sermon may think he understands the subject thoroughly, but when brought to the test he finds he has forgotten many of the "best points." In order then to be enabled to study a thorough analysis of this subject one should read "IMMERSION" proved to be not a Scriptural mode of baptism, but a Romish invention" by W. A. Mackay. This is one of the ablest treatises that has ever been given on this subject, and the book has had a large sale. Price only 10 cents. Mennonite Publishing Co., Elkhart, Ind.

The Value of Books
is often underestimated, and the small amount of information which many people possess is directly due to the low value they place upon good books. By this we do not mean value in dollars and cents, but *real worth*. There are many members in the Mennonite Church who are practically uneducated in church history. It would certainly be to their interest to read such books as *Martyrs' Mirror*; *Mennonite Simons' Complete Works*; *Manual of Bible Doctrines*; *Confession of Faith*; *Plain Teachings*; *History of the Mennonites*; etc. We will offer special terms to any one ordering all of the foregoing in one order. Write us. Mennonite Publishing Co., Elkhart, Ind.

Interest in Sunday Schools.

The interest manifested in the Sunday school may be attributable to various causes. One strong means by which the interest may be increased, is by having the right kind of singing. This need not be of a nature to please the ear only, but the words should carry with them enough weight to make impressions upon the heart. The music, then, should be well suited to the words, so they will not lose their strength. A book that will fill these requirements more nearly than any we have ever had the privilege to offer, is *Gospel Cant* (Part II). Special Edition which contains 225 choice hymns. This is giving satisfaction wherever used, and besides is very cheap. It is printed in round notes only. Price, per single copy, 25 cents post paid; per dozen, prepaid, \$2.65; per hundred, freight or express not prepaid, \$18.00. Examine it and prove its merits. Mennonite Publishing Co., Elkhart, Ind.

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| | 5.05 Goshen | | 5.05 |
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Semi-Monthly.

ELKHART, IND., MARCH 15, 1900.

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ABRAHAM B. KOLS, Editor.

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EDITORIAL NOTES.

The spook is always better than the ontlook.

Overpoltiteness is about as disagreeable as rudeness.

One characteristic of the child of God is childlikeness—not childlikeness.

Striving to realize a high ideal is infinitely better than being satisfied to idealize a low, ignoble real.

Real wealth consists in things which the world cannot take away, rather than in those things which it can give.

To rebuke without love is as unchristian as to pass for a prejudiced mind to pretend to pass an unbiased or impartial opinion. Bitter fountains do not produce sweet water. Jas. 3:11, 12.

The business of the church of Christ is not to amass wealth, but to win souls for the Master. A faithful minister, when asked what his business was, replied, "My business is to win souls for Jesus; 'I farm for a living.'" Matt. 6:19, 20; John 6:27.

Bro. A. D. Wenger informs us that the correct pronunciation for Dhamtari, at which place our missionaries in India are stationed, is *Damtore* with the accent on the first syllable. Nothing much, still we may as well learn to pronounce a word correctly.

At a business meeting held in Columbiana Co., Ohio on the 5th of March it was decided that the names of two congregations be changed. What was formerly known as the Nold Cong., will be known hereafter as the Leeton Cong. In Mahoning Co., the Metzler Cong. will be known as the North Lima Cong.

On another page of this issue appears the first of eight doctrinal lectures by Bro. Geo. R. Brunk of Canton, Kansas. The first four will be on Christian Duties, the last four on Restrictions. These lectures will possibly appear in pamphlet form later. May these lectures be the means of awakening a deeper interest in Bible study and thereby bringing the reader into closer touch with the great Teacher.

The sluggard may learn a useful lesson from the ant, but no one should regard the wise man's words, "Go to the ant, thou sluggard; consider her ways, and be wise," as justifying an inordinate striving for "the meat that perisheth." One who is greater and wiser than Solomon has said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

The righteousness of our parents or friends or the society in which we live and move may secure for us social advantages, but before God we are just what we ourselves are, not what someone else is. The righteousness of parents or the influence and power of Christian society is a blessing of untold value, but it is "not transferable." What goodness we have is of God. Not earthly parentage, but adoption by faith in Jesus Christ in the spiritual family of God constitutes the only qualification or claim we have to God's love and mercy. Ezek. 33:20.

The minister who deals with generalities wastes gospel ammunition. In carnal warfare the men most valued by their commanders and most feared by the enemy are the sharpshooters. The man most feared by the enemy of God is he who uses the word of God in the power of the Spirit in a definite way. David selected the stones and

whirled them, not only in the direction of the Philistine army, but at the giant Goliath. Although he trusted in God to direct the stone, yet he used all the care, energy and skill in his power. So should the word of God, which is the Christian's best weapon, be used. 1 Cor. 9:26, 27.

Bro. A. D. Wenger of Millersville, Pa., with whom our readers have become acquainted by reading his "Notes by the Way" in the HERALD, arrived at Elkhart on the 3d inst. He was accompanied from Chicago by his brother S. B. Wenger and Bro. Good, both of South English, Iowa. He delivered a lecture in the Elkhart Institute Hall the same evening, and conducted both morning and evening Sunday services in our congregation. In the evening he gave a brief description of his travels. Monday and Tuesday we had the pleasure of visiting with him and of learning more about the lands and the people on the other side of the globe, especially of India and her teeming millions who are at present in such dire want. Wednesday noon he resumed his homeward journey by way of Scottsdale, Pa. We were glad to see his face once more and to converse with him. May his travels and observations fit him for greater usefulness in the Master's work.

POWER OF BIBLE TEACHING. If our little ones could always feel that our instructions and corrections were not so much our own as they are of God, no doubt parental training would be more fruitful of good results than it often is, and the children, as they grow up, would not only know more of God's will, but would be taught by example to look to God's word for guidance. Where, then, is the lack? Is it not too much our own ignorance, our own want of Bible knowledge. A mother of a family was married to an infidel who made a jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. When asked how she preserved them from the influence of a father whose sentiments were so openly opposed to her own she replied, "Because of the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my

children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."

WE desire again to call the attention

of brothers and sisters who have means, and who are seeking investments for their money, to the fact that there are still some three or four thousand dollars worth of stock to be taken, and besides this there are also a number of persons, who have smaller amounts of stock who wish to sell them. Several of our stockholders have died and their estates must be settled up and consequently their stock is offered for sale. Several others have other needs for their money, which makes it necessary for them to fail back on their stock and get the cash for it. So there is still an opportunity for others who have a desire to invest, to obtain stock in the Mennonite Publishing Company.

Bro. J. S. Lehman who was called home some weeks ago on account of the serious illness of his daughter, will (by divine permission) be at 137 E. King street, Lancaster City, Pennsylvania, after the 1-1th of March and remain there until after the 1st of April. All, in that vicinity, who are interested in the Publishing Company's business, or who wish to obtain stock, or who desire a personal interview with Bro. Lehman, in regard to any business connected with the Publishing House, are invited to call and see him; even if you want only a social chat, come and see him. This affords all an opportunity to secure an investment which not only brings them a good income, but at the same time helps the cause of Christ, helps to support a much needed and valuable church institution; helps to spread the gospel and the doctrines of the church. By helping to support the church Publishing House and others. Persons in other districts or in other states who are interested in this

matter may write either directly to the House at Elkhart, or to Bro. Lehman at 137 E. King street, Lancaster, Pa.

"THAT WHICH IS NOT BREAD." The amount of money spent in Elkhart for cigars during 1899 is estimated at about \$191,000. Add to this the amount spent for "smoking" and "chewing," the total tobacco bill for Elkhart would easily be over \$250,000, or over a quarter million dollars. This amount would buy five million five cent loaves of bread, or it would, at the rate of about \$2.50 per running foot, pave with first-class paving brick about twenty miles of streets; or it would, at an average of \$12 a suit for all ages, buy over twenty thousand suits of clothes; or at \$3.00 per pair, it would buy over eighty thousand pairs of shoes. The reader is at liberty to make other practical estimates, as for instance, at one dollar a piece, how many bibles could be sent out a year; or at twenty-five dollars a year, how many traveling people in India and elsewhere could be kept alive; or at \$250 a year, how many missionaries could be supported in foreign lands, etc., etc. So much for tobacco. How about Elkhart's drink bill? The city clerk informs me that "there are about twenty-three saloons in town," and that "each saloon pays a license of \$251 per year" for the privilege of selling liquid fire and devil's mill water. The amount paid by the saloons into the city treasury per year is nearly \$6,000. Supposing that each saloon sells, on an average, only ten dollars' worth of liquor per day, the total would amount to about \$71,390 per year, not including Sundays. The ten drug stores who sell liquor as "medicine" to regular customers would add probably enough to make the total all the way between seventy-five and one hundred thousand dollars, or a total annual drink and tobacco bill of about a third of a million dollars. This looks like a fearfully large amount for a little city of about 18,000 inhabitants, but Elkhart is no worse in this respect than are other towns of its size. Still, the thought that a third of a million dollars is paid every year for that which is not bread and that does no good whatever to a community, but the results of which entail heavy expenses upon a community and cause the major part of the misery and moral degeneracy prevalent everywhere, is enough to cause a person to take a firmer grip than ever upon the resolution that, by the grace of God, at least one man's influence and example shall stand unflinchingly against the use of worse than useless things.

"There is a little public house
Which everyone may close;
It is the little public house
That's just beneath your nose."

THE TRUE CHURCH.

The true church of God is not known by any denominational name. All denominational names have been given by man, but God has a name for all who constitute the true church. It is the "Bride," "the Lamb's wife." (Rev. 21:9). A bride is she who has vowed everlasting fidelity to her espoused husband, forsaking all others and cleaving to him only. She henceforth takes her husband's name and they twin become one flesh. Her name, her life, her place of abode, her conduct everywhere show whose wife she is. Her husband's interests are her interests, his cares are her cares, his hopes her hopes, his joys hers. The relation is so intimate that nothing must come between them to break or threaten it. How sacred this relation is and how jealously it must be guarded is plain from our Lord's own words, Matt. 5:28. Still more sacred, if possible, is the relation between the believer and the author of faith, individually, and between the true Church and the Head of the Church. An individual or a church may commit spiritual adultery not by outwardly or formally forsaking the fellowship of Christ and the saints, but by inwardly cherishing any worldly, sinful thought or hope or ambition, or entertaining an idea or following a plan which leads the soul away from God, or which puts anything whatever between the soul and its Redeemer. A man may live in adulterous relations while he outwardly maintains relations of fidelity. No doubt many do so, and no doubt in the light of Matt. 5:28 many are never truly married, hence the numerous unpleasant relations that are preserved in "family jars" and that are finally broken outwardly in the abomination known as the divorce court. It is not a marital separation, because there never was a true conjugal union.

So in the church of Christ, many are formally, outwardly, brought into the sacred relation with the Bridegroom of the soul, but not inwardly. But such do not constitute the true church, no matter what denominational name such people may or may not hold. Such members in any church will make trouble. They may appear as earnest, zealous workers, but they are living in an unlawful relationship. They may be deceiving themselves, they may deceive others, but they cannot deceive the Bridegroom. They may appear to belong to Him, they may profess to take His name, but He does not acknowledge them, does not receive them or own them nor their works, for their works, although possibly spirited, are not spiritual, and cannot be owned by the "Father of spirits" (Heb. 12:8, 9). The true church comprises all those, in every place, who are "sanctified in Christ Jesus, and called to be saints," who

call on Him as "God manifest in the flesh," for all the blessings of salvation. He is adored above all others. His will is first considered and always supreme. His preferences, even, are always carefully studied and all interests are made to blend or bend thereunto. Every service is lovingly, cheerfully performed as unto one whom it is a joy and a privilege to serve, for He it is who has "purchased the church with his own blood," and saves all who truly believe, from ignorance, delusion and vice and makes them meet for His heavenly kingdom.

THE PERPETUITY OF CHRISTIANITY.

Jesus says: "Heaven and earth shall pass away, but my words shall not pass away." Again He says, "Lo, I am with you alway, even unto the end of the world." The kingdom of God or the kingdom of Christ, is represented to us as a perpetual kingdom, and what the prophets tell us, what the apostles tell us, what Jesus, the great Teacher from heaven, tells us, we must accept as truth. The great book of inspiration has never failed, never can fail. Whatever men may say, the word of God will stand; because it is truth and truth is eternal.

The noted infidel Voltaire is reported to have said that "before the beginning of the 19th century, Christianity will have disappeared from the earth."

A prophet is judged by the truthfulness or the untruthfulness of his prophetic declarations. When his predictions are fulfilled we have faith in him as a true prophet. When his predictions fail, we conclude that he is a false prophet.

In an exchange we find, on this subject, in substance, the following: The *Boston Transcript* calls attention to the fact that since Voltaire uttered the above quoted words, over two hundred millions of people have been added to the Christian Church, and in the same room where those words were spoken, there is now a Bible depository. It is estimated that the number of professing Christians now in the world is not less than two hundred millions. It is also stated that the total church membership in the United States in 1899 was nearly twenty-eight millions, and that the increase of church members from the end of the year 1898 to that of 1899 was about seven millions.

The British and Foreign Bible Society in their report made early in the year 1899, states the number of volumes and parts of the Holy Scriptures distributed by that Society for the previous year to be six millions eight hundred and forty-seven thousand. These books were printed in three hundred and fifty different languages, and circulated in every quarter, almost

of the inhabited globe, at a cost of over a million of dollars; "So that the Book (in the language of the report) which a century ago was a sealed book to four out of every five, to-day lies open, more or less completely, to seven out of every ten men in the world."

The British and Foreign Bible Society since its organization in 1804 has circulated one hundred and sixty millions of Bibles and Testaments.

The American Bible Society distributed one million three hundred and eighty thousand Bibles and Testaments in the year prior to their last report, in 1899, at a cost of two hundred and fifty-nine thousand dollars. Since its organization, in 1816, this Society has circulated about sixty-six millions of copies of the Holy Scriptures. The two Societies above named do the most extensive work of any others, but there are seventy-two other Associations for the purpose, principally in Europe, whose labors added to those before mentioned have resulted in placing more than two hundred and eighty millions of copies of Bibles, Testaments and portions of the Scriptures in the hands of nearly all nations in the world, in their own language, since the year 1804.

However imperfectly many professing Christians practice the commands of Christ, and infidels and skeptics still abound in the civilized world, there is a steady advance in the kingdom of the Lord Jesus as proved by the increase of benevolent institutions to ameliorate the sufferings of mankind by disease and poverty, the free education of the masses, the labors of Christian missionaries among the heathen in every clime, and the abolition of slavery and serfdom in Russia, the southern United States, Brazil, and other countries. We may still labor in the grand cause of the Gospel of Christ in assured faith that of the increase of His kingdom and government there shall be no end.

DOCTRINAL.

For the Herald of Truth.

CHRISTIAN DUTIES.

BY GEO. R. BRUNK.

NO. I.—OBEDIENCE.

"Now then, whatsoever God hath said unto thee, do."—Gen. 3:16.

We have stated in the above scripture *whom* to obey, *extent* of obedience and *time* of obedience which we will briefly consider and illustrate.

Obedience is compliance with a command, prohibition or known law and rule of duty prescribed.—Webster.

1. *Whom to obey.* "God." Gen. 31:10. "That God as creator and preserver of all things and redeemer of mankind has a right to require obedience we take for granted; it is self evident. Inanimate and irrational creatures are

subject to His word—how much more should rational creatures be.

He spoke and there came frogs, flies, lice, hail, locusts, etc. upon Egypt. Psalms 105:30, 31, 32, 34.

Ravens fed Elijah (1 Kings 17:4-6). The fish cast forth Jonah (Jonah 2:10). Wind and waves obeyed (Matt. 8:26, 27) at His word.

God has a double right to expect and require obedience of rational beings—that of *creation* and *redemption*.

There can be no obedience to an unknown law, therefore we may expect a revelation of God's will and this He has given us in His word—the Bible.

This can be of no benefit except it be *known* and *understood*. We may become guilty by *unconscious ignorance* and by *careless interpretation*, for this we must have help from God's Spirit. 1 Cor. 2:12-14. Besides God's direct government He requires—

a. Wives to be subject to husbands. Titus 2:5.

b. Children obedient to their parents. Eph. 6:1.

c. Servants subject to masters. Eph. 6:5.

d. Subjects to magistrates. Rom. 13:1.

e. People to their pastors. Heb. 13:7. Those who resist such sub government when rightly administered, resist God. Rom. 13:2; and those who submit to any of them in violation of any of God's direct commands become guilty. Here many fail. Acts 5:29 is the rule.

Children, because of lack of knowledge and immature reason and judgment, cannot determine their duty direct from God's word, therefore God has commissioned their parents to do it for them.

This requires of all parents—

a. To know God's will concerning themselves and their children.

b. To teach it to their children diligently.

Here many come far short of duty. Do you?

The above holds good also in a limited sense with pastor and people. God however expects His people by personal effort to grow in knowledge, etc., see Heb. 5:11-14.

Rulers are ordained of God—not for the saints, but to regulate the ungodly lest the race be destroyed.

Their power is ordained of God and when rightly used the saints will obey, "not only for wrath, but also for conscience sake." Sometimes their power is abused by requiring that which God has forbidden—in such a case the saints must obey God rather than man. Acts 5:29.

Rulers are God's ministers (i. e., instruments) (Rom. 13:4). Should the saints therefore rule? Ps. 76:10; Dan. 4:17.

There can be no civil government without "the sword," this is forbidden Christians (John 18:36, and through it the other, "But ye shall not be so," Luke 12:25).

It is a great mistake to think that rulers are to be obeyed whether the injunction is in accordance with God's word or not.

Obedience to be acceptable must be: 1. *Present obedience.* "Now then," Gen. 31:16.

The future is beyond our reach, so also is the past. There can be no obedience except in the *living present*.

There will be a time when obedience is too late to be of benefit to us—God requires it as soon as we hear. Ps. 18:44. Those who procrastinate are liable to bring upon themselves infinite evil.

Examples: Foolish Virgins—Matt. 25:10. Israel at Kadesh—Deu. 1:26; Dtn. 1:43. Dives—Luke 16:19-31. Esau—Heb. 12:17; Luke 13:24-28.

2. *Entire obedience.* *Whoever . . . to thee.* Gen. 31:16.

A few important things that should be known.

a. *Anything*, however small it may seem, that calls forth a commandment from God should not be looked upon as unimportant. *God does not trifle.*

b. No combination of circumstances can justify one in disobeying God. Obey God and die if necessary should be our attitude. Dan. 3:18-19.

c. It should be remembered that not every statement in the Bible is of God. Some are of devils and some of wicked men. Before obeying it should always be ascertained whether the injunction comes from God or not. "Cast thyself down" is a Bible commandment, but it was not in "due order." 1 Chron. 16:2, 12, 13.

d. Not every command, statement, or restriction of God is applicable to us in our day.

Examples. Stone sinners to death. Deu. 21:18-21. Not sow two kinds of seed in a field. Deu. 22:9, or wear garments of divers material. Deu. 22:11.

Take oath. Deu. 5:13. Destroy enemies. Deu. 25:17-19.

All the above are from God, but none of them to us. *Whoever God hath said unto thee.*

e. God will not hold us guiltless on account of ignorance where we have opportunity to know His will.

f. God will not hold us guiltless because we cannot obey—for He has made provision through conversion and the Holy Spirit power by which we may have ability to obey. Phil. 4:13; 1 Pet. 4:11.

g. God will not be satisfied with obedience in some things or most things but requires it in all things. Matt. 28:20.

h. That the Old Testament is not the rule of Christian living. The Old and New Testaments are not only different but in many things are antagonistic. *Both cannot be obeyed.*

The Old Test. is done away as a rule of life. Rom. 10:4; Heb. 8:13.

All in the O. T. that God meant for Christians to observe is re-written in the New Testament.

That which is not written in the New Testament or is implied is not the duty of any Christian.

The law and the prophets were until John (Baptist); since that time the kingdom of heaven (the gospel) is preached and every man presseth into it. Luke 16:16.

A prophet of Judah was sent to testify against the sins of Israel. He was to deliver his prophecy and return by another road and not to eat or drink in Israel. He went, delivered his prophecy, performed a wonder, rejected the king's reward and was on his return when a lying prophet overtook him and told him that God had sent him to bring him back to eat and drink in his house, etc. But he tied unto him. He hearkened to the lying prophet rather than to God and lost his life. 1 Kings 13.

Beware of prophets who tell you things different from what God has told you in His word.

"Many false prophets shall arise and deceive many." Matt. 24:11.

A certain king was commanded to destroy a certain tribe of God's enemies and not to preserve anything that pertained to them.

He went, destroyed most of them, and most of their belongings, but kept the king, and preserved the best of the property. God said, Destroy the things, but they thought it would be much better to keep them and offer them in sacrifice to God. He lost his kingdom and his soul. 1 Sam. 15.

It is not safe to reject God's plans for ours. "To obey is better than sacrifice."

God had said that the ark of the covenant should be borne by consecrated priests and that the unconsecrated should not touch it. But Israel thought it would be much better to haul it on a cart like the Philistines did.

The oxen shook it and for fear it would fall an unconsecrated man put out his hand to save it and the judgment of God flashed out upon him and he lost his life. 2 Sam. 6:3, 6, 7, because it was not in "due order." 1 Chron. 15:2, 12, 13.

It is not safe to violate God's order even if we do mean it well.

3. *Voluntary obedience.* *Obeys from the heart.* Rom. 6:17.

A child, after doing an errand for his father, said: You need not thank me this time for my heart kept saying, "I won't, I won't" all the time. Thus showing that even children recognize the fact that there is no merit in unwilling obedience.

Our obedience should be prompted by love, and we should love in such a way that we would obey Him if hope of reward and fear of punishment were removed.

The Holy Spirit is given only to those who obey. Acts 5:32. Those only who obey in all things have the promise of His favor and presence over life's rough way. Matt. 28:20; Phil. 4:9; and His blessing and favor in the time to come. Heb. 5:9.

Those who disobey must face an awful judgment. 2 The. 1:7-10; 1 Pet. 4:17, 18.

Only such as are in harmony with the divine will can dwell in His presence in glory. God could not suffer angels that sinned to remain in heaven, but cast them down to hell, 2 Pet. 2:4; therefore no poor mortals of the dust should hope to be admitted there until they are in complete submission to God and walking in His ways.

Canton, Kansas.

MISCELLANEOUS.

For the Herald of Truth.

FROM CHANGE TO CHANGE.

BY DANIEL KAUFFMAN.

The first "change" mentioned in our subject means the passing from death unto life; the second, the separation of soul and body. Our subject begins with the dawn of spiritual life, and ends with the death of the natural body. But before we begin with our subject proper, let us sketch briefly the career of man from the natural to the spiritual birth.

As the Christian looks back over his career, three periods of his life come up

before him: (1) the period of childhood innocence, (2) the spirit of spiritual death, (3) the period of spiritual life.

He remembers the time when he was numbered among those of whom it is said, "Of such is the kingdom." His innocent prattle, his childish plays, the marks of affection shown him from those who were older, the times of disappointment when it seemed his little heart must break, his first impressions at school, and other incidents without number, come up before him as if they had been but yesterday.

But the scenes of childhood pass away. Time brings changes. We notice a gradual development. The intellect becomes stronger, the body assumes a manly or a womanly form, childish ways are gradually displaced with something else. The once helpless child is now expected to take his place in the field of service. Capability brings with it responsibility, responsibility brings accountability, and this implies a knowledge of the fact that along with development there has also been a degeneracy which has left the stamp of sin upon the soul, and condemned the unhappy individual to a doomed world. . . . The soul is lost!

But the lost soul is not left alone. The Spirit reproves him of sin and invites him to "come." Christ knocks at the door of his heart, and invites him to "come." A kind heavenly Father, drawing through the medium of Son and Spirit, invites him to "come." The church, through prayer and entreaty, invites him to "come."

These influences have their effect. He sees his condition. Occasionally you find one who yields to the first impressions which convict him of sin, but generally the sinner goes on. The allurements of sin are deceptive and fascinating, and its victims are counted by the millions. Still the conviction becomes stronger and deeper. The deception of sin becomes more apparent. Satan struggles harder, and the sinner under conviction becomes more miserable. As the unfortunate victim is tossed about with the conflicting struggles of depravity and deception and selfishness and folly and worldly fascination on the one hand, and the loving appeals of God on the other, he sees his nothingness, awakens to the horror of Satan's designs upon him, repents of his sins, cries to God for pardon and for help, accepts the blood of Jesus as the atonement for his sins, submits to the guidance of the Holy Spirit, and is made to rejoice in a glorious reconciliation with a loving Father. Songs of rejoicing are heard on earth, and the angels in heaven take up the refrain and sing praises to God over another soul forgiven.

WHAT CHANGE TAKES PLACE AT CONVERSION?

This is the great event of our natural lives. The change of this is more weighty than the heaviest burdened indebtedness ever known; it is more galling than any human slavery can possibly be. The fetters of the body may be unbearably severe; but the fetters of the soul are the chains which bind the unfortunate individual in absolute darkness and hopeless misery in the thralldom of damnation forever! How happy the moment, therefore, when the fetters of sin are made to

vanish because the Spirit of God takes up His work as the Light of the soul!

Let it not be understood, however, that conversion consists simply in a change of names. It means more than a "change of mind," more than a change of outward habits, more than connection with the visible church; more than having a reputation for being "good"; more than liberality in fiscal donations; more than a willingness to work. These are accompaniments and results; but conversion strikes deeper than all these. It means an entire transformation,—a change from darkness to light, from death unto life. It means that the flesh is nailed to the cross, and that the soul is possessed with the life of Christ; that self is dead, and "Christ is all and in all"; for, "They that are Christ's have crucified the flesh with its affections and lusts." Then, "How shall we that are dead to sin live any longer therein?"

Much has been said concerning the crucifixion of the flesh; yet all that has been said—whether good, bad or indifferent—has not stopped such questions as these: "If the 'old man' is dead, why do we at times see signs of his life?" "What is meant by a 'thorn in the flesh'?" "Why are converted people so prone to wrong doing?" "Why should people in whom the 'old man' has been crucified ever have occasion to backslide?"

These, and other questions without number, are often heard. In reply I would say that it is impossible for the human mind to fathom the intricacies of any religious problem. There is no end to questions that may be asked concerning this subject, and where there is no end to questions, there can be no end to answers. But there are a few things which may be said, and some of these few things we shall proceed to say.

When a sinner gives himself to God, he gives up his will. Self is surrendered, given up, crucified, buried away. It is not a question of what God wants me to do? "Am I willing to do what God wants me to do?" "Am I willing to keep all the commandments?" "Am I willing to give up anything in my possession, or about my person, or over which I have authority, as soon as I find that it is God's will that I should do so?" These things are implied in our covenant with God. "Ye are not your own.... Ye are bought with a price; therefore glorify God in your body." Our judgment, our interests, our desires, our all, must be completely hid away, and the will of God be counted supreme in all things. The consciousness of this condition enabled Paul to say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God."

There is one part of our being, however, which is never killed while the body remains the temporary home of the soul. We are still finite beings, and will remain so till death. Limited information, mistaken judgment, inherent weakness, liability to err, smallness of faith—these present the phase of man which is susceptible of growth. Because the babe in Christ is perfectly willing to apply all Scripture in a way that God intended they should be applied, it does not therefore follow that all Scripture will be rightly applied. If

Christian perfection meant absolute perfection, where would be the room for growth? Through mistaken judgment we are often led to do things which we afterwards see are wrong; although at the time the deeds were committed we may have been just as conscientious, just as careful, just as much in favor with God, as if our outward deeds would have been as perfect as our inward desires. Circumstances arise which appeal to the weaker portions of our finite beings, and often lead the purest of Christians into things which bring the tears of repentance to the eye, and wring from the heart a confession of nothingness before God.

Now I am not here making an apology for sin. I am simply picturing human life as it is, and as a proof of what is here presented, I appeal to the records of Daniel, of Peter, of Paul, of Barnabas, and all others of the purest of God's people of all ages whose lives it has been our privilege to study. Be aware of any teaching that would lead you to believe that you may become so far advanced in spiritual life where all that you do is right. "Let him that thinketh he standeth take heed lest he fall."

At the same time, let not this presentation of the frailty of human flesh beguile any one into the idea that there are lawful excuses for sinful wrong doing. While the Bible is full of commandments for the shortcomings of those who strive to do God's will, it has no word of comfort for those who willfully sin against better knowledge. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." When a sinner gives himself to God, he virtually says, "Here I am, take me, forgive my sins. Heal me of my diseases. Keep me from the power of sin. I am poor, weak, vile; but in whatever way Thou canst use a creature so unworthy as myself, I shall be glad to serve Thy interests." The atonement having already been made, God justifies the individual, adopts him into the royal family, and makes of him a free man in Christ Jesus. This brings us to the broad domain of

CHRISTIAN SERVICE.

There is one great truth which Christian people should never forget: *When we give ourselves to God, we give up to do whatever God wants us to do.* The vineyard of the Lord is not a composite field, fenced off into little lots, one labeled, "quietly sitting down and doing nothing," another, "home mission," another, "foreign mission," another, "nursing," another, "preaching," another, "visiting," and so on; but it is one great arena of Christian activity upon which God's children are expected to do what they can. When we are called to the Christian work therefore, we are called to a willingness to perform any kind of Christian work to which we are eligible, from the humblest to the most exalted Christian service that can be mentioned. The boy who has his eye upon a lofty ecclesiastical position begins at the wrong end; for

1. *Religion begins at home.* The first great question is, Have I been redeemed? Have I been transformed from the world? Have I felt—do I feel—the quickening power of the gospel? Is my life "unreprovable and unblamable in His sight?"

"A stream cannot rise above its fountain." The testimony of our words may convince the head; but it takes the testimony of our lives to convince the heart.

Religion in the heart makes itself felt in the home. The man who is sparing with his piety at home, but who is bristling all over with it away from home, needs something that is akin to conversion. Surface piety may satisfy man; but it cannot satisfy God. That piety which springs from the heart and enriches the soul; which embodies a reverence for God's word and work, and means unceasing private prayer, and brings regard for the truth—is a jewel which embellishes the brightest of characters. Trust him, who, when he thought he was in a secluded place, has been heard in agonizing prayer; who has meekly and reverently stood for unpopular truth, when the same meant social ostracism; who has turned away from the frivolities of life, whether in appearance, associations, conversation or occupation; who has refused tempting offers because the same meant a sacrifice of principle; who has proven himself an active, consecrated, conscientious Christian worker in his own neighborhood. Such people have been tried at home; they may be trusted away from home.

2. *We should not be anxious about the station in life we are to occupy.* It is enough to know that we are in the service of God, who knows better than ourselves, what disposition to make of His servants so that the greatest possible good may be accomplished. Ease, pleasure, honor—the things so charming to the natural man—should not be permitted to enter as factors in shaping our lives. God has no who not only endow us with natural gifts, but if we are subject to Him, He will so overrule our actions that these gifts will yield the greatest possible increase in His spiritual harvest.

We sometimes sing, "I'll go where you want me to go, dear Lord." This means more than we sometimes think. It means that we will go to our enemies to be reconciled, even when we are unconscious of having injured them, and know that it was pure meanness that prompted their enmity. It means that we will give up all ambition for earthly place, and allow God to do with us what He will, whether this will send us to the foreign mission field, the kitchen, the hospital, the plowhandle, the pulpit, the schoolroom, or any other place. If we will take care of the stewardship which God has entrusted to us, God will take care of our honor in time, and glory in eternity.

Speaking of position, it should be borne in mind that all that can be done to the glory of God is alike honorable in His sight. The necessities of the body, as well as of the soul, must be supplied. We must have something to eat and to wear, and houses to shelter us. It takes means to support the necessities of those who give their time to direct gospel service. It is just as wrong to assume that we were not called to manual labor as it is that we were not called to the Christian service. The kitchen, the farm, the place of business, the school room, the church, the city mission, the country mission, the foreign mission, charitable institu-

tions, and many other places are before us. Let the Spirit's guidance, through the application of the Word and a chain of circumstances, including natural talents, church actions, environments, etc., etc.—determine which of these stations we are to fill.

3. *We should wait upon the Lord.* Samuel's response, "Speak, Lord, for thy servant heareth," should be made a motto for every Christian. God, the Director, should be intently listened to by man, the directed.

The question has often been asked, "How does God call?"

We have already noticed that the call to forsake our sins, implies a call to enter the service of God, and this implies a call to any position to which we are scripturally eligible. What our course after regeneration will be, depends partly upon the leading of the Spirit, and partly upon our willingness to be led by this leading.

The hand of God is frequently seen in a chain of circumstances which leads us into a certain sphere of action. Sickness, the death of a friend, financial disaster, unexpected opposition, disappointment in certain lines, and many other things, often seem to conspire to form a chain of circumstances which sends us out in quite a different direction from what we intended to go. It is the hand of God, directing in a mysterious way, the career of those who can be made to work in accordance with His will.

We should be careful, however, not to be too hasty in interpreting these events. The imperfection of man is as liable to assert itself in interpreting the meaning of events not altogether clear as in any other thing. God has wisely protected us by giving us the Bible to direct our intelligence, and the Holy Spirit to guide us in the proper application of the same. Among other things, it is reasonably certain that God never directs us to a work for which we are scripturally ineligible or unqualified.

Many people have been impressed with a consciousness of coming events and work in life. This conviction of future duty and responsibility we believe to be a divinely appointed providence to serve as an incentive to prepare for the battles to which we shall ultimately be called. It should be carefully considered in the light of God's word, should be met with a "Thy will be done," and a sacrifice of all earthly interests contrary thereto.

But whatever may be the chain of circumstances which seem to shape our career, or the impressions resting upon our minds, let nothing be so construed as to mean that we should interpose with God's work. If God has designed that we should be fitted for certain positions in life—as, for instance, the ministry, or mission work—and we are submissive to Him, He will certainly bring us to the places He wants us to occupy, without a particle of interference on our part. Should a man say, "God has called me to preach; if the church will not ordain me, I'll preach anyway!" the same will prove at once that he is not called of God, for he is not scripturally qualified; for he is not "easy to be entreated," and is both "high-minded" and "a striker." God never calls a man to any station in life, and then uses His organization to block the way. Let God have His own

way, and He will, in His own good time, bring us into the position which is best for us and the cause. Because we cannot always explain all things is no reason why God will not use His willing subjects to the best advantage to the cause we love.

Paul is a notable example. He received a direct call from God to become His chosen messenger to carry the gospel to the Gentiles. Yet it was not until after a chain of circumstances of several years length, carried him through various experiences and thorough preparation, and sent him forth as the ordained of God and the church to the work he had been called to do.

Let God have His way. "Run not before Him." "Wait, I say, on the Lord."

4. *We should develop and apply the faculties which God has given us.* Some day the words will come to us, "Give an account of thy stewardship; for thou mayest be no longer steward." Then the question will come to us, What use have we made of the faculties which God has given us? It is wrong to let money lie idle; is it not more wrong to allow our minds to rust because of inaction?

If God has given us a mind capable of development, is it not therefore our duty to have it developed? The more our faculties are developed, the greater our power for good. Let us learn a lesson from the parable of the pounds, that we may at our Savior's return be able to say, "Lord, thy pound hath gained ten pounds."

5. *We should keep in constant view the immensity of the work before us.* With our own bodies to "keep under"; with unconverted ones all around us; with our children around us who need to be brought up "in the nurture and admonition of the Lord"; with the destroying influences of sin lurking about us on every hand, holding on to those whose hearts are already deluded in sin, and seeking admission into the hearts of the saved; with gigantic organizations of vice holding prostrate the governments of cities, and even nations, and paralyzing the power of many churches; with hundreds of millions of people wrapped in the darkness of heathendom; with comparatively few who are willing to go forth to real battle—who can stand in the presence of such a scene and not feel that it is the Christian duty of every lover of Christ and His kingdom to put forth every effort in his power to stay the onward march of sin, and feel that the forces of sin can be vanquished only by the help of that all-powerful Hand which has never known defeat. All glory to Him who has promised never to leave nor forsake us, and may we never falter in our devotion to Him, nor waver in the battle of life which every Christian must fight.

Thus year by year we follow in the footsteps of our Savior, and bear the banner of the cross. God is our leader, and we rejoice in the privilege of spending our powers in His name. The trials of life are softened by the sweet comforts which God gives to His army-bearers. But, as we are thus engaged in the work for which our Savior gave His all, and as the years come and go, gradually the consciousness of the force upon us that there is an end to all things earthly. One by one the silver threads steal to our temples,

and the head whitens for the harvest. Our steps become less firm, and other evidences tell us that the vigor of manhood and womanhood is being turned into the maturity of old age. We are

NEARING HOME.

But as we behold "earth receding," just as surely we see "heaven opening." As the sounds of earth become more dim, the evidences of eternity become more brilliant. Paul, standing at this period in life, looked one way and said, "I have fought a good fight, I have finished my course, I have kept the faith." Looking the other way, he said, "Henceforth there is laid up for me a crown."

A traveler seen in the distance a city which is lit up by electric lights. As he approaches, he feels more and more the influence of the light of the city upon his pathway. The nearer he gets the more light there is in his way. So he approaches the celestial city, the more abundant his experiences with "foretastes of heaven." His pathway becomes brighter and brighter, and the sunset of life becomes to him the dawn of a glorious morning.

CENTRAL EVIDENCES.

Essay, read by Bro. W. K. Jacobs at the Special Bible Term, Elkhart Institute.

There has ever been a great struggle between virtue and its opposing elements, truth against falsehood, right against wrong, religion against irreligion, Christian faith against doubt. We have abundant evidences around us that there is virtue in truth, right and religion, and from these evidences we know they exist, that they are facts and not a delusion, and as long as they can be accepted as such, no weapon raised against them can prevail.

It is a presumptive argument of truth in any system to have a central figure, and this truth can be as readily applied to the great "system" of Christianity, if we are allowed the term. The great mass of evidence, both internal and external, all tends to show that the great central figure of our Christian religion is a fact, a reality, and not an artificial character as so many in this age are inclined to believe.

This naturally leads us to the question:—*Is the Christ of the Gospel a real person?* Divinely inspired as we believe all the writings of the Bible are, yet the majority of Christians that the great fountain head of Christian truth and doctrine lay in the four Gospels, not excluding the foretold light of the Old Testament. As a conception, and as a reality, we have a human life and work of Christ, as he is portrayed, and as he is described in literature; as a reality, we have a human life not only actually realizing perfection, but embracing an incarnation of God, thus affording a complete and divine remedy for sin in the world and an efficient means of restoring fallen humanity to God.

From the foregoing, we would draw one proof of the reality of the person of Christ, i. e., the originality of His character. It is not only from the Christian church from which favor-

able testimonies have been gathered, for even those beyond the pale of even the visible church have testified, as Rousseau, for instance, when he said; "The Gospel has marks of truth so great, so striking, so perfectly inimitable, that the inventor of it would be more astonishing than the hero"; and testifying to the divinity of Christ, says: "If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God."

The very fact that the history of Christ's life has not only made the majority of readers of all ages think, but feel, that it was superhuman, is a confession that it is beyond human conception and construction. For what sage, either among Jews or Gentiles, would have been capable of inventing all the sayings ascribed to Jesus, or of writing the story of a fictitious life in which a character at every effort comes to the surface, passing through unimaginable scenes, resisting the most subtle temptations, against which no human character would be proof, and yet retaining the divine stamp of simplicity, purity, and sincerity, thus establishing by his own example the eternal triumph of grace and truth.

Another argument is the unity of the life of Christ and the consent of so many widely separate testimonies. When we consider the nature of the four Gospels, each one with a distinct plan, with their variations and diversions, the idea of its human conception becomes all the more incredible. Yet notwithstanding these diversions, which are so often objected to, Christ remains still, "the Word of God," "the Son of man," and the "Good Shepherd." To one not believing in the inspiration of the Bible, it must appear all the more wonderful. The unity of the character of Christ throughout is complete. He shed the same tears, maintained the same dignity and position which He held among His disciples and which He even ascribed to Himself. The fact that so many different writers from classes representing almost every vocation in life,—being thus vastly independent,—concur in the life and character of Jesus, is not only an evidence of the reality of His person, but that His character was divine as well as human.

Believing then, that the life and character of Christ is a historical fact, that we have had a real person, we adduce another evidence to prove that He was more than human. If Christ was simply a moral hero, as it is argued by some, and still had some defects, as we then must assume, would it have been possible for Him to maintain the dignity ascribed to Him, and to be called "the Son of God" by the Pharisees when He self? Note the I instance known Thee, and these have known that Thou hast sent me." Again in John 10:30, He directly confesses His unity with God in the words, "I and my Father are one," and again, when He accepts fully the divine declaration from Heaven, "Thou art my beloved Son,

in whom I am well pleased." Many similar passages might be quoted, but these will suffice for our purpose.

What has "higher criticism" done to set aside the divinity of Christ or to prove that He was not worthy of the position He claimed for Himself? The evangelists and biographers of Christ hold His faults. His holds would He not have been alive to His imperfection? Could He always have concealed it from His eager disciples? Could He always have concealed it from Himself? Would He not at some critical moment confess, like Peter, one of His greatest followers: "I myself also am a man." Acts 10:38, and like Paul, "We also are men of like passions with you," Acts 14:15. Could He with that simplicity and nobility of character, that all will allow that He possessed, have accepted the homage paid Him as the Son of God, and look upon His deluded people without a feeling of deepest sorrow? No, far from such compromises. He comes forth with the fearless challenge to the greatest of His enemies, the Pharisees, "Which of you convinceth me of sin," (John 8:48). Can we, therefore, without violating every law of logic and reason, substitute the Christ of modern theories for the Christ of the Gospels?

Most of the attempts against the authenticity of the Gospels have not been directed against the origin of the portraiture of the character of Christ, but against the origin of the Gospel narrative itself. Hence, if it were possible to prove that they are not the work of their ascribed authors, the greatest task would yet remain to trace the origin of the character of the character portrayed in them. The theory that they are a collection of legends and myths and ideal creations becomes still more incredible when we attempt to remove all reality, and try to separate the conception altogether from the narrative. This is an impossibility since the picture of Christ's character is the combined product of all the Gospels. Following the theory, then, that the Gospels are an ideal creation we meet with the following arguments: it is not claimed by this class of objectors that one man wrote the whole Gospel narrative. Then, if there are several authors, how could each contribute his share of the narrative and still retain not only the unity of the character of Christ, but that they could jointly produce a characteristic not met with in the heroes of the greatest writers of fiction that ever lived. It is evidently not an artificial creation, since so many writers are always basing the character of their heroes according to the taste and conception of their authors, and are not the combined product of facts, and are fitted to command the admiration of comparatively few people, and all is evidently artificial. Not so with the hero of the Gospel. He is not only capable of evoking the admiration of the most simple-minded and intellectual of men, but is a character that speaks more powerfully than any other to the highest affections of man.

In the writings of the evangelists this artificial character is not only wholly wanting, but so arises in their structure that one cannot read them

without a stronger conviction that it was not the purpose of the writers to delineate a character, but to write the story of a life for the edification and instruction of all future believers. We have abundant evidences in the Gospels themselves, that the writers took especial pains to have the narrative accurate. Notice in the epistles how the writers dilate upon the character of Christ, and almost habitually burst out in admiration of His great qualities, His humility, His patience, His unfathomable love, and constantly hold Him forth as the sinless example, the perfection of holiness, into which every believer should strain His utmost efforts to grow.

Not so with the Gospels. Filled with the deepest affection and admiration as we believe the authors were, their writings contain no such outbursts of admiration, no such dilations on the great qualities of His character. They simply contain a record of His actions and sayings, without the slightest coloring. This marked difference in the Gospels certainly can not be due to insensibility of Christ's perfection on the part of the authors, but on the contrary, it shows that the purpose to write an accurate record of His life was uppermost in their minds. Yet despite the absence of a single conscious effort or dependency upon skillful arrangement, they have succeeded so well in delineating the same perfect character, that all conscious efforts since made are unworthy to be compared.

Another significant fact lies in the close unity of the human and divine elements in His character. So closely are they interwoven that it is impossible to separate the one from the other without reducing the whole to a mass of inconsistency. If the opinions held by some people are correct, we must set aside all of Christ's miracles as legendary, ideal creations, for these people do not believe in the divinity of Christ's nature. Nothing could be more inconsistent. If Christ was simply human and did not have divine power in spite of the many confessions and declarations that He was in possession of it, we could not allow Him even the moral perfection which even unbelievers are willing to allow Him. For no one with the evident morality of the authors of the Gospels and Epistles would be so ready to supply this moral defect in spite of such evident and wilful deceit. So it is absolutely impossible to establish the moral elevation of His human nature without establishing the divine. The theory, then, that the Gospels are merely compilations of stories, legends, and myths, is incredible. Nor does the argument that predictions concerning the life and character of the Messiah, found in the Old Testament writings, were woven in to make the story more complete, avail anything in establishing such arguments as truth. These predictions, which are frequently figurative, usually represent Christ as a conquering warrior, one who, as the Jews thought, would throw off the Roman yoke and crush all their enemies beneath His feet. Nothing could be farther from the Christ of the Gospels, the Prince of Peace, who instructed His followers not to use carnal weapons to advance His

cause. Hence such references could not have aided in the slightest degree in writing the Gospel narrative. And we have sufficient proof that His own disciples at one time were not superior to a similar estimate of His character and mission. (Luke 9:46.) The idea of an earthly kingdom seems to have pervaded their minds, and with such a conception of His character, which must have remained if there was no substantial, positive proof to the contrary, such inventions would have been impossible.

It is essential to the theory in question to assume that the writers of the Gospels must have been exceedingly credulous and superstitious. Now when such people invent myths and when stories are invariably of a low type as their own moral development would naturally suggest. All past history testifies to this fact. Whence then the elevated moral tone throughout the entire narrative? It would be irrational to suppose that such credulous and superstitious people and ignorance could everything that would in the least compromise the elevated moral tone of Christ's character. The tendency of all credulous and superstitious people is for the grotesque.

Then how could these writers of the Gospels have induced their generation to accept their set of stories and doctrines as the only true ones, when there were so many others current, more congenial to their taste?

It is then obvious that the Christ of such creation must be infinitely inferior, from a moral standpoint, to the Christ of the Gospels, and even more so from the point of spirituality, since His teachings battle the conception of people of even our own age, when He says, "Love your enemies, bless them that curse you."

A few simple facts then might be added to bring out more fully the striking traits of Christ's moral teaching. There is nothing in it that may be termed local or temporary, it applies to the whole family of man. It embraces every moral obligation and its principles comprehend every duty of man to man, and of man to God. It is a moral teaching far superior to the moral and spiritual atmosphere in which it originated and especially the narrow-mindedness of the race amongst which it was born.

According to the theories of others who have attempted to undermine the authenticity of the Gospels, the primitive churches were divided, and a violent party strife was raging between the different factions. Each set of doctrines and fictitious stories representing their own tendencies. And finally when this sectarian spirit had risen to a dangerous height, a compromise was effected between the discordant factions. To bring this set of doctrines and fictitious stories, and as examples of such writings the Gospels of St. Luke and the Acts of the Apostles are cited. Such assumption is frailty itself. It is assumed and we are asked to believe that a few compromises were effected and that the Christianity of to-day which has withstood the fiercest trials for nearly two thousand years, has

grown out of them. What does history tell us of the quarrels of religious creeds? When, in the history of the world, has a mediator arisen that has been able to fuse a number of contending sects into one and out of it raise a united church? The numerous sects of our own day have created the saying which has almost become a proverb, that nothing is more irreconcilable than religious division. Wentworth too that the Gospel of Luke is addressed to an individual.

The argument then that the Gospel is a document mediating between hostile factions is refuted in Luke's own words, "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto *Thee*, in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke 1:3, 4. Whether Theophilus represented any particular class of people or not, the attitude of Luke towards him is that of a teacher, and one with but a single purpose in view, "That thou mightest know." Not only this alleged spirit of compromise wanting, but all evidences tend to show that Luke was not following a defined policy in his writings but was inspired with a noble and unselfish purpose to do the work he had undertaken. Plausible as such theories may seem at first, they sink into utter incredulity when examined in the light of reason and the facts and the realities of human nature.

Let us notice again. If there were documents in existence that were used by these contending parties to assist them in portraying the character of Christ in their compilations of legends and myths, would not this fact not only disprove the authenticity of the gospels, but also destroy the fact of Christ's historical reality in which these theorists themselves believe? If such writings did exist they must have originated long before the time of Christ's birth. This brings us back to the same question to which no satisfactory answer has yet been given:—"Where did these documents originate?"

The Jews and Greeks represented the highest types of civilization of the old world, can we then reasonably ascribe these elevated moral treatises to some philosophic Greek or some exceptional Jew, who has completely destroyed every means of identity? If these writings were of Greek or Jewish origin, would the hero of the story not bear unmistakable marks of their standard of civilization? Would he not be the ideal Greek or model Jew in every detail? But the Christ of the Gospels is neither Greek or Jew, nor yet Roman, but His character is original and as broad as humanity itself.

The character of Christ as portrayed in the fourth gospel is perhaps objected to more frequently than that described in any other. The point of argument is that the Jesus of John's gospel is widely different from the Jesus as delineated in the other gospels. Suppose then that the whole gospel of John was a forgery. The others would be sufficient to bear the whole weight. But to do this we must differ from the picture of His character. In He not the same holy, blameless example that He is in the other gospels? Is the moral tone of His human nature less elevated?

Are the evidences of His divine nature wanting to any greater extent? These questions admit of but one answer. The objection that the Christ of John's gospel lays stronger and higher claims to perfection and divinity, is equally fallible and unjust. While He makes assertions respecting himself more frequently in the fourth gospel, yet we can not say that He speaks with any less authority in the other narratives. What could mean more than what He says in Luke 12:8, 9: "Whosoever therefore shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." Again and again He affirms that He it is that will determine the final destinies of men, and in every miracle He uses language expressing the same divine authority.

The fourth gospel has its distinct place, and in its own sphere it takes its place with the others as a faithful record of the life and work of the Christ of the Gospels. It has withstood the assaults of criticism and unbelief of every age and we believe the attempts of the future will be as futile as are those of the past.

Nothing can be of more importance to all Christians than to know whether they have good reasons for their belief that in the gospels they have four faithful records of the life and work of their blessed Master. If the gospels are genuine, then Christ, human and divine, is a historical fact. If the gospels are to be trusted, every cardinal question of religion is practically answered.

In these few arguments I have simply tried to show that there is abundant evidence clustering around the life and character of Jesus that proves beyond question that our Lord did take upon Himself the likeness of sinful flesh, and that the gospels are records written by faithful witnesses whose object was not to deceive the world, but to help in the best possible way to bring the Bread of Life, which their own souls had tasted, to a dying and sin-cursed world.

If I have been able to leave one impression which shall add more stability to our Christian character, I shall feel amply rewarded. And if some seed should have fallen which will grow and bring us to feel the importance of possessing that greatest of all evidences, the indwelling of His blessed Spirit, let us give God the praise, and ask Him to help us ever remember, in deciding this greatest issue of human existence, that truly the "wisdom of man is but foolishness with God."

"REPENTANCE."

Pentecostal preaching and experience begin with repentance. Jesus said the Spirit would bring all things to our remembrance. The first thing He always brings to mind is sin, urging its confession and putting away. This is needful, before the living waters can flow in and out. Christ is not here to tell us all things that ever we did, but the still small voice of the Spirit will remind us. Many a crime of other days, many a hidden deed of darkness has been covered up, and left unconfessed, and this is the cause of nearly

all the lack of experience we find among so-called "doubters." Hardly a man or woman who seeks God, but has some wrong to make right, or some confession, or restitution to make. There would not be so many white-washed convertists in the various churches and missions everywhere, if souls were instructed in these important principles, and those seeking, were held to strict account with God and their own conscience on these lines. May souls be honest with God and themselves and clear up their record for eternity.—*Sel. L. M. J.*

LIFT ME UP.

Of me myself, dear Lord, O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at Thy throne,
Pray, "Lead me, for I cannot go alone."

Of my weary self, O lift me up!
I faint, the road wide upward leads the way;
Each night but ends another weary day.
Give me Thy strength, and may be so blest
As on Thy heights to find the longed-for rest.

Of my selfish self, O lift me up!
To live for others, and in living so
To be a blessing wherever I go;
To give the sunshine and the clouds conceal,
Or let them but the silver clouds reveal.

Of my lonely self, O lift me up!
Though hearts with love are running o'er,
Though dead ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in other's happiness.

Of my doubting self, O lift me up!
Help me to feel that Thou art always near,
That though Thy night, and all around seems drear,
Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

Sel. L. M. J.

MISSIONS.

MEMNONITE HOME MISSION.

1930 E. York St., Phila.
DEAR HERALD READERS:—"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" *Psa. 107:18.*

Do you realize your high calling in Christ Jesus, and praise Him for each blessing?

Had you been with us to the almshouse, and seen the homeless, friendless, crippled, and insane, of which there are nearly four thousand inmates, your heart would praise Him for *your* mission. When we see so much sorrow and suffering, we are glad that Jesus is no respecter of persons, but says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Sunday morning the children came to the Sunday school happy because of the beautiful snow that lay deep on the streets, and with their brightness we were impressed, trusting that God has placed us here, as knowing ones, to deliver His message. Pray that we may be so obedient that He can use us to point the lost to Jesus.

Some of the readers have visited Miss Brown, a cripple, who had lived alone, without any one to care for her. We are glad she has moved and is fixed quite comfortably, and the landlady cares for her.

We appreciated a recent visit from Bro. S. H. Musselman, of Blue Hill. He will likely remember his class of boys.

We are thankful to our ministers who so kindly help in the work, by an occasional visit, and sermon; also the friends who have been giving of their means, to carry on the work.

We are glad that this is not a selfish work, but all who are interested in souls may take part.

In the Master's service,
THE SISTERS.

A LETTER.

The following letter sent to the Home and Foreign Relief Commission incidentally shows a few of the responsibilities resting upon our workers who have charge of one of the relief works. It is likewise a fervent prayer in behalf of our missionaries that they may be strengthened physically and spiritually for the arduous duties to which they have been called.

Jan. 24th, 1900.

Dear Bro. Kolb:

I have sent a full report of the H. and F. R. C. money to the Evangelizing Board but will extricate them from that report as soon as I can find time and send to you; shall report separately in the future.

I do not understand why Mr. Hume does not reply. I do not expect to see him for some time but shall write to him. I will try to get your report in next week, but to-day I was out over the road work and discovered that some of the most trusted natives are evidently swindling. Oh! I must go out there this afternoon again and do some dirty work. If they are actually caught taking money they may have to go to the "jail Khana." While I rest to-day at noon I must write 6 or 7 letters, see that the pie is sent out to the proper places, etc. You see I have a little work but I realize that your people must have their report or the fund will cease.

We had 6490 persons on our books yesterday and had to send off about 600 to-day. It is hard but we simply cannot take on more.

The other public works are crowded. What shall we do? I simply must quit worrying or go to my grave before many months are over.

Yes I remember that talk. Rest assured a life of consecration will find its place in God's economy. God bless you! Pray for us! Yours in Him,
J. A. RESSLER.

For the Herald of Truth.

OUR SURROUNDINGS.

BY ALICE R. PAGE.

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

Our present surroundings cause us to notice the beautiful creations of God, more, perhaps, than we might, if everything around us were clothed with nature's beauties. The sunrise, the sunset, with all its glorious clouds, the starlit heavens, these all verify the foregoing passage of Scripture.

A beautiful mango-grove surrounds our bamboo huts, and when the sun has set, and with my darling in my arms, I walk through the grove, away from the

noise and strife, I can gaze upward and say,

"O, how sweet to know at even,
We are one day nearer home."

But, when we walk through the grove on the other side, what then? We turn away, sick at heart. O, the misery, the suffering, the awfulness of it all, is enough to make a much braver heart than mine fail.

Walking out early, one sees a family huddled around a smoldering straw fire, trying to keep warm. Some are entirely nude, others have few rags with which to cover themselves.

At seven o'clock the older members of the family must go to work—which the government has graciously provided for them—leaving the babies to care for themselves as best they can.

When we first opened the work, most of the women carried their babies with them to their work. I remember the first day after we came, one woman to whom I sent word that if she did not quit beating her little girl, about one and a half or two years old, who she said was hungry, I would have to use some gentle force with her. Day by day the numbers increased, ditto the babies. Their pitiable cries day and night would not allow me to rest, so I concluded to try feeding them.

We had on hand several dozen tins of condensed milk, and I accordingly mixed a few quarts of water and milk and started out one morning. The first little one to whom I gave was cared for by his grandmother, the mother having died, leaving her husband with three children. I began feeding the baby with a teaspoon, and the way the poor little one drank the milk and longingly followed the spoon with his eyes, was truly touching. I went from one tree to another, wherever I thought I might find a baby. Some I found lying on a rag, with nothing around or over them; some in baskets, and nearly all shivering and crying from cold. Many of them were watched by brothers or sisters, themselves little more than babies.

I continued this three times a day, until my own took sick again, when I put a native Christian woman in my place. We used from three to five tins of milk per day, and I began to think it might be too large an item in our report, so concluded to cook a thin porridge of rice flour and dilute it with milk and water. The numbers increased daily. We cooked at least four gallons of it three times a day. Finally it was noticed that a number of parents, instead of feeding their babies with it, drank it themselves, while the children screamed for hunger. If there is such a thing as righteous indignation, I think I was justly indignant. The thought that parents would willfully starve their children to satisfy their own hunger, was almost too much to be tolerated.

Surely I said, these people are lower than the beasts, for a brute cares most tenderly for its young. Then we made them sit and feed the children before us, so it was impossible for the older ones to drink it.

The next day, instead of a hundred or more babies, there were fewer than a few. I had brought it. So, I thought, they will starve the babies in spite of us. But what could we do? The babies are dying. Are we to blame? Day by day they are carried off to be buried. Often mothers as well as fathers carry their own babies to the grave. No

casket, no hearse, no funeral procession, except the parent or perhaps the "sweeper" carrying the corpse, and one man with a pick, and another with a hoe. Nothing is used but a cloth which we usually give to wrap around the body. Some time ago, I overheard two of the servants talking, and by their talk, I judged that one of them was dead. So I asked them, and they said that a nine-months' old child of blind parents had died. To my question of where they were, they replied: "Out there under that tree." Then one of them called to the man to come (for I had given him a cloth to give the parents), and I too went out quietly. There, slowly feeling his way, with a basket under his arm, came the father. When he reached us he set his basket down and carefully felt all around that there were no sticks or stones and then spread out the cloth. Then he removed the old rags from the basket, and we saw the poor little thing with its legs hanging out over the edge of the basket lying in a cramped position in the bottom of the same. My heart ached to see the father tenderly lift the little form out of the basket, lay it upon the cloth, which he then wound around the body, then move back and allow a sweeper boy to carry it off to bury it. The mother was standing near all the time, but neither said anything.

It is a sad sight to see a starving mother with a pinched, bony, almost lifeless baby at her breast trying hard to get nourishment, of which there is none. Yet, many of these mothers are so hardened that they use these poor little babies as a means to work upon our sympathies, thinking they will receive help for themselves.

One morning a dead baby a few months old was found in a ditch, near the house. Whether the mother threw it there before or after it was dead is not known, but she was found out and made to carry it away to bury it, one man going along to see that she did not throw it away again.

One Sunday morning the report that dogs or jackals had dug out and partly devoured a number of the recently buried bodies was brought to us. The graveyard isn't more than three-fourths of a mile away, so several men went to rebury the bodies.

Yet, with all these deaths the population on our compound is not decreasing very rapidly, for there is one birth to nearly every death. Some time ago one woman in the stone carrying gang (they carry stones for our buildings themselves, while the children scream for hunger. If there is such a thing as righteous indignation, I think I was justly indignant. The thought that parents would willfully starve their children to satisfy their own hunger, was almost too much to be tolerated.

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These people need help. Not alone help that will lessen their sufferings, but help for the soul. What can you do?

Dhantari, C. P., India, Jan. 31, 1900.

HERALD OF TRUTH.

March 15, 1900.

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This little work contains 15 letters on the mode of baptism, by the author who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

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- No. 17. Fearful Results of Gambling.
- No. 18. The Demon of Vanity.
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- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Angel and the Tract.
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- No. 27. Special Responsibility and the Mission of the Christian.
- No. 28. Eminent Witnesses.
- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.

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Bible Outlines.—We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examination,

and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

OUR LETTER BOX.

G. V. S.—The HERALD does not aim to enter the field of politics. If it has any suggestions to offer it would be an appeal that our people make it a business to keep out of the party politics which the coming campaign will inflict upon a suffering public. This country is as much in danger of ruination from corrupt politics as any evil that threatens national life. Campaign speeches are not usually enlighteners of the public mind. The average American politician speaks for party prestige or public preference. Politics on these lines are not in accord with Gospel teaching. The chief aim and end of the average politician is one or more of several things—power, popularity, pecuniary benefit.

R. J. C.—God loves the sinner, but He hates his sin. God has not prepared a place of punishment for those He loves, but "for the devil and his angels," and only those who will not forsake the ways of the evil one, only those who will not forsake sin will have to receive the reward of sin. If I shut my eyes and ears and walk toward a precipice, or if I cling to a boat that I know will at last go over the falls, although eager hands and numerous lives are thrown out for me to grasp and be saved, have I a right to blame any one but myself for the consequences? Sin has but one place: eternal banishment from God's presence, and they who will cling to sin are not only now out of the sphere for which God created them, but will be in all eternity in a place that was intended only as a place for sin.

SUNDAY SCHOOL LESSONS.

LESSON XII.—MARCH 25.
REVIEW OF THE FIRST QUARTER.—1900.

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister.—Mark 10:45.

TIME.—B. C. 5. A. D. 9, 26, 27, 28.

PLACES.—Bethlehem, Nazareth, Jerusalem, Wilderness, Bethsara, Capernaum.

RULERS.—Cæsar Augustus, Herod the Great, Herod Antipas, Tiberias Cæsar, Pontius Pilate.

SURVEY OF LESSONS.—The lessons of this quarter cover the time from our Saviour's birth until the beginning of His second year's ministry. Lesson I tells of His birth, after which we lose sight of Him until He appears in the temple at Jerusalem at the age of twelve years, from whence we follow Him to Nazareth where He lives in obscurity, and we lose sight of Him for eighteen long years, etc. We see Him again our eyes are fixed upon John as he preaches in the wilderness, and as we gaze upon this wonderful prophet while he is baptizing the multitudes,

1900.

we again get a glimpse of Christ as He returns from Nazareth and is baptized of John in Jordan. We then follow Him into the wilderness, and behold Him as He conquers the devil. We see Him as He returns to the Jordan and calls unto Himself a few disciples, and thence into Galilee, where He begins His public ministry by preaching the Gospel of the Kingdom, healing the sick, casting out devils, and setting at liberty the captives. And we take our leave of Him, for the present, while He is dining with publicans and sinners at the home of Matthew.

Review of Titles, Golden Texts, Etc.

| Les. | Title. | Golden Text. | Time. | Place. | Practical Thought. |
|-------|------------------------|---|-----------|-------------------------|---|
| I. | T. B. of J. | Thou shalt call his name Jesus. | B. C. 5. | Bethlehem. | Jesus is born in the humblest of homes. |
| II. | The C. J. visits | And Jesus increased in wisdom and stature. | A. D. 9. | Nazareth and Jerusalem. | We should be early about our Father's business. |
| III. | The F. of J. the S. J. | Prepare ye the way of the Lord. | A. D. 26. | Wilderness. | Repentance prepares the way for reception of Christ. |
| IV. | The R. and T. of J. | This is my beloved Son in whom I am well pleased. | A. D. 27. | Wilderness. | Christ saves through human instrumentalities. |
| V. | The F. D. of J. | They followed Jesus. | A. D. 27. | Bethsara. | If we would enter heaven we must be born of the Spirit to resist the tempter. |
| VI. | J. and N. | For God so loved the world, that he gave his only begotten Son, who is a Spirit, and they that worship him. | A. D. 27. | Jerusalem. | Christ saves through human instrumentalities. |
| VII. | J. at J. W. | He came unto his own and his own received him not. | A. D. 28. | Nazareth. | Jesus satisfies the thirst of the world with the water of life. |
| VIII. | J. R. at N. | He and his brethren. | A. D. 28. | Capernaum. | "He is despised and rejected of men." Isa. 53:3 |
| IX. | J. H. in C. | The Son of man hath power on earth to do as he will. | A. D. 28. | Capernaum. | Jesus hath power to heal both body and soul. |
| X. | The P. H. | He said unto him, Follow me. | A. D. 28. | Capernaum. | Faith overcometh all obstacles. |
| XI. | J. at M. H. | He said unto him, Follow me. | A. D. 28. | Capernaum. | Jesus eats with the sinner that he may eat with him. |

NOTE.—Each teacher and pupil should learn the contents of the above table thoroughly, in order to be able to repeat the same promptly and correctly, without referring to the lesson proper.

Lesson I.—The Birth of Jesus. Jesus was born in Bethlehem of Judea according to the word of prophecy (Mic. 5:2). Providentially Joseph and Mary were guided to Jerusalem at this time, by a decree beyond their control. Christ's advent into this world was attended by the angelic hosts, who gave the advance proclamation of His glorious reign of peace and joy.

Lesson II.—The Child Jesus visits Jerusalem. Joseph and Mary, being devout and God-fearing people, went yearly from Nazareth to Jerusalem to keep the Passover feast. On this occasion their son Jesus being twelve years old went with them to the temple of worship. And when they started on their homeward journey, Jesus tarried behind in the temple among the doctors, both hearing and asking them the questions. Thus He was about His Father's business.

Lesson III.—The Preaching of John the Baptist. John, the son of Zacharias and Elisabeth, a son of promise, and the forerunner of Jesus Christ according to prophecy (Mal. 3:1-6) emerges suddenly from his secluded habitation in the desert, and begins to preach the baptism of repentance for the remission of sins, by the river Jordan. He exhorts the people to bring forth fruit meet for repentance, warns them to flee from the wrath to come, and gives them the promise of salvation through Christ.

Lesson IV.—Baptism and Temptation of Jesus. The fullness of time was come that Jesus should enter upon His prophetic office, and He chose to do it, not at Jerusalem, but where John was baptizing. After being baptized of John in Jordan, God approves of Him with a visible manifestation of the Spirit upon Him, and in an audible voice from heaven. From here He is led into the wilderness to be tempted of the devil.

Lesson V.—The First Disciples of Jesus. Jesus returns from the wilderness to Jordan. John the Baptist influences Andrew and John, two of his disciples, to follow Jesus, by pointing to Him as the Lamb of God that taketh away the sin of the world. Andrew brings his brother Simon to Christ. The following day the Lord calleth Philip and he in turn leads Nathanael to come and see Him of whom Moses and the prophets had written. Thus His kingdom begins to increase.

Lesson VI.—Jesus and Nicodemus. In this brief discourse with Nicodemus, Jesus brings out a cluster of essential and fundamental truths concerning the kingdom of God, and the work of redemption. He teaches him the necessity of the new birth brought about through the operation of the Spirit.

Lesson VII.—Jesus at Jacob's Well. Jesus in going from Judea to Galilee must needs go through Samaria; being weary in His journey He rests by Jacob's well near Sychar, where He meets a woman of Samaria, who drinks of the water of life, and is instrumental in bringing many others to Christ, the great fountain.

Lesson VIII.—Jesus Rejected at Nazareth. Jesus comes to Nazareth, the city where He was brought up. He enters the synagogue on the Sabbath, and reads from the book of Esaias, the prophecy concerning Himself, after which He preaches to the Jews and citizens assembled. They take offence at His preaching, and in their rage they try to destroy Him, but He escapes out of their midst.

Lesson IX.—Jesus Healing at Capernaum. Jesus enters into Capernaum, and on the Sabbath teaches in the synagogue.

Lesson X.—The Paralytic Healed. As Jesus enters the second time into Capernaum, it is reported that He is in the house. The multitudes come together, and He preaches the word unto them. They bring to Him one afflicted with palsy; because of the dense crowd he is brought to Christ by way of the roof. He both heals and forgives him. The scribes were indiscreet enough to question His authority to forgive sins.

Lesson XI.—Jesus at Matthew's House. Jesus called Levi (Matthew) from the receipt of custom to the discipleship. Matthew, to show his appreciation of what Christ had done for him, makes a great reception for Him in his own house. Many of the publicans and sinners were also invited to dine with Him. The scribes and Pharisees severely criticize Christ for eating with publicans and sinners.

LESSON I.—APRIL 1.
TRUE RELIGION.—Matt. 4:23:5:12.
GOLDEN TEXT.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

INTRODUCTION.
TIME.—In the summer of A. D. 28.

PLACE.—It is supposed that the Sermon on the Mount was delivered on the Mount of Beatitudes or Horns of Hattin, a square shaped hill, about sixty feet in height, with two tops or points. This mount is situated near the center of the west coast of the Sea of Galilee, two or three miles from the sea, and seven miles south west from Capernaum.

PERSONS.—Jesus, His disciples, the multitude.

CONNECTING LINKS.—After the feast in Matthew's house, Jesus went to Jerusalem to attend a feast; and while there, He healed a poor cripple at the Pool of Bethesda. The Jews persecuted Jesus and sought to slay Him, because He had healed this man on the Sabbath. Soon after, He returned to Capernaum, and on the Sabbath day, healed a man with a withered hand. He next went His way from Capernaum to a mountain, where He spent the whole night in prayer and sweet communion with God. His Father after which He called unto Himself His disciples, choosing from among their number, twelve, whom He named apostles. Then followed His wonderful Sermon on the Mount from which our to-day's lesson is gleaned.

THE BEATITUDES are among the most startling utterances that ever sounded in the ears of man. They were spoken by our Lord, Jesus, the Prince of Peace, to the eager multitude, as they thronged about Him to hear the comforting words as they fell from His blessed lips. We have, in the Beatitudes, a beautiful portrait of the ideal man, a perfect picture of Christ Himself, the standard to which we should ever seek to attain. These eight Beatitudes, that characterize

the ideal Christian, are gems or jewels which, in worth and beauty, far surpass anything that has ever been written or spoken by man. They disclose to us the underlying principles which bring to man supreme happiness. Blessed indeed is that individual who is in possession of these divine principles.

MAR. HOME READINGS.
29. M.—The Birth of Jesus. Luke 2:1-6
30. T.—His Visit to Jerusalem. Luke 2:41-52
31. W.—The Baptism of Jesus. Matt. 3:13-14
32. Th.—His first Disciples. John 1:35-46
33. F.—Jesus and Nicodemus. John 3:1-18
34. S.—Jesus at Jacob's well. John 4:5-26
35. S.—Rejected at Nazareth. Luke 4:16-30

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HERALD OF TRUTH.

was led to a higher Christian life, the sinest to consider his relations to God. There were fourteen confessions in the different congregations. Many are still counting the cost and our prayer is that more will yet come into the fold. While we rejoice that the Spirit made something to come out of the world, we feel sorry that so many are yet choosing the kingdom of Satan. 5th, regret the churches of Cumberland Co., saw Bro. Blosser depart. Many good wishes and "God bless you" were said to him at his parting, and the prayers of his many friends will follow him to his home or wherever God may call him to labor.

WEATHERFORD, OKLA., FEB. 20, 1900.—Bish. Joseph Schlegel and P. N. E. Roth of Milford, Neb., were here from the 10th to the 15th inst. and preached a number of very interesting sermons. They also officiated at the communion service. May the Lord bless them in all their labors.

A. B. MILLER.

FROM CYPRUS, WARWICK CO., VA.—On the evening of January 17, 1900, Bish. J. M. Shenk of Elida, Ohio, came here. As no one here knew anything of his intention of visiting us at that time, his arrival was a surprise to us. A number of appointments were made for him in which he earnestly taught us from the word of God, admonishing us and pointing us to a higher and more consecrated life in Christ, and ever trying to impress upon us the great importance of a holy walk and conversation, and of letting our lights shine before the world. Some brethren living in Norfolk Co., Va., having heard of his being here, earnestly desired him to visit them, which he did, remaining with them a few days and filling several appointments. He reports a pleasant trip to that place. Upon his return to this place, more appointments were made and meetings were held about every night, when the weather permitted, for nearly two weeks. In the mean time Bro. Shenk was called upon to aid in trying to adjust some church difficulties which had existed here for some time. He labored earnestly and carefully in trying to restore peace and union, pleading and warning, with great fear and trembling, against a division, which some had proposed, nevertheless, on the 17th of February one of the ministers, with some others, in a public way withdrew from the church. This act settled the matter so far as it being a church difficulty was concerned. Those remaining, twenty-nine in number, all being at peace and in harmony with one another, now proceeded with some important work, which had already been partially considered, viz., that of ordaining a deacon and other officers such as trustees, etc. Accordingly on the following Monday the church was again called together and Bro. Benjamin Brenneman was chosen and ordained to the office of deacon, and with the consent and apparent desire of all present, Sister Brenneman his wife was ordained as deaconess. Thus we feel that a good and necessary work has been accomplished, and that we are now in a condition to move onward and are better equipped than heretofore to withstand the assaults of the enemy. Bro. Shenk left us on the morning of the 20th for

Augusta and Rockingham Counties, Va., where he expected to spend a short time. May the rich blessings of God ever go with and rest upon the dear brother, and may we ever watch and pray that the enemy may not again break in among us. Pray for us.

CON.

COLUMBIANA, OHIO, MARCH 5th, 1900.—Greeting in the Master's name. Bro. David Hostetter of Webersville, Ohio, unexpectedly dropped in on us Sunday, Feb. 11th, and kindly consented to remain with us for a short time. He labored very earnestly with us for about two weeks, and while we have had no accessions, we feel that much good has been done. We hope the good seed sown may have fallen on good ground and that in due time it may spring up and bring forth fruit to His name's honor and glory. Sunday Feb. 26th, accompanied by Brother David Lehman, they visited the congregation in Lawrence Co., Pa. May God's blessing be upon all His people.

SUNDAY SCHOOL ITEM.

The Sunday schools of Mahoning and Columbiana counties are again in working order for another year. At the Oberholzer M. H. Bro. N. L. Bixler was selected for Supt., Bro. J. L. Yoder, assistant; Sister Alma Lehman, secretary; Bro. J. C. Martin, treasurer; and I. B. Witmer, chorister. At North Lima Bro. Jonas Cullar, Supt.; Edwin Lehman, assistant; J. Metzler, Secy.; J. S. Martin and Seth Bassinger, chorists. At Leetonia, Bro. John Reio was elected Supt.; J. L. Yoder, assistant; Sister Emma Knopp, chorister. These schools are in a prosperous condition and we pray the Lord to continue to bless our efforts in the future as He has in the past, that the good seed sown may take root in the young hearts and spring up and bring forth fruit in abundance and that the name of the Lord be praised forever.

I. B. WITMER.

TRIP TO WARWICK CO., VA.

I left my home in company with one of my sons, Jan. 16th; reached Orlana the 17th. Remained with the church here till the 20th of Feb. with the exception of a few days spent with the four families of our faith in Norfolk Co. Va. I was glad for this little visit as I found pleasant acquaintances with those people and found them longing after the bread of heaven. They are however as sheep having no shepherd. We now return to the colony in Warwick Co., the church here has recently passed through some fiery trials; but we trust the effect will be that her light will shine more brightly, and that the image of the blessed Master be reflected more and more. It is however with a feeling of sadness that we record the withdrawal of one of the ministers from this congregation and about one third of the members in the colony. This leaves the church here with two ministers, one Amish and one Mennonite and 28 members. Mennonites and Amish, who seem now to be working harmoniously together having "One Lord, one faith, with one aim, the glory of God." We hope to see more and more of a blending and laboring together for the

advancement of Christ's Kingdom and the salvation of souls; till we all come in the unity of the faith unto a perfect man unto the measure of the stature of the fullness of Christ.

On the 19th of Feb. Bro. Benjamin Brenneman was ordained to the office of deacon, with Sister Brenneman his wife as deaconess.

May Heaven's choice blessings be upon the church here that she may be indeed "A Glorious Church."

Yours in the Redeemer's name.

J. M. SHENK.

THE ELKHART NORMAL SCHOOL.

The Elkhart Normal School takes pleasure in acknowledging its appreciation of a number of visits, during its present (second winter) term by brethren from different localities. Chapel exercises were conducted, on various occasions, by the brethren Abanab B. Snyder, Kossuth, Ont., Jonas M. Kreider, Wadsworth, Ohio, and others. On the 9th of February, Bro. Daniel Kauffman, Versailles, Mo., gave a very interesting and practical address, and on Wednesday morning, March 7th, Bro. A. D. Wenger, of Lancaster county, Pa., who spent a few days in the city on his return trip from abroad, gave a resume of his observations in Rome, Pompeii, Palestine, and India, to an appreciative audience. Visitors are always welcome.

For the Herald of Truth.

OUTLINES ON CHURCH HISTORY.

Realizing that the readers of the HERALD would be both interested and profited by a study of the history of the Mennonite Church and thinking that many would study such history if they had some outlines we have decided to print the outlines used by Bro. Daniel Kauffman of Versailles, Mo. at the Elkhart Institute during the short Bible course. Since we have no book containing a complete history of the Mennonites to the present such outlines will be valuable not only as a study but for future reference. The subject was treated under the following general heads which were again subdivided.

- I. APOSTOLIC AGE.
- II. RISE OF ROMAN CATHOLICISM.
- III. IN THE SUCCESSION.
- IV. THE REFORMATION.
- V. HISTORY OF THE MENNONITES.

APOSTOLIC AGE.

1. Organization of the Church.

1. Calling of the first disciples. John 1:39-51.

2. Ordination of the twelve apostles. Matt. 10; Mark 9; Luke 9.

3. Solitude of Judas Iscariot. Matt. 27:3-5.

4. Calling of Matthias to the Apostleship. Acts 1:15-26.

5. Gift of the Holy Ghost. Acts 2:1-21.

II. Extension of Church Government.

1. Appointment of seven deacons. Acts 6:1-6.

2. Names of the officers mentioned in the Apostolic Church.—

(a) Bishops or Elders. Acts 14:23; Phil. 1:1; 1 Tim. 3:1, 2, 5-7. Tit. 1:5-7.

(b) Ministers. Acts 13:5.

(c) Evangelists. Acts 21:8; Eph. 4:11; 2 Tim. 4:5.

(d) Prophets, pastors, teachers. Eph. 4:11.

III. Growth of the Church.

1. Thousands converted at Pentecost and afterwards. Acts 1-5.

2. The gospel preached in Samaria. Acts 8:5-25.

3. Reaches Africa. Acts 8:26-40.

4. The door opened to the Gentiles. Acts 10.

5. Choosing of the first missionaries to the Gentiles. Acts 13:1-3.

6. The message carried to Europe. Acts 16:8-11.

7. The gospel at Rome. Acts 28.

IV. Opposite.

1. Dispersion of disciples from Jerusalem. Acts 8:1-4.

2. Subsequent persecutions.

3. Some dissensions and heresies.

V. Later work of the Apostles.

1. Peter.—Is supposed to have carried the gospel to Pontus, Galatia, Bithynia, Cappadocia, and Asia.—Origin. According to Ancient writers Peter was crucified at Rome with his head downward.

2. Andrew.—Some connect his name with Scythia, Achaia, and Asia Minor. He is said to have been crucified in Achaia.

3. James (the greater).—Put to death by order of Herod. Acts 12:12.

4. John.—The reputed founder of the churches of Asia.—(Jerome). John died at Ephesus.

5. Phillip.—His name is connected with Upper Asia.

6. Bartholomew (Nathanael). A reputed apostle of Mesopotamia and Persia.

7. Thomas.—Said to have preached in Parthia and Persia and possibly in India. Some connect his name with Ethiopia.

8. Matthew.—Tradition connects his name with Asiatic Ethiopia, Chaldeas, Persia and Parthia.

9. James (the less).—Remained at Jerusalem where he suffered martyrdom.

10. Simon (the Canaanite). His name is connected with Egypt, Cyrene, Libya, Mauritania.

11. Jude.—Tradition connects his name with Samaria, Idumea, Egypt, Persia and Armenia.

12. Judas Iscariot.—Hanged himself.

Paul.—His name is connected with Judea, Samaria, India, Greece, Italy, Arabia, England, Spain, Gaul and several other countries. Died the death of a martyr at Rome.

NOTE.—All the Apostles are said to have died a martyr's death except John.

Questions.

1. What event marks the beginning of the Christian Church? Give reason for your answer.

2. What circumstances favorably affected the spreading of the Gospel?

3. Can we guess what the result would have been had there been no persecution of the church at Jerusalem?

4. Is there anything in the Bible suggesting a limit to the numbers and names of church officers?

5. What events, in your opinion, did most to aid in upbuilding the church at Jerusalem? Give reason for your answer.

6. What event, in your opinion, did most in hindering the work and corrupting the church? Give reason for your answer.

7. Name the apostles in order of their prominence.

8. What heresies are mentioned as having found their way into the apostolic church.

9. Name the most active missionary centers of this period.

10. What progress had Christianity made at the time of the death of the last apostle?

The outlines for the next number will begin with the Rise of Roman Catholicism.

NOTE.—Bro. J. S. Hartzler has kindly offered to receive answers to the above questions from all who desire to take up the course. He will examine and return corrected all manuscripts sent him before July 15th. This offer will afford all an excellent opportunity for a systematic study of Mennonite history.—Ed.

For the Herald of Truth.

ALONE OR WITH THE MAJORITY.

BY C. K. HOSKETT.

I have trodden the wine-press alone.—Isa. 63:3.

This world is full of wine presses. There are large pre-sets and small ones, presses that are run by steam, electricity, water power, by hand, and presses that are moved by the long continued, deep, dark action of the human mind.

These presses are to be found in every corner, nook and cranny of our globe. On mountain tops and deep in the bowels of the earth we can hear the grinding of the wine press spoken of by the prophet. In the lowliest huts and in kings' palaces there goes on the grinding of the wine press.

7. Thomas.—Said to have preached in Parthia and Persia and possibly in India. Some connect his name with Ethiopia.

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him in tones that he must heed, no matter how pressing his business engagements may be. Surely the wine-press he is treading is not one of the easy ones, although many are striving to win the same goal for which he has spent his life, and can not attain to it.

But the wine-presses of which we make mention above are still not of those to which the prophet refers when he says, "I have trodden the wine-press alone."

It is an easy matter for us to gather courage and strength for our work in life when we are surrounded by those who are striving for the same end, and who are willing to help us in our struggle.

If we sum up all the struggles and strivings, all the cares and sorrows and toils of this world, add all the responsibilities resting on all the individuals that ever lived and we will have a great mountain, beyond the range of human conception.

But do you want to multiply that mountain by ten thousand, just add one word, alone. Think of yourself as being called to carry that burden, then your own cares and sorrows will sink into insignificance, and you will get a faint gleam of what was resting on our Master, Jesus Christ, when He was alone in the garden wrestling in prayer with God for your sins and mine.

Think of the sins of a whole world resting on Him with the wrath of God hanging over Him. Think of one soul multiplying it by ten thousand by remembering that He was alone, alone, alone!

Then turn back to the prophet who, looking ahead through the dim vista of centuries, sees one coming from Edom with garments dyed a deep crimson, and he says in anticipation of the salvation that was to be wrought by the Man of Sorrows: "I have trodden the wine-press alone."

Have you ever felt what it is to be alone? One short half day of absolute loneliness is enough for most of us. The time drags heavily and we long for the appearance of some friend to help us to pass the hours. It is said there is no loneliness that is to be compared to that of being alone in a large city.

"Alone in London" is the title of a most touching story of a little girl who was left without friends in that great city. "Jesus' First Prayer" is of a similar nature and only one who is thoroughly acquainted with life in the lower strata of that great city could have written so touching a tale.

But to be alone in London or Paris or New York or Chicago is nothing compared to what it is to be without Christ. The Christian does not know what it is to be alone. Has not his Master said "Lo, I am with you always?"

It is only so far as his mingling with the world is concerned and following in all its customs and habits and vices that he is in any sense alone.

Here comes the question implied in our subject: Will we stand alone, or will we go down the stream with the majority? I can not state the situation better than it is put by an old hymn:

"It is easy to glide with its ripples, Down the stream of time, To flow with the course of the river, Like music to some old rhyme, But it takes courage and patience Against its current to ride, And we must have strength from heaven, When rowing against the tide."

You know how that is. When you are going down stream you can put up

your oars and drift with the current. But turn about and attempt to go up stream and see what an effort it takes to make any headway.

We have many examples all around us of what can be accomplished by some one working alone in the face of opposition and discouragements. The steam engine, the electric motor, the printing press, the telegraph, the telephone, the great steamers and battleships, the discoveries that have been made in science that are a great boon to humanity,—all these and many more that we can not stop to mention are monuments to the tireless energy, skill, and industry of men who were not contented with drifting with the current, but who, striking out on a new line, wrought blessings for humanity that will endure as long as time will last.

Can Edison afford to shut himself up in his laboratory and not enjoy the pleasures of society? Look to his achievements for an answer.

Can you and I afford to make sacrifices for the good of humanity? It depends on what we are here for. If we are living simply for the pleasures of the moment, drifting down the channels of time with the majority, trying to get all the good out of life with the least possible effort, then we can not afford to work alone. It will be too tiresome. Our nature will chafe under the restraint and we will not be happy because we can not indulge our appetites and passions.

But if we rise higher than the things of time and sense we can well afford to break away from the throng that is traveling the beaten pathway and do something for the world that will bring blessings to succeeding generations.

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After some addresses by visiting brethren the congregation sang, "Sweet Home of the Soul," "Sweet By and By" and the usual Doxology and the meeting adjourned.

AMOS A. RESSELER, Sec.

FIREWELL OFFERINGS.

REV. JESUS FOR MENNONITE ORPHANS' HOME
FOR FEB. 1900.

| | |
|----------------------|-------|
| Nancy Hartzler, Mo., | \$ 50 |
| Friend, Akron, O., | 60 |
| E. M. Zook, Pa., | 100 |
| Juo. Gell, Va., | 40 |
| Total | \$120 |

From West Liberty, O., Bible Lesson Pictures, \$1.00
A Brother, Weirsville, O., 5 children.
Friend, Wooster, O., pair boots.
Brother, Smithville, O., 2 children.
Graciously acknowledged.

A. METZLER, Sup't.

NOTES.—While the receipts this month fall below the average, we still feel that God, in many ways, is blessing the Home. Institutions like this cannot be built up in a day, but it means prayerful, patient and persistent toil for somebody to establish upon the true foundation a charitable institution that may stand the test of time.

While all other institutions in the church, this Home has had, in some ways, its ups and downs, we believe we can see for it the dawn of a bright future. Seemingly Providence has opened the way (perhaps different from what most of us had expected) whereby the Mennonite Orphans' Home may, in the near future, be removed into other and more convenient quarters.

While in many ways its present location is a good one, yet, there have been some disadvantages connected with it that could be readily overcome by the proposed change the Board of Managers is now seriously considering.

The building in view is at once more convenient and substantial, and also sufficiently large to easily accommodate the present needs of the Home without enlarging it. This with the superior mail, school and church privileges, besides other conveniences, would make the change in view a desirable one. Meantime let us all pray that the Lord may go before us and guide the work by His unerring hand that His will may be carried out in this matter. We believe the change would be eventually one of great economy.

A. METZLER, Orrville, O.

OVER AND OVER AGAIN.

BY ELIZA BETZNER.

That beautiful story of the Christ which has been handed down to us from century to century, has lost none of its grandeur and loveliness. Indeed the older the story grows—the more frequently we tell it over, the more magnificent and lustrous does the brightness seem that shines around it. It is the same old story which Jesus told and lived here on earth many hundred years ago, and still it is ever new.

One day, not long since, I opened my Bible and read several familiar passages here and there in the gospel written by Saint Matthew. On this occasion I was more than ordinarily impressed with the reading of these striking incidents, which we have read over and over again. I was reminded, I read the instance of the Lord's great power and might which

He called into action when He stilled the tempest. Then I read the numerous instances of the restoration of sight to the blind, how He made the lame to walk, the deaf to hear; the cleansing of the lepers, raising the dead to life, and preaching the gospel to the poor. A little farther on I read again of the pleasure the good God said He derived from His beloved Son, and how God made the Lord's countenance to shine with a radiant light when He was transfigured.

Next I found the narrative which describes the kindly, beautiful manner in which Jesus surprised His disciples when He came to them, walking on the boisterous waters. Peter's attempt to meet the Master over the raging sea and Christ's readiness to stretch forth His hand to save the sinking Peter the moment the disciple cried "Lord, save me." Then follows that awful hour of suffering the Savior endured in the same garden where He very probably on former occasions had retired to rest and meditate.

All of these narratives have a significant meaning for us. Now that the Savior has ascended into heaven, He has entrusted to us much of His earthly work. The Master certainly expects us, by His grace, to at least help calm the tempests which arise in human nature; to wear shining countenances, a reflection of the Master's light and love, and in walking over rough and stormy seas, or when occasionally entering that place of bitter suffering, the garden of Gethsemane, we shall have the most loving of companions, the Savior.

The great, grand story of the loving Redeemer will be our theme in glory, and by telling it over and over again, both in word and deed, souls may be saved and we will know the story better when we pass into the Beyond.

Berlin, Ont.

WHY DID GOD LOVE MAN?

How little do we understand what *grace* is! And how slow are we to perceive that grace is for sinners, simple and solely as a *sinner*—as one without any particle of merit to recommend him to Divine favour! We are apt to introduce something between the grace of God and the unmixt sinfulness of man. This robe grace of its true character. Were there any merit in the sinner, it would prevent the exercise of grace. If he *merited* salvation, salvation would no longer be a gift, but a right which he could claim. If the slightest atom of desert or merit came between the sinner and eternal life, that life is no longer a *gift*. In such a case, God would be the debtor and man the creditor, and not man the debtor and God the Giver.

But who can tell what grace is? Or who can describe Divine love? I sometimes try to solve the question, "Why did God love man?" I know that God's nature is perfectly pure, and that He loves what is pure, and holy, and good. But man was not pure, or holy, or good; man was depraved and corrupt. God loves what is gracious and grateful in His creatures. But man was ungracious and ungrateful. And, moreover, God loves those that love Him. But man did not love God. The sinner in his natural, carnal mind, never loves God, but is enmity against

Him. Why, then, did God love the sinner? That He did love him, and does love him, is plain as revelation can make it. To say that God does not love the sinner until the sinner loves God, is a lie against Him—a doctrine of the hard hearts. That God loves the sinner *as he is*, is the gospel. Anything less could not meet his case, seeing he is "corrupt according to the deceitful lusts," and, in his very essence, "enmity against God."

We may learn a little of what grace is in God by seeing what it is in man. And we may know, in some measure, how it affects the sinner who receives it, by a glance at its effects as produced by one human person on another. Let me suppose a case in illustration.

I had long wished to be the bearer of life to some condemned cell. My wish was granted me. It was on a Tuesday that a poor sentenced criminal was to be hanged. He was within one day of the fatal drop. But on the Monday, all unexpectedly, I was summoned to take him his life! I had obtained a *reprieve* for that man—a paper signed by our gracious Sovereign giving him back his forfeited life. This, as I have said, is what I had long wished for. So wonderful a privilege was it to be in a position to give life!

My first thought was, Where is the train that can bear me swift enough to the cell? I dreamt not of delay. Delay appeared cruel; until, at the very threshold of the prison, I bethought me this—*How can I tell him?* The news will kill him. The man will die if I tell him, so great will be the revulsion. *He has died, so speak. He is dead in law.* And he is already in the bitterness of death. So, with life in my hand, I stand before the victim in his cell. His face is wan. His knees feeble. His vacant eyes have no tears, but are red; and look as if, with dry, hot grief, they had burned down into their sockets. Melancholy picture! She who owned him as her husband had just been carried out from the last separation—still, and seemingly a corpse, unconscious of the strange, last kiss which a murderer had impressed on her lips. The expectant orphans, after their wretched farewell, were crying over the yet motionless form of their mother.

"My poor man, can you read?"
"Yes," was the reply.
But fearing to break the royal pardon to him too suddenly, I added—
"Would you like your life?"
"Sir," he responded, "do not trifle with me."

"But life is sweet—is it not?"
"Sir, I would rather you would not speak to me."

"But would you not like me to procure your life?"
"It is of no use, sir; I'm justly condemned. I'm a dead man."

"But the Queen could give you your life."

He looks inquiringly at me, but is silent.
"Can you read this?"
And now those hot eyes are directed down upon the paper. As he intently reads, putting my arm around his shoulders, I say—
"There, my poor fellow; there is your life!"

No sooner had I uttered the words than, as I had expected, he dropt down

at my feet. There he lies, as it were, dead! It was more than he could bear.

But now, revived, he asks—"Sir, you sent me this?"

"The Queen sent it to me?"
"Why did the Queen send it to me?"
"I cannot say. It was *grace* in her—her act as *sovereign*. It pleased her so to do it."

"Sir, what have I ever done to the Queen?"
"Nothing, but break her laws."

"Could I see the Queen?"
"Why do you want to see the Queen?"

At this the tears are in his eyes. What a sight! How refreshing to those hot sockets—those weary eyes! Halcyon tears! What a tale they tell! A new life is coming! Hail to that life! Dear saved sinners, you understand me!

"Sir," he repeats, "could I see the Queen?"
"What for?"

"I don't know; but if I may—why, I'd fall at her feet. I'd embrace her feet; I'd like to kiss them—if it were but for once. And this life, I'd place it at her service." I would die for her, and I would never break her good laws again.

"Then you would die for her?"
"I could. My life is not my own, but hers. She gives it to me."

Dear friends, do we get any inkling yet as to why God loved us? We were lying in our blood. We were guilty, condemned to die, and on the eve of final destruction. We loved sin, and hated God. Yet God loved us. He loved the world—this poor sinful world. "He so loved the world, that he gave his only begotten Son" to die for us. The analogy is feeble, but the Queen knew what feelings filled her heart. She was conscious of clemency—of grace. She felt compassion for the poor, miserable victim of crime; and she knew the murderer, when saved, would reveal all this—that he would be a mirror in which it would be reflected. She anticipated, also, what would be the effect of grace—that it would draw forth love; that the saved one, more than all her other subjects, would devote himself to her service. Were he to shine amongst her peers as a member of her Court—educated, and honoured—so much the greater wonder—so much the brighter witness would he be of her favour and of her grace. So God knew what was in Himself—resources that had never been brought out, which no eye had ever seen or heart conceived. There they lay—hidden riches of grace and love truly infinite.

But God said, I will work a wonder in saving the sinner that, more than anything else, will bring out those resources. How could His compassion or His grace be shown in angels who never fell? or even His love and joy to the same extent as in redeemed sinners? Where can we see holiness, or righteousness, or love, so displayed as at the Cross? Angels are subjects, servants, standing before God in primal innocence; delighting to do His will and yield Him homage; but sinners redeemed from death and from the lowest degradation, by "the precious blood of Christ," are made one with Christ—loved by God as Jesus is loved—to be glorified with Christ with the same glory, and to sit with Him on His throne as co-heirs of the same inheritance!

Oh, marvel of marvels! wonder of the universe—displaying, as it does, "the manifold wisdom of God," and "the exceeding riches of His grace!"

In the illustration which I have used, it is rather the *Queen* that we should see, and not so much the saved murderer; especially if, besides having his life granted to him, he is now, as we have supposed, not only saved, educated, elevated, but brought into nearness to the throne itself, and with unmeasured honour made to share its highest confidence, its richest glory. *Law* would have consigned him to an ignominious death, and buried him in a felon's grave; but *grace* has in him erected a monument for herself, and has adorned that monument with beauty and great glory—a glory and beauty bestowed by her own lavish hand. Thus out of the marred and broken pieces of our ruin, in which the enemy found his triumph, God has collected and constructed a wondrous plate, on which He has portrayed, as it were, a portrait of Himself—His wisdom, His righteousness, His holiness, and His love!

Now, this is the *God* ward side of truth; and very precious it is to him that sees it. It would have been beginning at the wrong end if I had gone into that felon's cell, and had said—"My poor man, you must love the Queen." How could he love the Queen? Was he not, on the morrow, to be hung by her laws? Where, in his case, was there a way for love? There was room enough for misery, fear, and dread; but none, in the nature of things, for love.

Or suppose I had said, "My poor man, you must reform, be sorry, turn over to a new life." On the morrow he was to die. The law demanded his death; and none of those inward exercises of soul, nor outward moral amendments, would or could stay that demand. He had wept his last tears; he had groaned under the sentence. But of weeping and groaning no account is taken by the law. *He must be hung by law, or saved by grace.*

Now, these were the two alternatives that lay before God. God must, according to His justice, which demanded the sinner's death, utterly condemn him; or, on the ground of grace, save him. He chose the latter. *Grace reigns* not at the expense of law, but by a most glorious vindication of the righteousness of law. Christ became sin; that is, He became responsible for its penalty, which was death. And that death He suffered—suffered for us. He took the place of the guilty; he bore the judgment of the guilty; and consequently the guilty, for whom He suffered, need not die. Life has been purchased for them. As has been well said, "Infinite worth has met and discharged eternal penalties." Thus the Gospel of the grace of God—God's good news, (Rom. 1: 1)—is "the opening of the prison to them that were bound."

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PRAY WITHOUT CEASING.

My Lord and my Savior, Creator and King. Thy love and Thy glory forever fill my soul; O Jesus, then help me remember each day to "Pray without ceasing." Thy word to obey;

Oh, to love how great a debtors!" It will be always and forever—Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to him he glory and dominion for ever and ever. Amen.

J. D. S.

For nothing can cherish devotion in me like secret and constant communion with Thee.

My soul is in raptures—Thou reapest within. To carry my burdens and cleanse me from sin;

O Jesus, then help me remember each day to "Pray without ceasing"—Thy word to obey;

For nothing can cherish Thy "fullness" in me like secret and constant communion with Thee.

Now consciously feeling Thy Spirit's control, With joyful surrender of body and soul;

O Jesus, control me by night and by day; I'll "Pray without ceasing"—so sweet to obey;

For nothing can cherish Thy "fullness" in me like secret and constant communion with Thee.

How honored and glorious, Thy temple to be, And know that Thou dwellest this moment in me!

O Jesus, I'll praise Thee, by night and by day, And "Pray without ceasing"—Thy word to obey;

For nothing can sever Thy Spirit from me so long as I'm constantly kneeling to Thee.

How sweet my abiding in Thee the true Vine! I feel and I know that in truth I am Thine—

O help me be thankful by night and by day, And "Pray without ceasing"—Thy word to obey;

For nothing can sever Thy Spirit from me so long as I'm constantly kneeling to Thee.

How brilliant my pathway, when Thou art present! Thy love and Thy presence are sweeter to me than dearest companions, wherever they be;

O Jesus, dwell in me, by night and by day, I'll "Pray without ceasing"—Thy word to obey;

For nothing can cherish Thy presence in me like secret and constant communion with Thee.

How brilliant my pathway, when Thou art present! Thy love and Thy presence are sweeter to me than dearest companions, wherever they be;

O help me be thankful by night and by day, And "Pray without ceasing"—Thy word to obey;

For nothing will cherish this glory in me like secret and constant communion with Thee.

How sweet my communion when low I kneel, When doing Thy will is my drink and my meal!

O Jesus, I'll trust Thee by night and by day, I'll "Pray without ceasing"—so sweet to obey;

For nothing will cherish this glory in me like secret and constant communion with Thee.

In "valley of blessing, so sweet" to my soul, Where lowly and meekly I yield Thee control;

O Jesus, I'll trust Thee by night and by day, I'll "Pray without ceasing"—so sweet to obey;

For nothing will cherish this glory in me like secret and constant communion with Thee.

When coming to Thy throne, O Jesus, I'll trust Thee by night and by day, I'll "Pray without ceasing"—so sweet to obey;

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If faith is yet meagre, and dim is my sight, From trusting too freely my own feeble light, O Savior, uplift me, for still I am free To "Pray without ceasing" in secret to Thee;

For Thou wilt relieve me from "cleanness of soul,"

If I constantly seeking Thy loving control, I ever find trusting in things that are vain, Forgetting to thank Thee for trials and pains.

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ment editor who has examined it says,

Total, valued at \$29.50
 Gratefully acknowledged.
 N. H. MACK.

duct a daily paper, "The Topeka Capital," for six days, March 12-19, on strictly Christian principles has awakened considerable interest on the subject. The effort

was a noble one in so far as it stands as an attempt to raise the tone of the daily newspaper, or even as an example, circumvented of course by human limitations, of what the average daily paper might be. The press, religious and secular, is full of criticism and the range is as wide as it is possible to be, the religious press in general commending, the secular press generally otherwise. The general trend of the criticism by the secular press—that in his effort to suppress certain kinds of news or of making it secondary to other matters, his paper ceased to be a newspaper—is hardly fair. The secular press has schooled itself and its readers into the idea that certain news, because it is more sensational than other news, must take first place.

BLAMELESS AND HARMLESS.

The word of God demands of every Christian a blameless life. The very foundation of Christianity is love. Love to God, love to our fellow-men. The measure of our love towards our fellowmen is, that we love our neighbor as ourselves. This requires of us that we in no way harm our brethren, but contrariwise do them good. The Apostle says: "He not overcome of evil, but overcome evil with good." If thine enemy hunger feed him; if he thirst give him drink.

The true child of God will never intentionally cause pain, injury or loss to his neighbor. A person who seeks his neighbor's hurt or ruin, whether it be his good name, his influence, his property, his business, the affections of his wife and children, the friendship of friends, or whatever he may possess or enjoy—that man has not the mind nor Spirit of Christ; he does not possess the true principles of the Gospel of Christ; he has no true love for his neighbor; he is far away from Jesus and His love; he possesses much more the spirit of envy, avarice and hatred, which are works of the flesh, the things that Satan loves and seeks to cultivate in the minds of his servants, and the Apostle plainly declares: "That to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness."

Let every true child of God seek to cultivate and exercise himself in the things that promote peace and good will among men, and tend to the elevation of mankind, and the promotion of that grand principle of good will to man to which the Apostle refers when he says: "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24.

HONESTY AND SINCERITY.

There is an old saying, "that honesty is the best policy." The truth of the matter is, honesty is no policy at all. It is

an unchangeable principle in the great economy of God. Honesty must not be thought of as a policy; it must be esteemed as one of the grand principles of the Gospel of Christ which every one professing Christianity must have as a characteristic of his Christian life, the evidence of his Christian faith. Dishonesty in business is called fraud or deception; dishonesty in spiritual things is called hypocrisy, of which the Pharisees in the days of Christ were a prominent example. They pretended to be very religious, but they were spiritual frauds, hypocrites. Our modern churches are full to the day of the same class of people; spiritual frauds who go about in sheep's clothing, while inwardly they are ravaging wolves. The Savior says, "Beware of them." There are hosts of preachers who pretend to labor in the good cause, and spread the gospel; but they are selfish, envious hypocrites who go about to establish their own righteousness, and appear very pious people, but they are seeking for honor, for filthy lucre, for pleasure and worldly vanity. From such we are admonished to "turn away." Let us have honesty, sincerity, singleness of purpose, humility. God is not mocked; what a man soweth that shall he also reap. If he sow to the Spirit, he shall of the Spirit reap eternal life. If he sow to the flesh, he shall of the flesh reap corruption.

WHAT COMES OUT OF IT.

The Sheldon effort to publish a paper on Christian principles, or, as it was said, in the way that Jesus would do, or would have done, may be criticised by many people and in various ways, and there is no doubt much room left for criticisms, yet we feel sure that some good has been done. Many a lukewarm, half-way Christian has been convinced, that by a bold, fearless effort, in the strength of the Lord, he can do more for Christ and His kingdom than he has done in the past, and in this way has drawn just a little closer to Jesus.

Many a timid, backward soul—through the bold stand taken by Sheldon's going out in an unheard of line and calmly facing all opposition (whether from pure motives or otherwise we will not judge)—has been made just a little bolder, a little stronger for Christ.

And now that his purpose has been carried through according to promise, the proprietor and manager of the "Daily Capital" will continue to publish the paper with the purpose of ignoring the "ugly details of crime and brutal sport." The impure and debasing advertising which forms so prominent a part in the popular newspaper, will likewise be discarded. All these are good and commendable; but this is not all. It is proposed now to collect and

send to the starving thousands in India a million bushels of corn.

F. O. Papenoe, proprietor and manager of the "Topeka Daily Capital," has already asked the farmers in Kansas to contribute each a wagonload of corn for this purpose. This will make over 500 carloads and will, in the aggregate, fill four ocean steamers. The contributions will come from last year's crop, of which there are more than one hundred million bushels left. The corn crop of Kansas in 1899 aggregated over \$25,000,000 bushels.

These are some of the benefits that came and will come out of these proceedings. We are glad to acknowledge them. We are willing to give every man credit for the good he does.

We know our own people will do their part in helping the starving people of India. They did it nobly in the previous famine; and there are still contributions coming in to be sent to our missionaries, and those who read the reports of our brethren, in the HERALD, will understand how much these contributions are needed. It is a sad task to turn away from their doors the poor, hungry, starving men and women, without food, who come daily and beg while there is not enough to give them all, and for this reason we feel so glad that others too are making efforts on a large scale to sustain the hungry in far-off India. All contributions for the India sufferers should be sent to the Home and Foreign Relief Commission, Elkhart, Ind.

In the "St. Paul Dispatch" of Mar. 10th appeared the following item of telegraphic news.

MEMNONITES' MISTAKE.

Burning the Queen in Effigy Would Be a Serious Matter in Canada. Special to the Dispatch. Winnipeg, Man., March 10.—Yesterday afternoon news was received from Gredina, in Northwestern Manitoba, of the intention of Memnonites to burn the queen in effigy. A dozen men went out from Gredina armed and threatened to shoot the first Memnonite who would dare to perform an act of disobedience. It was not performed. A similar British sentiment exists among Memnonites at Alfons.

Read rather "Mistakes about the Memnonites," than "Memnonites' Mistake." Memnonites may often be mistaken, but this time the shoe is on the other foot. But it is so easy to be mistaken ourselves when we wish to cast reflections on others that the sentiment of the old proverb, "sweep before your own door," comes in just right, and we do not wish to boast, although we cannot help feeling glad when the people try to accuse us of wrong that we are not guilty.

There are still, as always, persons who are envious and spiteful towards others and when they do not find things to tell to other people's shame that are true they manufacture their

charges to order and use falsehood and deception.

We are like an old brother in Nebraska, now gone to his reward, who once made the remark: "Our people are all good farmers.—I do not say that they are all good Christians, but they are all good farmers." So we say now, our Memnonite people may not be all the most pious Christians, but as a body, at a church, they are to be the least of them, good, law-abiding citizens.

They are a peace-loving people; they are mostly farmers and as a class, especially in Manitoba, take little or no part in politics. There are thousands of Memnonites living under the English government, and they honor and respect their chief ruler the Queen, and never would any one of them so degrade and disgrace himself as to even venture to suggest the idea above expressed. Memnonites, by their profession, in accordance with their Confession of Faith, and their acceptance of Christ and His word, must necessarily be loyal and faithful citizens under the government that has authority over them.

He who resists the authorities of the government resists the ordinance of God, for the word teaches us that the governments or authorities that he are of God. He who would do this would dishonor God, His word, the church and his own confession, and would therefore be, not only an unworthy member of the church, but an unworthy member of society, and entirely unfit for the communion of the saints.

Every Memnonite, in his being received into the church, by virtue of his confession, promises to honor the king or the ruler of his country; to pray for all in authority over him, not to speak evil of the ruler of his people, pay his taxes or other government assessments honestly and honorably and in all things that do not militate against the gospel of Christ to be a faithful and submissive citizen.

How could such a citizen or citizens be guilty of an act such as is attributed to the Memnonites of Manitoba? If any member of the Memnonite Church should fail so low, so far forget his manhood and his honorable citizenship as to burn in effigy the queen of England or any other ruler, governor, or officer of his country he would be and should be promptly expelled from the membership of the church. Another church should do the same.

We may learn a valuable lesson from the above unkind charge. Avoid politics, and the fact that things of this kind do come up may be that a few honor-seeking Memnonites may have after all, meddled too much with the corrupt thing represented by the word

politics. An old saying is that "He who handles coal cannot help getting his fingers black."

So if our people will not handle these corrupt things, they may not have to bear the blame and shame that comes from a charge like the above.

Who shall ascend to the hill of the Lord? He that hath clean hands and a pure heart.

The address of the Orphans' Home has been changed from Orrville, Wayne Co., Ohio, to West Liberty, Logan Co., Ohio. The buildings known as the Glover Institute, which were secured by a number of our brethren, will be fitted up and used for the Orphans' Home.

PERSONAL MENTION.

BRO. JACOB HERSHEY of Voltair, Pa., who has for the past two months been unable to conduct services on account of ill health is improving again.

BRO. NOAH METTLER of South West, Ind., who was in Allen Co., Ohio, returned on the 12th of March. Of the 26 persons who confessed Christ during his labors the 12th of 24 days of age.

BRO. J. S. SNOOKMAKER of Dakota, Ill., closed the meetings at Shore, La Grange Co., Ind., with seven confessions, and after about a week's visit at home returned to Elkhart where he began meetings on the 17th ult.

BRO. J. B. GINGRICH, wife and youngest daughter, who have been visiting relatives and friends in Elkhart and vicinity for some months left for their home at Preston, Ont., on the morning of the 27th ult. Bro. Gingrich filled the appointments at the Chicago Mission on the 18th and 19th ult. It was a pleasure to have them in our midst, and we were loth to see them leave.

DOCTRINAL.

For the Herald of Truth.
CHRISTIAN DUTIES.

BY GEO. H. BRUNK.

NO. II.—SELF-DENIAL.

1. Self-denial is an attribute of divine love. 1 Cor. 13:5. And where the love of God is in the heart self-denial will surely be manifest in the life.

2. It is a condition of discipleship. Lu. 9:23. There can be no discipleship without love, and there can be no love under existing conditions without self-denial.

3. It consists in the entire abandonment of the spirit of self gratification as an object of life. Rom. 15:3. Jer. 45:5.

4. That is selfishness which ends in self thought it should incidentally bring good to others in reaching self.

Simon the Sorcerer was desirous of conferring upon the people the greatest possible blessing, even the gift of the Holy Spirit; and yet it is evident that he cared not for the welfare of the people, but was seeking to advance his own interests and get for himself honor and wealth. Acts 8:18, 19.

5. Good which ends in others may be true benevolence though it flow through self in reaching them. 1 Cor. 12:31.

We are here exhorted to covet earnestly the best of gifts, not so much for the interests of self as to be able thereby to bless and benefit mankind.

True self-denial however goes much farther than this—is even willing to suffer not only negative but also positive evil that good may come to others. Rom. 9:3.

6. Christians are justified in gratifying natural propensities only to the degree that is conducive to the glory of God and to the good of men. 1 Cor. 10:31.

Much that passes for self-denial is not. Oft-times self is denied in one form that it may be more fully gratified in another form. The miser with the inordinate desire for gold denies himself food, raiment, and the common comforts of life, and starves in the midst of plenty in order more fully to indulge his lust for gold.

It is a law of our being that the gratification of one class of desires must necessarily result in the restraining of others—those who indulge in the pleasures of the world and run the round of fashion and worldly favor must sacrifice much of their gold, while those who hoard their riches must deny themselves of much that seems to make others happy. None of this is true self-denial because self-interest is at the bottom of all of it. Christian people often deny themselves of many things that others have in order to procure for self that which others have not, and then oftentimes point to it as though it were a virtue.

7. True self-denial is manifest in the giving up or sacrificing of that which is esteemed valuable to self, for the good of others or for the glory of God without any element of self-interest entering into the transaction.

8. If one should sacrifice all earthly things solely to procure to himself the blessings of heaven he may be just as selfish as the one who gives up heaven and all its blessings for the reward of a sinful life. 1 Cor. 13:3.

9. To give up that which endangers natural health and that which hinders spiritual growth and endangers eternal salvation is *Christian duty*, but it is not the highest type of self-denial as self-interest is involved in them.

Paul evidently speaking of physical propensities says: "I keep under my body and bring it into subjection." 1 Cor. 9:27. Manifestly that this spiritual development should not be hindered. This is denial of the *physical self* that the *Spirit self* may prosper and be Christian duty.

10. There is a higher type of self-denial mentioned in 1 Cor. 10:33. Paul declares of himself that he is "Not seeking his own (1 Cor. 13:5, prout, but the profit of many that they might be saved. This also is duty. But the apostle rises yet higher to a point of unselfishness beyond our power to comprehend which enables him to say, "I could wish that

myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3.

Not that the gospel requires this of any, yet we are to love our neighbor as ourselves, and that means to sacrifice for their salvation what we would for our own.

There are three classes of things that should be sacrificed for the gospel's sake—

1. *Hurtful things*:
Such as:

| | National expense per year. |
|--------------------------------------|----------------------------|
| Smoking and chewing, strong drink. | \$ 600,000,000.00 |
| Theatre, 2.— <i>Useless things</i> . | 1,000,000,000.00 |
| Such as: | 200,000,000.00 |

| | |
|---------------------------|----------------|
| Jewelry (for rings only). | 100,000,000.00 |
| Artificial flowers. | 20,000,000.00 |
| Ostrich feathers. | 5,000,000.00 |
| Fire works. | 3,000,000.00 |
| Chewing gum. | 20,000,000.00 |

3.—*Things not absolutely necessary*.
Such as:

More land, finer houses, better barns, nicer furniture, costlier clothing, greater ease, etc., etc.

The above are given not as a complete list by any means but to suggest a line of thought which may be extended indefinitely and which is hoped may result in practical reform in many things in many persons.

The need. Hear a voice from starving India. One of our missionaries, Bro. J. A. Reaser, writes: "In America you may not hear so much of the famine this time, because the cry seems to have become an old song, but be assured that all these coming months thousands upon thousands of men, women and children will be dying for want of bread. Only five or six cents a day will keep a small family alive. Dear friend, will you leave off tobacco, beer, jewelry, that new organ, and other luxuries for at least one year and save a life in India with the costs?"

Can we love our neighbor as ourselves and at the same time expend for luxuries, needless and hurtful, that which would bring to them not only comfort, but life and salvation, and the withholding of which will result in the loss of life and the loss of the souls of many who sit in heathen darkness, of whom it is said, "As soon as they hear of me, they shall say me?" Ps. 18:44. Let us remember that that which brings luxuries to us would carry salvation to them, and so deport ourselves that we may not be ashamed when we are called to give account of our stewardship.

For the Herald of Truth.
OUTLINES ON CHURCH HISTORY.

NO. II.
RISE OF ROMAN CATHOLICISM.

I. *The Gospel carried to Rome by Paul and others.*

II. *Ten general persecutions.*

NOTE.—An outline of these persecutions will appear in a later issue.

III. *Drift of the Empire toward Christianity.*

1. Nero's lenient policy, A. D. 66.

2. The first Christian king, [Lucius of Britain 178].

NOTE.—In these outlines we use the word "Christian" in the sense of favored, rather than experienced and practiced Christianity.

3. Phillip, (A. D. 244) said to be the first Christian emperor at Rome.

4. Constantine (291-306) favorable to Christianity.

5. Constantine (306-337) makes Christianity the religion of state.

IV. *Council of Nice.*

V. *Decline of temporal and corresponding rise of ecclesiastical power.*

1. Divisions of the Roman Empire under Diocletian and of his successors.

2. Downfall of the Western Empire (476).

3. Symmachus (486) the first Bishop of Rome called "Pope."

4. Reign of Charlemagne (768-814).

5. Authority of Roman Bishops acknowledged during the 4th, 5th, 6th, 7th, 8th, 9th, 10th centuries.

6. Noted controversies:—

(a) On Incarnation.

(b) On Iconoclasm.

(c) On transubstantiation.

7. Noted Popes:—

(a) Gregory the Great (590-604).

(b) Gregory VII. (1073-1086).

(c) Innocent III. (1198-1216).

QUESTIONS.

1. What is meant by the term, "Catholic Church"?

2. Tell what you know of Nero's crime that led to the first general persecution.

3. Mention a few of the heresies connected with the 2nd and 3rd centuries.

4. Name four Roman Emperors before Constantine who were favorable to Christianity.

5. What was Constantine's attitude toward the Christian religion?

6. What circumstances most seriously impeded the progress of Christianity at this period?

7. Who was Arius? Tell of his doctrine.

8. Explain Transubstantiation, Consubstantiation.

9. At what time was the doctrine of purgatory first established as a part of the Catholic faith?

10. Tell about the Crusades of the 12th century.

MISCELLANEOUS.

For the Herald of Truth.

ALONE OR WITH THE MA-JORITY.

BY C. K. HOSTETLER.

NO. II.

The things that pertain to this life are trivial compared with what we notice in the realms of spiritual thought and action.

The scientist or the inventor may make for himself a name and yet leave the most important part of his work undone. It is when we turn to the field of spiritual things that we are overawed by the tremendous import of the words: "I have trodden the wine-press alone."

Martin Luther, Menno Simons, John Denck, John Knox, Charles and John Wesley, and many others who might be named knew what it was to "tread the wine-press alone," by condemning the sinful customs of their times and standing alone for God and the right.

The religious systems of to day are monuments to individuals who were

willing and able to stand by their convictions in the face of persecutions and death, and the germs of religious liberty planted by the Pilgrim fathers and nurtured among the hardships of their times, have survived the blasts of war, famine and pestilence and have been handed down to us as a heritage made dear by the memory of men and women who could say with the prophet, "I have trodden the wine-press alone."

Standing to-day on the grand eminence of liberty of speech, conscience and worship, and looking back to what our fathers endured in the times of the martyrs, comparing their privileges with ours and noticing what superior advantages we enjoy in religious liberty, can we fully realize that what we enjoy is due to the sacrifices they have made and the "treading of wine-press" for our sakes.

Whatever of good is accomplished to-day among any people rests on the same basis, and the work of charity and missions in all denominations would come to a stop very shortly did not some individual come to the front and say, "I am ready to tread the wine-press."

The history of one little Mission in Chicago called the "Home Mission" can give examples of faithfulness and devotion, in the face of discouragements and opposition, that borders on heroism. Had it not been for individuals that were ready to "tread the wine-press" that Mission would not exist to-day.

Had it not been for a faithful treading by brethren living ahead of the times we would know nothing of Sunday schools, Young People's Meetings, or a continued effort to save souls by evangelizing work.

Possibly the greatest problem that confronts us to-day is the problem of education. *We must educate!* From the East and from the West, from young men and women come back the echo, *we will educate*, and to this we might add, if the opportunity of educating is not accorded to us by our own people, we will go where we can find the necessary advantages.

It is eminently true that in the question of education and establishing educational facilities it will take an enormous amount of "treading the wine-press."

When we look around for schools and colleges among our people we find only one institution that makes any pretensions toward higher education, and that one is battling with adversities and discouragements.

Leaving aside all questions of merit or demerit of that one institution is it not a truth that on the progress that has been made depends our hope for the future education of our people.

It has not been many years ago since higher education was discouraged and looked down upon by many of our people. A college was regarded as an incubator for hatching laziness and general worthlessness. With all due regard for the many good principles of our fathers, it is true that to take a stand against a higher education was to be with the majority. The time has now come that we must take a stand if need be, alone.

Time, wealth, health and the prospects of a serene, happy old age must be sacrificed that our boys and girls

may have the opportunity of getting an education amid surroundings that will not tend to take them down the current with the majority.

Many of the principles which we teach and practice make it necessary that we stand alone. Unless we can get the education of our boys and girls on the same footing it will only be a question of a few years till we will be drifting down the current with the majority.

Methods I hear the voice of an Elijah in the distance saying, "Why don't you teach your church doctrines? Why don't you read books on church history, Menno Simons' works, Martyrs Mirror, Confession of Faith, Manual of Bible Doctrines, etc., etc.? Echo answers, *Why?* No it does not. If some other denominations had the material and the history that we have, piled up on shelves, getting covered with dust and spider webs, they would make it a part of the curriculum of their theological schools and every candidate for the ministry would be required to pass an examination in the doctrines, history and literature of the church before he could get a license to preach.

Instead of having the answer in the time worn echo, we must look for an answer to the curriculum and courses of study laid out by schools that have no interest whatever in the wealth of history and literature that is the heritage of our people.

They teach in their schools the history and literature of their people and if our boys and girls want any of the history and literature of their fathers and mothers they must dig it out as best they can for themselves because we have no educational institutions with large libraries and able instructors to assist them to get the kernel of what they want without being obliged to mutilate a great deal of shell.

These things ought not so to be. They will not so be once the time comes when our people will stand together and say, "Let it cost what it will we must have a school that will put the history and literature of our people in reach of our boys and girls."

We are all agreed on the end to be attained, but not all agreed on the means that are being taken to reach that end. Friendly criticism is a good thing in its place but adverse criticism never yet accomplished any good whatever. There are two kinds of people in this world. One class goes ahead and does something and the other class stands back and criticizes those who are working.

Criticism never yet built schools and colleges or carried the gospel to heathen lands. It takes a treading of wine-presses to accomplish this end and a united effort. It takes men and women who are willing to sacrifice personal preferences for the good of the cause, for "the cause is always greater than the man."

Another great question that stares us in the face is the question of foreign missions. Here, too, we have a great cause waiting for men and women to take a stand, renounce all the ties of home, friends and country, and tread the wine-press among people who are in spiritual darkness.

Even with all means available that were so generously offered by the

Christian people of our country it would have been simply impossible to reach the great mass of the people had it not been for the brave missionaries who were stationed among them and who shirked none of the arduous duties which devolved upon them by the work of relief. Truly the hardships and self denial which were the common experience of those who helped in carrying out the work of relief is similar to the work of Him who through prophecy said, "I have trodden the wine-press alone."

And now these same people who were saved from death by starvation are asking for the bread of life. Will you and I bring it to them? I ask a young man, Could not you prepare yourself and go to bring the glad news of salvation to those who are lost? He turns and asks me, Could not you? We pass the question around, Could not you, and you, and you?

No matter what answer may be given in words the truth remains that we are not quite willing to "tread the wine-press alone."

We are not willing to make the sacrifices necessary for this work and possibly another reason is that the spiritual temperature of the church is not high enough to thaw out our selfishness and make us go.

Mission work is the thermometer by which our temperature of aggressive work and our interest in saving souls is measured, and was so to us in that Great Day we were found neither cold nor hot.

Another question that, like the poor, we have always with us, is that of non-conformity to the world. Preach it as we will the fact stares us in the face that slowly but surely the church is swinging around more and more in line with the current of the world which has already been the doom and destruction of so much of what is good and pure in the spiritual world and which threatens the utter annihilation of all the spiritual landmarks by which our fathers pointed out the way to us. When we look back to the peculiarities of manners, customs and attire of our fathers, we are inclined to consider them non-essentials, and yet the truth is self evident that these peculiarities were the anchors by which the primitive church was held secure in safe harbors, and without which it would have drifted down the current with the majority.

Therefore the question that faces us to-day is, Will we stand firm for the principles taught by the gospel or will we turn the prow of our ship into the current of worldly conformity and drift down stream to destruction?

Will we retain our identity or will we become identified with the superficial throng which is drifting down the current and which regards religion and the service of God as a sort of holiday excursion in life ending up with a grand concert in heaven?

There are questions which we must solve, and which we are solving day by day, and alas, oftentimes to our sorrow.

The tendency of the day is to supply our material wants and enjoy life by getting all out of it we can. That is the drift of our majority. Will we follow it or will we stand alone?

And when the King shall come and ask for an account of our stewardship will we be found with the majority on

the left hand or will we be able to say of our lives with the prophet, "I have trodden the wine-press alone?"
Elkhart, Ind.

For the Herald of Truth. POINTS FOR REFLECTION.

BY D. K.

The Mennonites of North America spend enough money for neckties to keep a missionary in the foreign field.

It is easier to make a sacrifice and do right than it is to deny self and keep from doing wrong. The best preventive against wrongdoing is a busy life in doing right.

After we have exhausted the columns of the *Topika Capital* in our efforts to solve the question, "What would Jesus do?" let us turn to the Bible for a more exact and authoritative answer to the question.

How many of our well-meaning but misguided brethren who have bowed their necks with "chin-scrapping" collar would submit to a similar order on the part of the church?

Extreme radicalism on any religious question makes a man a one-sided Christian. Simple obedience to the whole Gospel, and a hearty support of the same, is in line with our Savior's great command to "teach all nations . . . to observe all things." The well-balanced Christian seeks to be solid on all our Savior's teachings without making a hobby of any of them.

Now that England and the South African Republic have clinched in deadly combat for several months—since thousands of lives have been lost, hundreds of millions of dollars have been squandered, prosperous countries have been laid desolate, and misery and ruin brought upon thousands who might otherwise have been peaceable and prosperous and happy—we hear rumors of peace. What excuse was there for Christian nations (so called) to go through this barbarous ordeal, when peace might have been had by mutual concession, and with less expense of either money, lives, or happiness?

We should always make it a rule to look forward rather than backward. The future is always bright for the Christian; for before him lie God's blessed promises, with the privilege of laying hold on them and living an over-coming life. Looking backward, our vision is saddened by disappointment and strife, and our mental make-up is liable to be influenced by them. Looking forward, the possibilities of the future impel us to move "onward and upward." "No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven."

Though we should make it a rule to look forward, there are two reasons why we should take an occasional glimpse at our past record. (1) We should never fail to make restitution

for past wrongs. Though the wrong may be so slight that a simple "excuse me" would cover it all, or so great that it would take all we have to make it right, we should never neglect this Christian duty. It is not so much a question as to whether the one whom we have wronged is satisfied or dissatisfied, as it is whether God is satisfied with us so long as we willfully refuse to right our wrongs. (2) We may profit by the blunders of the past to avoid similar blunders in the future. The past is valuable to us only as it reflects light on the future.

A recent editorial in the "Herald of Truth" called for testimonies with reference to the value of tracts. The first tract I remember reading was the poem beginning with the words, "Young people who delight in sin, I'll tell you what has lately been, A woman who was young and fair, She died in sin and sad despair."

This simple poem was committed to memory. The fact that the tract at the time impressed me very much, and that after years of its unconscious influence, I find myself at times following a line of thought in my preaching similar to the line of thought presented in that poem, makes me believe that the influence of tracts reaches much farther than instances of notable conversions which may be traced directly to the reading of some particular tract. I hope that the tract work of our church may be vigorously supported.

Though the distribution of tracts is an important work, I believe that much has been lost because people have been careless or injudicious in distributing them. We should never hand out a tract unless we have read it ourselves and have been impressed with some striking feature of it. We should also make it a rule, as far as possible, to select tracts suitable to the person to whom we hand them. We should not be too free in handing them around. We should accompany each gift with a prayer. We should never circulate any tract unless we are sure we can say "amen" to what it says.

Simply because a piece of paper has some reading matter on it and is labeled "tract" is no reason why it should be circulated. It takes thought, as well as paper and printer's ink, to make tracts valuable. With a judicious selection of tracts and a judicious distribution of the same, we may safely count on God's blessing upon the same.

With the time for Spring conferences approaching, the General Conference question comes to the front. The last meeting (which was also the first) settled several questions. Among them are the following:

1. It is a blessed thing for brethren to meet together in the spirit of Christian love, and compare ideas on church policy.

2. While no conference or congregation should be admitted which is not in harmony with the faith and practice of our church, yet the Gen. Con. must not interfere with the local affairs of our district conferences.

3. It was clearly demonstrated that our brethren can labor together in unity, in love.

4. The General Conference is positively a strength to the cause.

Along with the preparation for the Gen. Con. there should be a prayerful consideration of the question as to what can be done to make it in the highest degree helpful to the cause. That God may so lead us up to that time that we may there prayerfully and effectively consider questions which interest our church as a body, is my wish and prayer.

For the Herald of Truth. CHRISTIAN PERFECTION.

BY LOU M. WILLIAMSON.

This is a term of very few words, but it contains a great thought, it stands for a great attainment. James teaches that if we would arrive at Christian perfection, we must have perfect patience. John says that we must have perfect love, and Paul used the term as meaning that those who have it are established, strengthened and thoroughly furnished unto every good work. Peter puts it as meaning established, strengthened, settled. From this we understand that we are to stand in the faith of the Word that was made flesh and dwelt among us. Now all these imply deliverance from sin, and this is where every true believer or follower of the meek and lowly Savior should strive for; to be without spot or wrinkle or any such thing, being a true child of the living God, and of His Son, the Savior of all who will come to Him in faith, believing that He is, and is rewarder of those who diligently seek Him and accept Him as their true and only Savior. We read that He will in no wise cast off any that come to Him in faith, and we do know of a truth that He is able and willing to save to the uttermost. All that come to Him with a broken heart and contrite spirit He will receive, for there is no other name given under heaven whereby we can be saved. Hence how very important it is that we love to obey His commandments, and also His precepts, and love Him supremely with our whole heart, and center our affections on Him in honor and praise and adoration unto His righteous name, for of a truth He is the true object of all Christian adoration.

Brethren and sisters, let us be active while time and opportunity are ours, for the time cometh when no man can work.

We want to be more earnest in the work of the Lord, because if we are only hearers of the Word and not doers we have not the promise of being justified. Then we ought to work in faith, believing, nothing doubting, and we have the blessed assurance that the Lord will bless us in our labor and grant our petitions the upbuilding of His church here on earth in the salvation of sinners and to the edifying of believers, and we can realize such a spiritual blessing that we can hardly contain it. Brethren and sisters, there is lethargy among our people and in fact among all believers.

Why is it thus? I believe that the great cause is the many "lams" in our day in the churches, and these cause schemes in the body, and hence and to say very many are drifting away, or

worshipping as it were afar off. May the Lord grant unto each one of His believing children a sufficiency of divine grace to draw them nigh unto Him, that they may realize the promise that He will draw nigh unto them. Brethren, I verily believe that if each one of us would live as it is our duty, and also our privilege, and render more perfect praise to our heavenly Father, that ere long we would witness such an outpouring, and such a demonstration of power and of the Holy Spirit that our hearts would be filled to an overflowing with love to God and the brethren that we would have a heaven on earth or as nearly so as we could have while we remain in this tabernacle. I pray that ere long we may all realize in our own hearts a real spiritual blessing and also behold a genuine, spiritual effect on others who are standing aloof to offered mercy, who are saying by their actions that they will not have Christ Jesus to reign over them. God grant that we may in this year 1900 see many, very many precious souls turn to the Lord and seek His favor and the forgiveness of their sins and be made happy in a Savior's love.

Dear brother and sister in the Lord, if we would arrive at Christian perfection we must have perfect patience, and also perfect love, being thoroughly furnished unto every good work, and then we will love God supremely and our brother as ourselves. Then we can go forth in the work of the Lord, not fearing what man can do unto us. If we have all of the Christian graces, we can be instruments in the hands of the Lord in doing an effectual work in His name, Christ dwelling in our hearts by faith in the Word that was made flesh and dwelt among us. Then we will have none of self and all of Christ. Let us live for Christ while we remain. Let all our days be His due. Let our whole life and the true affection of our hearts be wholly His. We should live such pure lives that we can add to our faith virtue and knowledge and temperance and godliness and brotherly kindness and charity, and having all these things with perfect patience and perfect love we may be fruitful in the work of the Lord and He will help us to be faithful and bring forth fruit unto His name's honor and glory. May we all be faithful to the end and He will bless us and all the true Israel of God and save us all in His kingdom forever.

Ness City, Kan.

For the Herald of Truth. THOUGHTS ON THE FALL OF MAN.

BY HEUBEN YODER.

In the HERALD OF TRUTH of February 15 an article entitled, "A Kindly Criticism," by Bro. David Burkholder. I agree altogether with him, but my mind told me to write more on the subject.

When God came into the garden of Eden and spoke to Adam and Eve, they both told the truth as near as any one could tell. Adam said, "The woman . . . gave me of the tree, and I ate." The woman said, "The serpent beguiled me, and I did eat."

Both confessed that they had eaten of the forbidden fruit, and the result was that each was punished for the transgression. But while they were so honest and told the truth and confessed their sin, God comforted them at once with the promise of a Savior. If Adam had put the blame on the woman and the woman on the serpent in order to justify themselves, I presume God would not have comforted them so soon.

I think right here is a great lesson for us. People now days so often, when they do wrong, are prone to justify themselves (or try to justify themselves) by putting the blame on someone else, and many times "Someone Else" is the cause of it. But if anyone does sin he himself has to answer for his doings even if someone else is the cause of it. But this is not saying that the one who caused another one to sin has no sin. In some cases Christ would say to the one that gave occasion for another to sin, "It would be better for him to have a millstone tied to his neck and that he were drowned in the sea."

For the Herald of Truth. SON, GO WORK TO-DAY IN MY VINEYARD. MATT. 21-27.

BY J. A. ZOOK.

Let us notice carefully the words of the text "to-day." Is it not astonishing that of the great number of Christian professors that are in the church to-day so few pay even little heed to the above command? And what may be the reason of all this idleness on the part of the dare we say the majority, of the church members regarding the work? Yes, we will say a great majority of them are. The great trouble is, they are not fully given up into the hands of God, and they are in such a condition that the Lord cannot use them to His honor and glory and to the upbuilding of His kingdom.

Many people in the church to-day are not at work, simply because they want to choose their own work, and because they cannot find what they want, they don't do anything. Is it not true? Ah, cold-hearted Christians, what excuse have you to bring before your God when you appear before Him at the Judgment bar? "It is high time that ye awake out of sleep," and "be about your Master's business." It is not the least bit necessary that any one should be idle. And besides that we have no time to idle away. It is dangerous to live in such away for we know not at what moment God will require our souls of us, then what will be the result of a life spent in idleness? Reader, "a night cometh when no man can work."

Not one day of our lives passes in which we cannot do something for Jesus. Let it be ever so little. God will not overlook it. Exercise the talent that God has given you and God will add the needed grace as you need it. Is there not some one in your every day life that you can help in some way? Speak a little word of kindness, drop a word for Jesus here and there as the opportunity presents itself. Do you not know of some one who needs your prayers? Have you a sick friend that you can cheer in some way? Yet there are many ways that you can work for Jesus. Do the little things as they pre-

sent themselves to your mind. The great trouble to-day is we want to do the great things. Why, my dear friend, if you have not enough of the love of God in your heart to do the little things you need not expect that God will trust you with the greater things; you are too unworthy. You still have too much self about you. "Crucify the old man," get out of the rut, and branch out in the way of the Lord. Get more of the love of God in your soul, make an entire surrender of your will to God, be come pliable in His hand, let Him rule and reign in you, and then, and then only, will you be a fit subject to work in His vineyard.

It is God, and you not we, who is to design what we are to do and when we really desire to work for, and through Him. He will tell us what, and where, and how, to work. What we need is willingness to receive the divine direction. We need only do the present duty, and God will certainly appoint us our work. The text says, "work to-day." Do not wait until to-morrow to begin, for you have no promise of a to-morrow, not even a second of time have you to depend on. Your days are numbered, your life hangs on a thread, and in the twinkling of an eye God can call you into eternity. It is very necessary therefore to be at work, and use our every talent in the "Glorious race of Christ." We all have a work to do, we all have a talent. Are we going to put it to use? Or are we going to bury it in the ground? Beware! there is danger along that line. If you, dear friend, have your talent buried in the ground, I pray you for Jesus' sake *dig it up*, and get to work.

A good place for you to begin work, is right in your own home, out loose from all the vain and foolish things of this world, give yourself over into the hands of God, and go to work in the Lord's vineyard and the Lord will bless you. There is a certain class of people who are at work all the time, in the Sunday school, and in the church, and in the Bible class. They are busy, they want to work and are right at the head. But in what spirit do they work? Matt. 23:5. All their work they do "to be seen of men." Me-thinks I can hear someone say, "You have no right to judge. I heartily agree with you, dear friend. But 'thy fruits ye shall know them.'" Does your daily life correspond with your profession? Does your life while in those meetings and on your every-day life correspond? Are you as good a Christian when you are out among your companions, or even when you are at home, as you seem to be in religious services? Answer honestly, are you? If not, you had better lose no time in getting on your knees, and calling mightily to God for forgiveness. Dear friends, that is the vilest kind of hypocrisy. If you cannot do honest work for the Lord, you had better not do any at all. You may be able to work so smoothly as to deceive man, but you cannot deceive God. The Lord says (Is. 66:18), "I know their works, and their thoughts and intents of the heart." You cannot hide anything from Him. He knows whether your motives are true or not. Oh, for the love of truth and right, and for the sake of the "Gospel," let us be honest before God and man, and do the work which God has assigned to each one, out of pure love to Him who so dearly purchased us

with His own blood. We need to pray much for divine guidance. We need a continual out-pouring of the "oil of grace," into our hearts, and of the power of God in our souls that we may be able to go boldly and fearlessly, ever pressing onward and upward in the cause of Christ, knowing that in the end we shall inherit eternal life.

The work of the Lord is a pleasant work, it is a noble work, it is a "glorious" work considering the fact that we have Jesus ever with us. He is our comfort and our strength. Jesus says, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

If you, dear friend, still think you have no talent to speak to those around you about the salvation of their soul, if you cannot teach or sing, you can certainly pray for them. God says in His blessed word that "the effectual fervent prayer of a righteous man availeth much." You must have faith, and believe that you will receive what you ask for. Jesus says in the same word, "Ye ask and receive not because ye ask amiss." Be faithful in your calling, be honest, be true; if we ever expect to accomplish anything in this world we must take God at His word, trust in His promises, and walk by faith, not by sight. No one has to make the sun shine, but if the curtain is raised, it will shine in. All it needs is permission and the opportunity to come. The rushing water has power in itself to fill the channel, if it is not positively hindered. Take the obstacles out of the way and it will flow in refreshing streams. Fresh air will get into the house, if it has the smallest chink of a chance. Unless you take pains to keep it in, it will come in; let it in. Instead of trying to accomplish some wonderful thing in the heart and life, seeking to bring one's self to a certain frame, just let the Lord do what He will. "Let the peace of God rule," yes, let it. Do not build up barriers against it; give it a free channel, and "let it rule." Let us not complain, even to our own secret hearts, that our Master does not do for us what He has promised. Do we let Him? Is the great question for each one to answer for himself. I have mentioned only a very few of the many ways in which we can be engaged in the service of the Lord, but let us remember that the main thing in our lives is, or should be, to be actively engaged in the great "cause of Christ." Jesus says, "The harvest is great and the laborers are few." Let us be true soldiers of the "cross," and stand up boldly in the defence of the Master's cause. Let us live such honest and consecrated lives, that the world may see we have something that they have not. We cannot all go to the foreign fields to labor for Christ, we cannot all preach. But thanks be to God, we can all do something. Let not one opportunity to do good pass by; no matter how small it may seem to us, let us do it. God only knows what good may come of it. Even a pleasant smile has been the turning point of some men's lives.

May God help us all to be useful and active workers in His vineyard. May we ever be at our post of duty, doing that which God has assigned to us, not because we are commanded to do it, but because our heart is in the work, and we love to do it. May we when it is ours to depart from this life, die with the harness on, and at work. But let

us ever remember that unless we have faith coupled with our works, our works will be of no avail. "Son, go work today in my vineyard." Yours in the work. Menno, Pa.

MISSIONS.

For the Herald of Truth.
OUR SITUATION NOW.

Feb. 4, 1900.
This letter accompanies our financial report for January in English and Hindi. The Hindi is by the book-keeper who knows but very little English and speaks none. He gets his pay of \$5 a month from the government and boards himself and supports a wife. The *Dia munshi* gets \$8½ a month. This is the highest salary on the compound.

The famine relief work is going steadily on. All who have seen Bro. Page's kitchen, in which now about 1400 are fed twice a day, say it is the finest and most orderly of such institutions they have seen. There are about 6000 now on the relief works in our charge. Just now we have all but 700 working on a poor-house near here in which probably 1500 can be accommodated. After that is finished they will again go to the road work. The 700 are at work on our compound at making brick, digging wells, pounding stone for the foundations of buildings, etc. They are paid by the government and the officials are thankful that we give them work and look after them. There is not enough other work open to accommodate all who apply for work.

We are paying about Rs. 200 for carpenters, masons, and sawyers out of funds from America. These are paid a higher rate than the ordinary coolie and the government will not undertake their support. However as the highest wages paid does not amount to \$5.00 a month the amount does not seem much to support a family on. Coolies get about \$3.50 a month, women \$3.00 and children \$1.50. The kitchen feeds children and such as cannot work. The poor-house is for such as have not even a bit to stay in and are unable to work.

The hospital is the first building to near completion. It is about ready for the tiles on the roof and a little work must be done on the inside yet. We expect it to be finished in about a week. Bro. Page's bungalow has the foundation finished and is ready for the brick work. The orphanage and servants' quarters have their foundations filled in with stone and masonry mixed. *Moorium* is a kind of hard earth which makes a very good foundation. The hospital is to be used as an orphanage until the other is finished.

Bro. Page brought the 17 boys from Raipur the other day. We now have 80 children here. We are casting about for industries to teach them. Have written to ask for 500 acres of forest land. Are investigating aluminum which is provided quite cheaply by the government. Insulation in Madras. We have brass workers here. Why not teach them to work in aluminum? Silk worms are said to flourish on the castor plant which flourishes splendidly here—a possibility. Suggestions from

America will be welcomed and considered.

Our Sunday school to-day had three classes taught by Charles, Peter, and Eliasha. The Supt. (W. B. P.) and pastor (J. A. R.) assisted with suggestions which presented themselves. Charles, Peter, and Eliasha are native Christians.

Assistant Commissioner Rogers, the District Famine Charge officer, is doing much to help us. He looked over the work and kitchen the other day and then said, "I wish your American Mennonite people would send about seventy of their workers over here instead of their money. What we need is honest white-people to look after this famine work." This is the man who almost succeeded in keeping Bro. Wenger here. I wish now most sincerely he had succeeded entirely. I would say, however, that all the money which is belaguered can be used for the purpose intended and not interfere with government relief at all. Cloth to wrap dead bodies in and special food for nursing mothers are two items which cost a good deal and are not provided for. I have also mentioned seed rice as a need later on. Our positions as famine servants under the government give us a great advantage in supplying private charity where it is needed.

This afternoon Bro. Page and I were going over to see Mr. Rogers and came to where a woman had died of fever a short time before. She had been sick about a week. A nursing child was left without any one to care for. The husband and father fell at our feet in gratitude when we assured him we would look after the child and feed it as long as he had no means of caring for it. We told him the child was his and he should have it again just as soon as he could care for it. After we were back one of our orphan girls, a child widow, brought in the child and tenderly cared for it. A few days ago the police brought a child which they found dying of hunger by the road side. It seems to be doing well now.

Do you remember that last winter as we went about we urged, as one of the crying needs, earnest devoted workers? Now here is a British official, a magistrate, who in a cold business like way, expresses a sincere wish that seventy of our people were here to help. There is no sentiment and no exaggeration about it. Where are the seventy? If they were here to night and had acquired 50 words of Hindi I feel safe in saying that they all would be assigned posts before Saturday night and there would be plenty of work for each one to do which is simply left undone now. Left undone because there is no one to do it. And the conditions are such that you would cry "Shame" on account of them if you saw them. Where are the seventy? Is the question? You are sending your money nobly. We praise God for the opportunity your money gives us for doing good. But remember that the great need is not money but men and women. And remember too, that if God wants you here and you offered the wealth of Croesus instead? I could not be accepted in the sight of God and your gift could bring you no blessing.

The deeds of a certain queen were so cruel that her name goes down to history with the title "Bloody." At the

* Has since died.

close of her life she thought to pay penance for her cruelty by founding religious institutions with her ill-gotten wealth. No! From service in God's army there is no such thing as purchasing release with money.

Where are the seventy? Are you one of them? In my first appeal for famine funds I said some severe things about the government. After a closer contact and better observation I feel that the view expressed was unjust. Government officials are often disinterested and there is little opportunity of checking up their dishonesty. And officials often act from selfish motives. But there are many noble examples of men who have laid down their lives in famine work while trying to bring relief to the poor sufferers. The problem which faces the present government is one to stagger the bravest hearts and nobly are the officials standing to their tasks. Three and one-half millions of people on relief according to last reports! Where are the millions and millions of rupees to come from to pay for all this work? And where are the men to attend to the distribution?

There are dangers. Out at all hours of the day under the scorching sun. Danger from nervous prostration. Danger of over work. Asiatic cholera is almost sure to break out in so large a camp as hot weather comes on. And that disease does its work very quickly. But there are three persons whom you know in Dhantari who mean to stand by their duty in the front and thickest of the fight. Should they go down in the unequal strife will not your conscience suffer one little pang for being so far away in the hour of need?

Where are the seventy?
A soldier of Jesus Christ.

J. A. R. RESSLER.
P. S. Public Works Department has issued orders that no more shall be taken on any of their works until further orders. Ours is the only work in the civil department which is not extremely limited in number. So we have orders to take all that come. About 7000 here to-day, 1500 in kitchen.

Feb. 7th.—Nearly 8000 on works to-day. J. A. R.

LETTER FROM INDIA.

[The following letter to this Home and Foreign Relief Commission will not doubt interest the readers of the HERALD.—E.D.]

Dhantari, India, Feb. 14, 1900.
Dear Bro. Kolb:—Your letter containing the offer of exchange for \$3200 (\$245-9) received 12th of Feb. On behalf of these poor people I thank you very much.

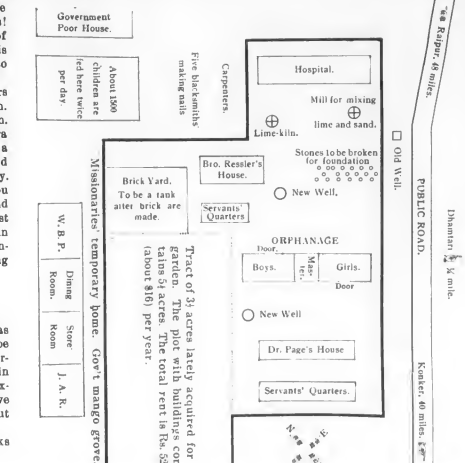
We have in all our funds now about Rs. 7000. At the rate we are spending this would last us about two weeks if it were not for government help. We have spent up to the end of last week Rs. 18077 of government money not including the kitchen, about \$6000.

We are taking steps to reduce our numbers. Government so orders. They say that the danger from sickness is too great in so large a camp. True, but I fear there will be suffering. We have over forty per cent of the people in this district on the various relief works and government feels that the limit is about reached. And this is only February!

March, APRIL, MAY! Rains begin in June! We hope they will this year. They end in October, but the rice is not due until December! Ten months of famine before us if the rains come as expected in June, and every week makes the suffering more acute.

I asked Mr. Rogers (government official) the other day what would happen if the rains should fall next year. He said the whole government might as well resign.

We are not distributing American relief so rapidly just now. Are confining our work mostly within government lines. The money is drawing interest and I feel that we had better hold on to the money for a little yet. Government is limiting its support already and soon I fear private means will have to be applied in earnest, or else the people will die by thousands.



THE HOME OF THE AMERICAN MENNONITE MISSION, AT DHANTARI, INDIA.
(The heavy line shows the boundaries of the grounds, which are enclosed by a ditch instead of a fence.)

A few cases of cholera have appeared in the Public Works Department camp four miles from here. We have just segregated our people and no sickness of any account has yet broken out. We have nineteen sweepers at work all the time keeping things clean. Well, I could go on writing famine, famine, page after page, but I want to write a little on another subject and I am too busy working to talk much.

If you have decided that it shall be so I am willing to see that the proper missions get the funds subscribed. The work we are doing now will be a great help to us in securing business recognition and favors. At first when we came here we were at the mercy of the banker and had to pay 12 annas to have a Rs. 100 note changed into silver. But the tide soon changed and the banker sued for terms of peace which it was our privilege to dictate. The banker is the agent of a very large and

reliable native banking concern, yet we keep never more than about Rs. 2000 here at once. The bulk of the money is in two Bombay banks.

You see most of our work is of the earth, earthly. But we are learning the people and the language of the people. Especially is famine work good for learning the village language which is to Hindi about as Pennsylvania Dutch is to German. And we are doing a little in the way of direct religious teaching.

Do not withdraw your appeals for help because we have a little money on hand. It will all be needed in a rush after a while and it will be a fine thing to have it on hand.

May the God of all peace grant you joy in believing.

Yours in Him,
J. R. RESSLER.

agreeable for them as possible during their stay, yet, they should remember.

1. That the Mission expenses are paid with the Lord's money.
2. That the Mission is no hotel.
3. That there is a good restaurant within two blocks of the Mission where a good meal can be obtained for 15 cents.
4. That the mission workers are kept busy with their regular work, and that the time spent in entertaining visitors is often times just so much subtracted from the time they would spend in visiting the poor and the sick and doing the work that is to be done around them.
5. That it is unreasonable to ask the mission workers to go with them to see the sights of the city and if any of the workers should go along, the visitors should not expect them to pay their own car fare.
6. That Sunday is the busiest day of the week for the mission workers, and that any other day would be more suitable to visit the Mission. This does not mean however that the workers do not appreciate the help of those who come over Sunday. In fact, Sunday is the most interesting day of all, and a better idea can be formed by stopping at the Mission on Sunday than any other day. We simply want to emphasize the fact that the visits should be made as helpful as possible.
7. That the mission workers are living a life of faith and that any donations for their individual use will be appreciated.

Menn. Evang. and Bener. Board.
A. K. KOLB, Pres.
C. K. HOSTETTER, Secy.
G. L. BENDER, Treas.

DEVOTION TO CHRIST.

I could not do without Thee
O Saviour of the lost
How precious blood redeemed me
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood must be
My only hope and comfort,
My glory and my life.
I could not do without Thee,
I cannot stand alone.
I have no strength or goodness
Nor wisdom of my own;
But Thine beloved Savior
Attain all to me.
And weakness will be power
If leaning hard on Thee.
I could not do without Thee.
For, oh, the way is long.
And I am often weary
And sighs replace song.
How could I do without Thee?
I do not know the way,
Thou knowest, and Thou leadest
And will not lead me stray.
I could not do without Thee.
O Jesus Saviour dear;
E'en when mine eyes are hidden,
I know that Thou art near.
How dreary and how lonely
This changeable life would be,
Without the sweet communion
Thine ever loved will be.
I could not do without Thee.
No other friend can read
The spirit's strange deep longings
Interpreting its needs.
No human heart could enter
Each deep recess of mine,
And soothe and bless and calm it
O blessed Lord but Thine.
I could not do without Thee.
For years are fleeting fast,
And soon in solemn loneliness,
Thou haster must be left
But Thou wilt never leave me
And though the waves roll high,
I know Thou will be near me,
And whisper "It is I."
Sel. L. M. J.

HERALD OF TRUTH.

April 1, 1900.

SUBSCRIPTION PRICE.

THE HERALD OF TRUTH, one dollar per year. For Herald of Truth, one dollar per year. For Herald of Truth and Words of Christ to one address, \$1.40 per year.

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3. Franklin Co., Pa. & Washington Co., Md.
4. Virginia.
5. Canada.
6. Ohio.
7. Ohio Mennonite.
8. South Western Pennsylvania.
9. Indiana (Spring).
10. Indiana and Michigan District (Fall).
11. Illinois.
12. Western District.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for April, 1900.

| Sun. | Mon. | Tue. | Wed. | Tha. | Fri. | Sat. |
|-------------------------|------|------|------|------|------|------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | | | | | |
| ☾; ☼; ☿; ♀; ♂; ♄; ♀; ♄. | | | | | | |

BUSINESS NOTICES.

Several new books have been added to the Colportage Library.

Send for a circular describing our "Combination Offer" \$10.00 worth of good books for only \$8.00, postpaid.

Do not overlook the notice of the "Golden Text Book." It is a very convenient little book. Price only 5 cents.

Sunday Schools which are contemplating a change of song books, should not fail to give Gospel Call a fair trial. Price only 25 cents.

"Journeys of Jesus" will prove very helpful in the study of the S. S. Lessons this year. Cloth, \$2.25. Read our special notice on another page.

The Gist of the Lesson is a pocket edition of an exposition of the Sunday school Lessons. Fits the vest pocket. Price, in leather binding, 25 cents.

Let every reader of the HERALD make an effort to introduce the Family Almanac into new homes. See price list elsewhere for inducements to agents.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

HERALD OF TRUTH.

Get your friends to subscribe for the HERALD OF TRUTH, \$1.00 a year. This is a good time now to do it. The church paper will interest them.

Any one interested in the life and work of D. L. Moody should read the advertisement of the new book entitled "The Life of D. L. Moody," found on another page.

The new edition of 2000 copies of "Dying Testimonies of Saved and Unsaved," is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Peloubet's Notes.—Sunday school teachers and Bible students everywhere find this to be the most complete commentary on the Sunday School Lessons of its class. Bound durably in cloth, publisher's price, \$1.25; our price, post paid, \$1.00.

Practical Commentary on the Sunday School Lessons, by T. B. Arnold, is also gaining favor with many Sunday school teachers and workers. It is not nearly as comprehensive as Peloubet's Notes, but is a very valuable work. Price, in cloth binding, only 50 cents, post paid.

The Golden Text Book contains the Titles, Lesson Readings, Reference Readings and Golden Texts of all the Sunday School Lessons for 1900, besides many Bible Facts, Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts.

Some of our brethren are making special efforts to get the HERALD OF TRUTH into Mennonite homes where it is not being taken. Recently one brother sent in eight new subscriptions and several renewals. Who else will take an interest like this in his church paper? Send for subscription blanks.

Peloubet's Notes on the S. S. Lessons, postpaid, only \$1.00.

Arnold's Practical Commentary on the S. S. Lessons, postpaid, only 50 cents.

These books are very helpful to any S. S. teacher or pupil.

The Family Almanac for 1900 is still on sale. Price per copy, by mail, 6 cts. " " dozen, 45 cts. " " hundred, by mail, \$3.50 " " by express, post paid \$2.50

Address all orders, Mennonite Publishing Co., Elkhart, Ind.

Our large catalogue is bringing us many orders for books. The reason for this is obvious. People buying from us find our prices so low that they save money by placing orders here. Look through it and see if there be not some books you would like to read. Send us your order and it shall have our careful attention. If you have no catalogue, send for one.

Letters on Baptism, by Edward B. Fairchild, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

This little work contains 15 letters on the mode of baptism, by the author

who was once a Baptist clergyman and through a careful study of the subject he was led to change his views, and became an earnest advocate of baptism by affusion.

The Words of Cheer.—Is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

For Sale.—There is still some Mennonite Publishing Co. stock for sale, and those wishing to invest in this way will please write to the house for further particulars, or to J. S. Lehman, No. 137 East King St., Lancaster, Pa. This stock affords to persons who have the means, a good investment, brings a good income, helps to keep up the church interests and maintain the Church Publishing house.

Mennonite Pub. Co., Elkhart, Ind.

A New Edition of "Gospel Call" is now ready, but owing to the advance in prices of paper and printing material, we are compelled to raise the price of the book, which will sell in the future at the following prices:

Per copy, postpaid, \$.25
Per hundred, freight or express not prepaid, 18.00

Even at the above prices the book is cheap, considering the grade of music and the fine quality of paper and workmanship. It is giving satisfaction wherever used, and all Sunday schools contemplating making a change in song books this spring, should by all means examine the merits which "Gospel Call" possesses.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secedism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.
- No. 17. Fearful Results of Gambling.
- No. 18. The Demon of Vanity.

- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Indel and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian.
- No. 28. Eminent Witnesses.
- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.

Address all orders to Mennonite Publishing Co., Elkhart, Ind.

Bible Outlines.—We desire to call special attention to a book which just came under our observation, under the title of "Bible Outlines for Bible Meetings, Bible Institutes and Bible Correspondence," by E. S. Young, Professor of "Sacred History and Theology," author of the "Life of Christ, Harmony of the Four Gospels," etc. We have given this little volume a thorough examination, and can conscientiously say that it is a splendid work for all who desire to study the Bible systematically. It is an outline of the Bible teachings arranged in such a simple way that any one can readily comprehend it. Sent postpaid to any address for 40 cents. Address, Mennonite Publishing Co., Elkhart, Ind.

CONFERENCE.

The semi-annual Conference of Virginia will be held at the Spring Dale M. H. (Upper District) Augusta Co., Va., on the second Friday and Saturday of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any one coming by train will be met at Waynesboro, Augusta Co., Va., by writing to Erasmus Shank, Waynesboro, Va.

S. M. BURKHOLDER.

SUNDAY SCHOOL LESSONS

LESSON II.—APRIL 8.
PRECEPTS AND PROMISES.—Matt. 7: 1-14.

[Read Matt. 6: 19-7: 29. Memory Verses 7, 8, 13, 14.]

GOLDEN TEXT.—Whatsoever ye would that men should do to you, do ye even so them.—Matt. 7: 12.

INTRODUCTION.
TIME.—Summer of A. D. 28.

PLACE.—On a mountain near the Sea of Galilee, probably the Horns of Hattin.

PERSONS.—Jesus, His Disciples, the Multitude.

PRACTICAL SURVEY.—The truths brought out by our Savior in His remarkable Sermon on the Mount, are quite pointed and practical, suited to all classes of people and applicable to all times. Jesus was thorough in His preaching and teaching. He readily saw what was in man's heart, and did not hesitate to uncover the same, with all its villainies and wickedness. He had great compassion for the sinful multitudes that thronged about Him. He

HERALD OF TRUTH.

spoke words of warning and reproof in language of no uncertain sound. Yet His words were a commingling of love and tenderness. In our to-day's lesson, Jesus rebukes the hypocrite or mote hunter. In a few short sentences He gives us a word-picture of a certain class of self righteous people, who are always making it uncomfortable for others, by continually cultivating within themselves a censorious and fault-finding spirit, which sits in judgment upon the imperfections and short comings in others. The Devil provides them with a certain magnifying glass, which is so constructed that in looking through it at the faults of others, they are magnified an hundred fold and shown up in all their seemingly horrid colors. If perchance Mr. Mote Hunter should decide to take a glance at his own life, the Devil reverses the magic glass, and he sees his own faults diminished an hundred-fold and so nearly out of sight that nothing seriously wrong can be detected. It is indeed a lamentable fact that there are many in this blind and miserable mote-hunting business and are not aware of it. The Prince of Darkness has blinded their eyes to their true condition. Jesus, father, encourages all to come to Him, and by asking, seeking, and knocking partake of His fullness; and in conclusion He points out the true way of entering into life.

- APR. HOME READINGS.
2. M.—Precepts and Promises. Matt. 7: 1-14
3. T.—Known by Fruits. Matt. 7: 15-20
4. W.—Judge not. Jas. 4: 5-12
5. Th.—Seeking with the heart. Jer. 29: 13-14
6. F.—True love. Luke 6: 27-36
7. S.—The mote and the beam. Luke 6: 37-45
8. S.—The strait gate. Luke 13: 22-30

LESSON III.—APRIL 15.
THE DAUGHTER OF JAIRUS RAISED.—Mark 5: 22-24, 35-43.

[Read Matt. 28: 1-15. Memory Verses 5-7.]

GOLDEN TEXT.—Be not afraid, only believe.—Mark 5: 36.

INTRODUCTION.
TIME.—Autumn of A. D. 28, the second year of Christ's ministry.

PLACE.—Capernaum, at the house of Matthew, and at the home of Jairus, within or near the city.

PERSONS.—Jesus, Jairus, Peter, James, John, the damsel, the damsel's mother, and the crowd.

CONNECTING LINKS.—After preaching the memorable Sermon on the Mount, Jesus made a tour of Southern Galilee. Before leaving Capernaum He heals the Centurion's servant, and the day following He raised to life the widow's son near the city of Nain.

While on this journey He dined with the Pharisees and while He sat at meat, a woman who was a sinner came in and washed His feet with tears and anointed them with precious ointment. When He returned to Capernaum He healed a dumb demoniac. Being greatly opposed by the Pharisees He leaves, resorting to the shores of Galilee, where He teaches the people by parables. He next sets sail for the country of the Gadarenes. On this voyage He stills the raging tempest; near the village of Gergesa He restores two demoniacs—

permitting the devils to enter a herd of swine. The Gadarenes urging Him to depart out of their coasts, He returns across the sea to Capernaum, and there raises the daughter of Jairus.

JESUS THE RESURRECTION AND THE LIFE.—“For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.” John 5: 21. The divinity, omnipotence, and life-giving power of Jesus is proven beyond any doubt in our to-day's lesson. Usually our Easter meditations are centered upon Christ's own glorious and triumphant resurrection, and the dark scenes, the great agony, and extreme suffering that preceded that glorious resurrection morn (which we hold in commemoration this day). But to day we follow our Lord to the home of Jairus, a ruler of the synagogue at Capernaum. As we enter our ears are greeted with the sound of lamentation, wailing, and mourning, all eyes are bedimmed with tears. Why all this tumult? Ah! saith one, the death angel has entered the home and claimed as its victim a beautiful and lovely damsel, the only daughter of the fond parents. Weeping and mourning is, however, of short duration, in this home. Jesus of Nazareth, death's mighty conqueror, being invited into this home by the father of the damsel, simply speaks the word and death gives up its prey. The damsel becomes a living witness of Christ, as the Resurrection. Jesus raised the same body that died, otherwise it would not have been a resurrection, but a new creation. The doctrine of the resurrection is one of the great foundation truths upon which Christianity is founded. 1 Cor. 15: 12-19. The raising to life of the daughter of Jairus, the widow's son at Nain, and Lazarus at Bethany, simply points to that which is to follow, when all the dead shall hear the voice of the Son of God and come forth from their graves. John 5: 28, 29. Then shall be brought into fulfillment the saying: “Death is swallowed up in victory.”

- APR. HOME READINGS.
9. M.—The Daughter of Jairus Raised. Mark 5: 22-24, 35-43
10. T.—Timid faith. Mark 5: 25-34
11. W.—The Widow's Son. Luke 7: 11-17
12. Th.—Hinderance of Unbelief. Mark 6: 1-6
13. F.—The Resurrection and the Life. John 11: 19-27
14. S.—The Life giving Word. John 11: 32-45
15. S.—Salvation by faith. 1 John 5: 9-15

CORRESPONDENCE.

NIRVOY, COL., MAR. 18, 1900.—Our membership here, scattered from Boulder to Longmont, is still small in number, but the Lord willing, we will in time have an organized congregation here. We are however without a minister, the lack of whom we feel keenly. One more family moved out here recently and several more are coming. Services are held in Nirvoy every Sunday, but the preaching is in English, and is therefore not well understood by most of us. We have a ministerial visit from Nebraska once or twice a year, at which time communion services are held. We appreciate this

favor very highly, but we would like to have a minister make his home here or at least stay a while and preach for us for a season. If any one would like to correspond I should be happy to answer all inquiries as well as I can.

JOHN R. BRENNEMAN.

FROM TOPEKA, IND.—Bro. Daniel Kauffman took the early morning train for Sterling, Ill., Sister Mary Seagle accompanying him to Chicago on her way home, to Flanagan, Livingston Co., Ill. As the result of Bro. Kauffman's efforts with us, we report eight conversions, or perhaps I should say six conversions, and two reclaimed. We had an interesting series of meetings, and the dear brother's efforts will long be remembered. Remember us in prayer.

A. R. ZOOK.

ELIDA, O., MARCH 13, 1900.—On the 23d of Feb., Bro. Noah Metzger of South West, Ind. came into our midst and remained with us until the 12th of March. During this time he held a number of meetings at the Pike M. H. and at the Salem M. H.

The dear brother labored very earnestly and faithfully and as a result of these meetings twenty-six souls confessed Christ. There are now twenty-seven converts here, one having made the wise choice sometime previous to these meetings. The church here has indeed reason to feel grateful to God for this ingathering of precious souls into the fold, but should also remember that this brings new duties and responsibilities in caring for these dear souls as most of them are not only babes in Christ, but also young in years.

DANIEL SHENK.

HEARING, VA., MARCH 19, 1900.—We had the pleasure of a visit a short time by J. M. Shenk from Allen Co., Ohio. He preached two sermons for us and they were well received by the people in general. We are asked a great many questions as to what we believe, etc., and Bro. Shenk had intended to preach a doctrinal sermon while here, but rain interfered and we were one meeting short. We would be pleased to have the brethren call on us when convenient, but especially the ministering brethren that are filled with the Spirit and can preach in the English language. E. R. MILLER.

SUNDAY SCHOOL ITEM.

WOODSIDE, PAYETTE CO., IDA.—The Sunday school in the Masontown congregation was reorganized on the 18th of March. The following officers were elected: Superintendent, Charles Honsacker; Asst. Supt. Justus B. Bare; Secretary, Lizzie May Honsacker; Treasurer, Dana J. Johnson; Chorists, Annie L. East and Ed. Miller of Trib. Somerset County; Librarian, Florence Johnson; Asst. Librarian, Maggie Honsacker. May the Lord bless our work, and may many souls be gathered into the fold of Christ, so that at the close of our school term we may not have to say, “The harvest is past, the summer is ended, and our souls are not saved.”

NEVER let the seeming worthlessness of sympathy make you keep back that sympathy of which, when men are suffering around you, your heart is full.

Go and give it without asking yourself whether it is worth the while to give it. It is too sacred a thing for you to tell what it is worth. God, from whom it comes, sends it through you to His needy child.

For the Herald of Truth.

CONSECRATION.

BY A YOUNG DISCIPLE.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. 12: 1.

The apostle in writing the foregoing is writing to church members, to present their bodies to the Lord, which is setting apart for a special use,—God's service. How all faithful children of God are grieved to see the inconstancy of fellow members! The above advice is apparently very little thought of by many, judging by their walk, conduct and conversation.

If we give ourselves into God's hand, wholly and entirely for His service, He will make out of us such as He would have us be. We will then find that the Christian life is a happy one, our influence will be on the side of right, it is then that God can use us if we give ourselves to Him, who bought us with the precious blood of Jesus. My brother, my sister, think: “How am I spending my time? Am I so conducting myself in all things that God may be glorified through me?” Many people are trying to carry the world on one shoulder and Christ on the other, as it were. Our own beloved church is not free of such.

Not very long ago the writer was grieved to hear, that such who professed to be followers of the meek and lowly Jesus and who had promised to live for God, to deny the world, etc., allowed themselves and their children to be used in a place of worldly amusement altogether unbecoming for those who claim to belong to the ranks of God's children. Fellow church members, if your heart is yet longing for the flesh pots of Egypt, if your desires and inclinations are still running towards places of worldly pleasure and amusements, if you think the church is too bigoted and too “strict” because faithful ministers testify against these things, I fear there is something wrong somewhere. Oh! I appeal to all and especially to Sunday school workers, let us consecrate ourselves entirely to the service of the Lord, and keep our selves unspotted from the world. We know that we are looked upon, we are watched with critical eyes by many, therefore let us be very careful what we do. The children look upon their teachers and are very likely to imitate him or her. Many people are only Sunday Christians (?), go to church regularly, help to sing, etc., but through the week, religion seems to be laid aside. Do you know that an inconsistent church member is more harm to the cause of Christ than the vilest sinner is? Some Sunday school teachers even come before their classes with lessons unprepared, and have for an excuse, “I was too busy,” “didn't have time to study,” when the fact is they didn't take time, too many worldly things to attend to. Remember we have set ourselves apart, consecrated to God's service.

Some may likely say, what harm will it do to us to go to places of worldly amusement? Well, what good will it do you? You will expose yourself to evil, your influence is on the wrong side, you are denying Christ as Peter did, you are betraying your profession, you are spending your money for self-gratification, which should be used in God's treasury, you are wasting precious time. By the way, did you ever hear of any souls being saved at places of worldly amusements? "We are not our own, we are bought with a price," "Abstain from all appearance of evil," "Dear brethren and sisters, should this article be noticed by any such whose inclinations run after the things of this world, I plead with you, consecrate yourself entirely to God's service. Our days are soon fled. Soon, ah, soon, the place that knows us now will know us no more. May God help us, so to live that our influence may go on for good, long after our departure. Let us stand together as one body, bravely fighting this tide of worldliness, which has already swallowed up many of the once plain churches, and is also making inroads into the Mennonite Church. Oh may we deeply consider the words of the text. Think of Him who gave Himself that we might live."

O Savior, welcome to my heart;
Possess Thy humble throne,
Bid every rival hence depart,
And claim me for Thine own;
The world and Satan I forsake;
To Thee I all resign;
My longing heart, O Savior, take,
And fill with love divine.
Oh, may I never turn aside,
Nor from Thy bosom flee;
Let nothing here my heart divide;
I give it all to Thee.
Spring Grove, Pa.

For the Herald of Truth.

"THE EARTH NOT MAN'S HOME."

BY FRANK HARTMAN.

There is something peculiar about our present life that makes me think that some day we will be exiled from the earth; therefore among the Celestial regions, I encourage you to seek a place of eternal refuge. Siberia trembles at the stagger of hundreds of exiles that were expatriated from all quarters of Asia, but when we are once banished from our residence of earth, we want the gates of a fairer country, a country of a milder climate, to swing open and receive us. The expatriations and persecutions which we must suffer on this earth are to us immaterial, if we are confident of the fact, that if we shall make our escapement through the gates of the city of refuge. What are the great army of martyrs for the treatment they received from the hands of tyrants and oppressors? What to Paul the dungeons that chilled him? What to Latimer the flames that consumed him? What to John the island that wrapped him in solitude? All these battled against the current of the world and waded the floods of oppression, cherishing the hope that through the gates of refuge they shall be rescued. With Christ to lead them and the shield of Providence to protect them, and the Holy Spirit to escort

them, they were ushered safely behind the bulwarks of eternal refuge.

It is a time of great excitement and enthusiasm for the infant when frightened by an approaching enemy and it feels no safer than when it is embraced in its mother's arms; and so when we are pursued by the enemies and adversaries of life we can feel no safer than when we dwell in the shadows of the wings of the Almighty, and can feel the arms of a rescuing Savior press to His bosom. This world would be to us a deadly struggle if in the regions beyond we had no refuge for retreat. The enemy would long have given us a blow that would send us staggering across the continent to the very jaws of the infernal world. Many an army has been defeated for the simple reason that they had no indestructible fort in which to seek refuge. And so we would perhaps long be pierced by the sword and have laid struggling in our blood if we could not like the Psalmist cry unto God as "our refuge and a very present help in trouble." There is nothing so calming, nothing so comforting to the human soul as to know that when exiled from the earth and persecuted by oppressors it has a place of eternal refuge for retreat.

Nappanee, Ind.

THE EXALTED CHRIST.

The Epistle to the Hebrews, over and over again reiterates the thought that we have a priest that has passed into the heavens there to appear in the presence of God for us. And the apostle Paul, in that great linked chain of the eight chapters of the Epistle to the Romans, has it "Christ that died, yea rather, that is risen again, who is seated at the right hand of God, who also maketh intercession for us."

There are deep mysteries connected with that thought of the intercession for us. It does not mean that the divine heart needs to be won to love and pity. It does not mean that in any mere outward and formal fashion He pleads with God and softens and placates the Infinite and eternal love of the Father in the heavens. It, at least, plainly means this, that He, our Savior and sacrifice, is forever in the presence of God, presenting His own blood as an element in the divine dealing with us modifying the incidence of the divine law, and securing through His own merits and intercession the outflow of blessings upon our heads and hearts.

It is not a complete statement of Christ's work for us, that He died for us. He died that He might have something to offer. He lives that He may be our Advocate as well as our propitiation with the Father. And just as the high priest once a year passed within the curtain, and there in the solemn silence and solitude of the holy place, sprinkled the blood that he bore thither, not without trembling and but for a moment permitted to stay in the awful presence, thus, but in reality and forever with the joyful gladness of a Son in his own calm house, his habitation, Christ abides in the holy place, and at the right hand of the Majesty of the heavens, lifts up that prayer, so strangely compact of authority and submission: "Father, I will that those whom thou hast given me, be with me where I am."

The Son of man at the right hand of God, is our Intercessor with the Father. "Seeing then that we have a great High Priest that is passed into the heavens Jesus the Son of God, let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

—Sel. L. M. J.

THE JEWISH DOCTOR'S STORY.

Two or three times in my life, God in His mercy, touched my heart, and twice before my conversion, I was under deep conviction.

Charley was far away from home and being badly hurt, he was brought to my hospital. When my assistant surgeon and one of my assistants wished to administer chloroform previous to amputating his limbs, he turned his head aside and positively refused to receive it. When the steward told him that it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside, I said, "Young man, why do you refuse chloroform? When you were found so badly hurt, you were so far gone, that I thought there was no hope of your surviving, but when you opened those large blue eyes, I thought of your mother who might at that moment be thinking of her boy. So you were brought here, and now you have lost so much blood that you are too weak to endure an operation without chloroform, and so you had better let me give you some."

He laid his hand on mine, and looking me in the face, said, "Doctor, one Sunday afternoon, in the Sabbath school, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then; I have been trusting Him ever since, and I know I can trust Him now. He is my strength and my sustainer; He will support me while you amputate my arm and leg."

I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying, "Doctor, when I was about five years old my mother knelt by my side, with her arm around my neck, and said, 'Charley, I am now praying to Jesus that you may never know the taste of strong drink; your papa died a drunkard and went down to a drunkard's grave, and I promised God, if it was His will that you should grow up that, that you would warn young men against the bitter cup.' I am now seventeen years old, but I have never tasted anything stronger than tea and coffee, and as I am, in all probability, about to go into the presence of my God, would you send me there with brandy on my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Savior, and when I saw how he loved and trusted Him to the last, there was something that touched my heart, and I did for that boy what I had never done for anyone before. I asked him if he wanted to see a minister. When the minister came, he at once recognized the boy, and taking his hand he said, "Well, Charley I am sorry to see you in this sad condition." "O I am all right, sir," he answered. "The doctor offered me chloroform, but I declined it; then he wished to give

me brandy, which I also declined; and now if my Savior calls me I can go to Him in my right mind."

"You may not die Charley," said the minister, "but if the Lord should call you away, is there anything I can do for you after you are gone?"

"If you please, put your hand under my pillow and take my little Bible; in it you will find my mother's address; please send it to her, and write a letter and tell her, that since the day I left home I have never let a day pass without reading a portion of God's Word, and daily praying that God would bless my dear mother."

"Is there anything else I can do for you, my lad?" asked the kind minister.

"Yes, please write a letter to the superintendent of the Sands Street Sunday school, Brooklyn, New York, and tell him that the kind words, many prayers and good advice he gave me, I have never forgotten; they have followed me through every danger, and now in my dying hour I ask my dear Savior to bless my dear old superintendent; that is all."

Turning towards me, he said, "Now, doctor, I am ready, and I promise you that I will not even groan, while you take off my limbs, if you will not offer me chloroform." I promised, but I did not have the courage to take the knife in my hand to perform the operation, without first going into the next room and taking a little stimulant to nerve myself for the duty.

While cutting the flesh, Charley Coulson never groaned, but when I took the saw to separate the bone the lad took the corner of his pillow in his mouth, and all that I could hear him utter was, "O Jesus, blessed Jesus, stand by me now." He kept his promise, and never groaned.

That night I could not sleep, for whichever way I turned I saw those soft blue eyes, and when I closed mine the words, "Blessed Jesus, stand by me now," kept ringing in my ears. Between twelve and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called, but such was my desire to see that boy.

"How is Charley Coulson; is he among the dead?" I asked.

"No," answered the steward, "he is sleeping as sweetly as a babe." When I came up to the bed where he lay one of the nurses informed me that, about nine o'clock, two men came through the hospital to read and sing a hymn. They knelt by Charley Coulson's bed and offered up a fervent prayer and sang the hymn: "Jesus, Lover of my soul," in which Charley joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that boy's arm and leg he sent for me, and it was from him, on that day, I heard the first gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sun rise, but thank God, I am ready to go, and before I die, I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew; you do not believe in Jesus; you will please stand here and see me die, trusting my Savior to the last moment of my life?" I tried to stay, but I could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love

of Jesus, whom I had been taught to hate, so I hurriedly left the room. About twenty minutes later a steward, who found me sitting in my private office, covering my face with my hand, said, "Doctor, Charley Coulson wishes to see you."

"I have just seen him," I answered, "and I cannot see him again."

"But, doctor, he says he must see you once more before he dies." I now made up my mind to see him, say an endearing word, and let him die, but I was determined that no word of his should influence me in the least so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew; the best friend I have found in this world was a Jew."

I asked him who that was. He answered, "Jesus Christ, to whom I want to introduce you before I die; and will you promise me, doctor, that what I am about to say to you, you will never forget?"

I promised; and he said, "Five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how, when I was causing him so much pain, he could forget all about himself and think of nothing but his Savior and my unconverted soul. All I could say to him was, "Well, my dear boy, you will soon be all right." With these words I left him, and twelve minutes later he fell asleep, "safe in the arms of Jesus."

That dear boy's dying words made a deep impression upon me. I was rich at that time, so far as money was concerned, but I would have given every penny I possessed if I could have felt towards Christ as Charley did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian's boy's little sermon, but I could not forget the boy himself. I know now that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years, until, finally, the dear boy's prayer was answered and God converted my soul.

About eighteen months after my conversion I attended a meeting one evening in the city of Brooklyn. In this meeting a number of people testified of the loving kindness and the tender mercy of our Savior. After several had spoken an elderly lady arose and said: "Dear friends, this may be the last time that I shall have the privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left is very much affected; so at the best I have but a short time to be with you; but what is left of me belongs to Jesus. Oh! it is a great joy to me to know that I shall meet my boy with Jesus in heaven. My son was a soldier for the Lord Jesus Christ. He was badly hurt, and fell into the hands of a Jewish doctor, who amputated his arm and leg, and he died five days afterwards. By a letter which, with his Bible, was sent to me from the place where he died, it was informed that my Charley, in his dying hour, sent for the Jewish doctor and said to him, 'Doctor, before I die I wish to

tell you that five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul.'"

When I heard this lady's testimony I could sit still no longer. I left my seat, crossed the room, and taking her by the hand, said, "God bless you, my dear sister; your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charley prayed, and his Savior is now my Savior."

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"And whither I go ye know, and the way ye know." John 14:4.

"For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

—Selected.

For the Herald of Truth.

JESUS THE LIGHT OF THE WORLD.

BY THEODORE BARE.

In the beginning God said, "Let there be light," and there was light. Then He created the sun, moon and stars to give light, for the good and welfare of the whole human family, because it was essential to the life, happiness and prosperity of man and without it the life of man would be short-lived. It is therefore that on which man's joy and happiness is dependent because it produces life and gives growth to the animal and vegetable kingdoms and all vegetable growth is drawn towards the sun or light. House plants will be directed towards the windows, vegetables in dark cellars will grow towards the light, the luxuriant and beautiful fruit of trees are said to grow largest on the side towards the sun, and the largest and most perfect leaves are also found there, and as the animal kingdom reaches down and partakes of the vegetable kingdom to sustain it, and the vegetable kingdom partakes of the animal kingdom to produce it, the two are therefore inseparable. What applies to one applies to both. Thus man's dependence is upon the light of the world or what we may term borrowed light. Christ then became the light of the world because God created light and Christ is God. But God's purpose in giving to man natural or borrowed light was not only to sustain him in this world, but to teach him of a higher life, of which nature teaches many lessons. That life is a spiritual life, of a spiritual world, of which there shall be spiritual light. Christ is therefore the spiritual light that illuminates the minds of men; of a spiritual kingdom, because all light emanates from Him. God created man with the light of intelligence so as to distinguish the difference between natural life and spiritual life. It is to this class of men I address myself on this all important subject.

Christ is the light of life because He is the producer of it and its spiritual growth. As natural life and growth

are dependent upon the light and warmth of the glowing sun, so the Christian growth is dependent upon the spirit of Christ, and without that spirit there can not come forth any of the fruits of righteousness, and as all vegetation is drawn towards the light, so He says, "If I be lifted up, I will draw all men unto me." As the trees in the open light and warm sun produce the best fruit, so those who are in close proximity to Christ are those that bring forth the greatest amount of the fruits of righteousness and the best works. As nature and light are inseparable, so is the Christian and Christ. As natural light reflects and beautifies nature, so the reflection of Christ brings beauty of character. As the things that live in this world must live in their element, so can spiritual man live only in the kingdom of God.

Christ then imparts this light in the soul of every Christian believer and he also becomes the light of the world. As the light of fire or lamp can only reflect the greatest light when kept clean and trimmed, so can Christians only reflect the greatest light when they are kept pure within. As light dispels darkness, so Christ within removes sin from the heart of which darkness is a symbol. As the wild beasts of the forest or desert fear to approach the light of fire which therefore affords the traveler protection, so Christ as the light of the world is a safe refuge and protects man from the persecutions and snares of Satan. As man that is lost in the forest groping his way through the dense darkness is directed by the light in some dwelling, so man in his lost condition is directed by Christ "the light of the world" to his conversion.

As the life of the animal and vegetable kingdom can not exist and is destroyed without light, so without Christ all spiritual man must cease for "the wages of sin is death."

The stars which give light to the universe may differ in their appearance of brightness, yet they all give light, so light imparted from Christ unto His people may differ, yet all reflect light. Thus we see our different denominations with a variety of forms of worship, yet all having the same Spirit. And like the stars that shine through the still watches of the night, He watches over His children, for He says that a sparrow shall not fall to the ground without the notice of the Father, "and the very hairs of your head are numbered."

There are times when storms or clouds shut out the light of these stars and also of the sun, but we know or believe that those lights are shining just as brightly and beautifully behind the clouds as they were before the storm appeared. How often do the words of God forget that the Sun of Righteousness is reflecting the same light, behind the storms of persecution, temptations and afflictions. And as snow that sparkles in the twilight so in Him we see all the fullness of God. And although that light imparted unto the people of God reflects from them a light glittering in the sunlight of God's love, yet how sad that so many who profess to be Gods' people are like the feeble foolish virgins who had but little or no oil in their lamps. Their lights are fast dying out. And how many are

walking in their own way rather than in the light of God's love. He says, my word is a lamp unto your feet and a light unto your path. He has commanded us to walk in the light even as He is in the light.

As we behold the lightnings in the cloud we are reminded of the great power of God, for "all power is given me in heaven and earth," and if He be for us, who can be against us? For He rules and reigns in the hearts of men.

Then we have supernatural or prophetic light by which we are enabled to unfold the mysteries of God's word and walk by faith and not by sight. We are made conscious of our sins and by repentance and faith are adopted into the Kingdom of God, and worship God in the beauty of holiness. It is the bread of life which satisfies the soul that hungers and thirsts after righteousness, and how deplorable the fact that we have so many lean, starved souls, when they could be feasting from the table of the Lord and be made a power in the hands of God for the advancement of His Kingdom. Man might as well try to labor without partaking of daily refreshments as to try to labor in Christ's vineyard without partaking of the bread of life. It refreshes, invigorates, satisfies and gives life, happiness and peace to the hungry soul.

There is also angelic light such as was seen at the transfiguration, and by the shepherds in the field and by Moses when he saw the burning bush, and as Paul saw at his conversion, all of which teaches us of the divinity of Christ and God's love to man. God realizing the weakness, unbelief and forgetfulness of men under the Old Dispensation gave them signs and tokens of His covenants. But under the New Dispensation the law of God is written upon every man's heart. Yet we find much unbelief existing in the church to day. Men even say they do not know if their sins are blotted out. How grieved the Father is with these doubters of His word. We would not treat our earthly parents with so much disrespect; if parents relate something to their children, do they not believe the notice of the Father, "and the very hairs of your head are numbered?" Our Father has said so, and if we want some additional proof is it not unbelief, and is not our Father grieved because we do not trust Him? But this angelic light gives a glimpse into the world to come, the triumphant church of God, where there is neither moon, sun, nor stars, but where Christ is the light. He is also a symbol of the light within us which proceeds from the Father, by which we are able to see the things in our Father's Kingdom.

A man who looks toward the light sees no shadow; a man who walks toward the light leaves darkness behind him. People get into darkness by turning away from the light. A house may be dark, but it is not the fault of the sun. A soul may be dark, but it is not because the light of the world does not shed beams abroad. Christ's people are to be light, the divine spark kindled

within them is to shine and glow. Men will judge of God by them; their character is to be pure, that when men look upon them they will esteem God, whom they have not seen, because these who have His nature in them, whom they can see, are so lovable and beneficent. Therefore Christ says, Let your light shine. Although it be but a feeble spark, let it shine. It is the same in its nature as the sun and it may give help to some benighted traveler.

East Leintown, Ohio.

RUSSIAN AND BULGARIAN CRUELITIES IN EUROPEAN TURKEY.

"The British Government published, on the 15th of February, 1879, a further collection of official papers on the affairs of Turkey, containing, amongst other things, some important particulars concerning the ill-treatment of Mohammedans by Russian troops and Bulgarian peasants. In the Rhodope Mountains, in Eastern Roumelia, and in Bulgaria, atrocities were of frequent occurrence, and the English consuls repeatedly had occasion to report to their government on these shocking and disgraceful facts. On the 17th of September, 1878, Sir A. H. Layard sent to the Foreign Office some extracts from a report by Mr. Buckle, staff-surgeon of the fleet in the Sea of Marmora, having reference to this subject. Every village between Adrianople and was more or less destroyed, and all the solitary farms had been ruined. In Philippiopolis itself, it was difficult to recognize the course of the streets through the masses of cast-down bricks and stones. The Turkish quarter had scarcely a house standing, and thousands of poor Mussulmans were living in misery among the ruins of their former dwellings. The Bulgarians were encouraged by the Russians in their malpractices; their conduct was 'insolent in the extreme,' and they did their utmost to spread terror among the Turks, so as to deter them from occupying their lands. The Turkish women, Mr. Buckle averred, were 'taken for the vilest purposes, and the men made to work for nothing, thrashed or shot.' No appeals were listened to, and the atrocities committed on the Mohammedans were described as worse than those which had started Europe two years before—perhaps a somewhat exaggerated expression, but one which may not have been very far from the truth.

"Acting Consul Calvert, on paying his first official visit to the Russian governor of Adrianople, towards the middle of September, 1878, drew the attention of General Lipinsky to certain outrages committed upon Mussulmans at Sary Danishmend. When the governor returned to his seat some days later, he acknowledged that investigations made on the spot had established the fact that outrages had been committed. 'I then inquired,' wrote Mr. Calvert to Sir A. H. Layard on September 10th, 'whether steps had been taken for the arrest of the guilty parties, several of whom had been identified by the victims. The tenor of His Excellency's rejoinder could only confirm—if confirmation were neces-

sary—the impression, or rather conviction, which has been forced on me: namely, that the passive attitude of the Russian authorities towards offences committed by Bulgarians against the Mussulman population is not attributable to negligence or inefficiency, but adopted systematically and of set purpose, in obedience, no doubt, to some prior orders. . . . The Christians take the law into their own hands, and visit the Turkish community at large with rapine and indiscriminate bloodshed, present and pillage. The result is now before the world; and I hope that I, who assuredly have at no time been backward in denouncing Turkish provincial misrule, may be believed when I state that the evil state of things now prevailing is of an incomparably more widespread, harsh, and barbarous type than that to which it is manifestly intended as a set-off. I speak, of course, of the normal Turkish regime, to which alone a comparison can fairly apply. Where instances of robbery and assassination of individual Christians occurred under Turkish rule, whole Mussulman villages are now liable to that treatment; and whereas the Turkish authorities had at least the grace to profess a desire to afford redress, Russian rule in Turkey does not make even that concession to public opinion. Instances of outrages by Turks on Christian females were in ordinary times of far less frequent occurrence than appears to be commonly believed at home. When a single case of the sort happened, it would set a whole province in commotion. Since the Russian occupation, it is hardly too much to say that the Bulgarians in the rural districts acted at their will towards Turkish women and girls by the score. The material well-being of the Bulgarian peasant under Turkish rule has become an admitted fact, and the national as well as individual spirit of hospitality of the Turk is proverbial. Now that the Bulgarians have the upper hand, their chief sin and end (and in this, I regret to say, they are joined by no small part of the Greek rural population) is utterly to ruin the Turk, and to eject him from his home in Europe. By depriving the Mussulman peasantry of their only means of independent subsistence—namely, their livestock—and by stripping them of all their money and personal property, it is evidently intended to force them to dispose of, or to abandon, their useless fields, and to reduce those Turks who may remain in the country to the condition of field-laborers—a state of life hitherto unknown to all but a small fraction of the population. Again, as regards insults in matters connected with religion, I can aver, from the experience of many years, that instances of the sort were of rare occurrence under the Turkish regime—at any rate, in ordinary times. The ministers of religion were treated with inviolable respect. Even such a trivial mark of contempt as the firing of a shot into an empty church, would be taken up by the whole community of a province, and made a State affair of. Under the present Christian rule, not one 'mesjid' (or mosque of the class answering to a Christian chapel) out of ten has escaped destruction, even in this town of Adrianople. If the demeanor of the Turk towards the native Christian personally was on occasion haughty, or otherwise objectionable (it

was not habitually so), it never took the unmanly and derivative forms which the Bulgarians have adopted towards the lately dominant race, as, for instance, at Kirk-Kilias, where they have taken to compelling the Mussulmans to carry them about the streets on their backs."

"The later wrongdoers were therefore left very much to themselves, and the expenditure of indignation was exceedingly economical. As the hideous drama began with atrocities committed by Russo-Bulgarians against Turks, so it ended; and the compensation for all this wretchedness has yet to be found."

For the Herald of Truth.

INFLUENCE OF THE BIBLE.

BY LYDIA METZLER.

That the Bible wields a wonderful influence over man cannot be denied by any one. We in this country come in contact daily with people who we can see are more or less influenced by the teachings of the Bible. There is no other book with as large a circulation, and wherever it goes it scatters blessings. Especially manifest is the influence it wields over heathen. When once they accept its teachings, how idol worship, cannibalism, and other superstitious beliefs and horrible practices disappear. What the Bible states, reasonable men everywhere recognize as true; it is only in the Bible that a plan of restoration is set forth, worthy of the character of God and suitable to all the necessities of man. It opens to us the mystery of creation, which would forever remain an insoluble problem, except for the light which shines from the word of God. The effects of the Bible for time and eternity are such as no other book has ever produced. It has diffused a vastly beneficial influence wherever it has been known. These effects are seen in all households, in all societies, and in all nations, just in proportion to the degree of conformity in which the teachings of the word are received, and its holy precepts obeyed.

Christians are no doubt often accused by men of the world, because as poor instruments they try to make God's word known to those who are yet in darkness, while they would desire to keep them in ignorance and sin. But God's word shall stand forever, and no one can prevent its truths being spread abroad. The Bible wields the greatest influence over mankind of any book the world has ever known. That it is possible for the Creator to make His will known to the people by direct revelations must be admitted. The degradation of the heathen in all ages and in all lands, the uncertainty and darkness in which the most eminent pagan philosophers have found themselves respecting God, eternity, and the state of the soul, and the realities of a future life, unite in showing how essential to the well-being of man it is, that His will should be made known. It becomes us therefore to cherish the habit of earnest and reverential attention to it reveals, and to seek the inward teaching of the Holy Spirit, which God has promised to them that ask Him. By living in obedience only can we see the beauty of its treasures. Often times we find that the Bible is laid aside and

perhaps not read for weeks, while other literature which is perhaps more harmful than beneficial to the reader takes its place. Let us devote more of our time in searching those sacred pages for the Bible is the Book of all books, and contains so many precious promises to those who are obedient followers of Christ.

"Cling to the Bible, tho' all else be taken,
Lose not its promises, precious and sure.
Souls that are sleeping its echoes awaken,
Drink from the fountain so peaceful,
so pure."
Columbiana, Ohio.

NEVER be discouraged because good things get out slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits.

For the Herald of Truth.

THE SISTER'S WORK.

BY MAGDALENE MOYER.

This subject is often discussed. Some think that the sister's work is merely to look after the needs of the family; keeping the house in order, etc. We believe this should be carefully and prayerfully done, and that to be "chaste keepers at home" requires consecration. If this be our work, let us do it heartily as unto the Lord. When we study the subject by the Scriptures we find that there is also other work which the sisters may do.

We read of one called Mary, who anointed the Lord with precious ointment and wiped His feet with her hair—a very humble act. There were those who found fault with her, but He said, "Let her alone." There are those who say that object to the sister taking an active part in the Lord's work. We believe, too, that He still says, "Let her alone," when one is thus engaged. If God be for us, who may be against us?

Again we read of Anna, a prophetess, who was a widow of about four score and four years, which departed not from the temple, but served God with fasting and prayers night and day. (Luke 2:37). Can we not follow her example? How sweet to be in prayer to God, to commune with Him, and receive blessings from that heavenly throne! God said, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28).

On the day of Pentecost, they were all with one accord in one place. Acts 1:14 tells us that there were women present also. Suddenly there was a sound from heaven, and they were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance. Some mockings said: "These men are full of wine." Peter told them this was not the case, but that the prophecy

was being fulfilled which the prophet Joel spoke. God says, "They shall prophesy," sisters included. If we are born again, have the love of Christ in our hearts, and are filled with His Spirit, let us obey. Philip the evangelist had four daughters, virgins, which did prophesy. (Acts 21:8). Prophecy is speaking to edification, exhortation and comfort. (1 Cor. 14:3).

There are many ways of working for the Master. Paul says, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord, and the same God, who is the source of all operations, but it is the same God that worketh all in all." (1 Cor. 12:4-7).

We may not all be teachers, neither may we all be personal workers, nor can we all prophesy; but if we have only one talent we can use it so that other talents may be gained. No matter how small the act, we shall have our reward.

We have so many opportunities to do good. There are many sick ones whom we might visit; speak to them about Jesus, and pray with them. Do we always do our duty? If we cannot do this, perhaps we can make garments for the poor like Dorcas did, whom Peter brought to life again. She was charitable, she did what she could.

On the resurrection morn. Mary Magdalene went to the sepulchre to look for Jesus, but when she came there, He was gone. While she was there weeping He appeared unto her and said, "Touch me not, but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Then she went and told the disciples that she had seen the Lord and He had spoken these things unto her. (John 20:17-18). She was a missionary. Jesus said "Go," and she obeyed.

Does He not often tell us to go? Can we not tell others about this wonderful salvation? Paul said in his letter to the Romans: "I commend unto you I Thimothee, my true son, who is a servant of the church; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many and of myself also." (Rom. 16:1,2). Have we helped many? Let us awake, and be alive for Christ. Sisters, why should we be inactive with so much scriptural injunction to direct us?

Some of us may have friends far away who are still living in sin; we might write a few lines telling them about the Christ who suffered for sin. Perhaps we know of such who are discouraged; could we not cheer them up? Jesus said, "The poor ye have always with you;" to such we might give food or clothing. If we cannot give much, let us do like the "poor widow"—give a few mites. (Mark 12:42).

There are so many ways of working for Christ that we can all do something. Some may use their voices to His honor and glory, by singing the Gospel story, and in that way perhaps turn some one to Him. We are living in the "glorious liberty of the children of God." Let us

in a Christ like way use every opportunity of doing good. He will give us strength and power to live consecrated lives.

Let us not put on gold or pearls or costly array, but let us rather "adorn

ourselves in modest apparel, with shamefacedness and sobriety (which becometh women professing godliness), and with good works." (1 Tim. 2:9,10). Let us obey His word by having our heads covered to His honor while engaged in His work, not only during church services, but whenever we pray or prophesy whether it be in Sunday school, Bible reading or in our homes. As the Lord leads, let us follow. Let us be earnest in His work, so that He can say of us, "She hath done what she could." Silverdale, Pa.

TRIALS AND TEACHERS.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity of our little strength, He sends first one, then another, then removes both, and lays a third, before perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken.

We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and all together they have a lesson which is beyond the power of any, to teach alone. Let us not shrink from unavoidable trials, but accept of them as blessings in disguise, looking for strength to bear them to Him who says, "My grace is sufficient for thee."—Sel. M. M. J.

OBITUARY.

PIRE JOHN ALBRECHT.

On the 12th of February, 1900, in Livingston Co., Ill. Pre John Albrecht passed peacefully away at the age of 66 years, 2 months and 22 days. Deceased was born in Bavaria, Germany, on the 20th of November 1833. When he was four years old his parents moved to Bureau Co., Ill. He was married to Anna Gaebe in 1859. To this union were born six sons, of whom four preceded their parents, the mother dying fifteen years after marriage. Pre Albrecht married again in 1874, his second wife being Barbara Nafziger. To this second union were born four sons and three daughters, all of whom followed their father to the grave. Although the words of Psalm 125 were fulfilled to Bro. Albrecht in temporal as well as in spiritual matters his heart was not set upon earthly things. He was afflicted for some time with heart and kidney trouble and seven days before his death he was rendered helpless by a slight stroke of paralysis. He remained conscious however to the end, and suffered no pain. Although not as eloquent or fluent a speaker as some, he was honest and earnest, and a faithful counselor, and his loss to the church as well as to the family will be deeply felt. On the 13th of Feb. his remains were laid to rest, followed by a large concourse of relatives and friends. Funeral services at the M. H. by J. P. Schmitt in German 2 Cor. 5, and by German B. Zehr in German from 2 Tim. 1:7, and Mark 16:7-22. Daniel Orestor also spoke from 2 Cor. 4:17, 18. Besides his wife and nine children, deceased leaves eight grand children, three brothers, four sisters and many other relatives and friends.

MARRIAGES.

BAER-SCHMIDT.—On the 12th of March 1900 in Waterloo Twp., Waterloo Co., Ont., Moses Baer of Mannheim,

Ont., to Adeline Schmidt of Natchez, Ont.

CRESSMAN-SHERR.—On the 13th of March 1900 at the residence of the bride's parents, in Bridgeport, Ont., Isaiah Cressman, of Natchez, to Lena Sherr.

MOYER-FROEHR.—On the 11th of March 1900, by Bish. Josiah Clemmer of Franconia, Montgomery Co., Pa., Bro. Milton Moyer of Franconia to Sister Lizzie Froehr. May God grant them a happy and prosperous life.

CRESSMAN-ERB.—On the 14th of March 1900, at the residence of the bride's parents, near Waterloo, Ont., by Bish. Jonas Snider, Bro. Adian Cressman of Strasburg, Ont., to Sister Mattida Erb.

SNYDER-GHOFF.—On the 13th of March 1900, at the residence of the bride's parents near Waterloo, Ont., by P. Knechtel, Jacob H. Snyder of Natchez, to Angelina Ghoft.

HUBER-ROHRER.—On Mar. 14, 1900, by H. Kauffman at the residence of the bride's mother Mrs. Elizabeth Rohrer, David D. Huber of Fruit and Fanny E. Rohrer of East Petersburg, Lancaster Co., Pa.

ERNST-LEHMAN.—On the 9th of January, 1900, at the residence of Bish. G. S. Keener, Bro. Jacob S. Ernst to Sister Elisabeth Lehman, both of Franklin Co., Pa.

GERBER-SOMMER.—On the 18th of January 1900, in the Sonnenberg M. H., Wayne Co., Ohio, by Pre Jacob Nussbaum, Bro. Elias Gerber and Neva Sommer.

EBERLY-ELYMAN.—On the 13th of March, at the residence of Bro. Daniel Rudy, near Dalton, Wayne Co., Ohio, by I. J. Huchewer, Bro. Aaron Eberly to Sister Anna Elyman both of Dalton, Ohio. May God's richest blessing attend them.

REITZEL-KOCH.—Mar. 13, 1900, at the home of the bride's parents, Bro. Joseph Koch, near St. Jacobs, Waterloo Co., Ont., by Bish. Jonas Snyder, Brother Addison Reitzel to Sister Barbara Koch.

WEBER-BIEHN.—Near German Mills, Waterloo Co., Ont. Mar. 14, 1900, by Bish. D. Wimmer, Brother Josiah, eldest son of Bro. Daniel M. Weber, to Sister Hannah, youngest daughter of the late Deacon Aaron Biehn of near Strasburg, Ont.

DEATHS.

Note.—For want of space it has been deemed advisable to omit terms that are sent with obituary notices for publication in these columns. This rule will be followed after the present issue. We kindly ask our correspondents to give full name of deceased, date of death, age, place of residence, date and place of burial, and other data that may be of general interest, the whole, if possible, not to number more than 125 words, unless in the case of a minister or member widely known in the church.

KAUFFMAN.—On the 12th of March 1900, near Middlebury, Ind., of lung fever, Elizabeth, wife of Jonathan Kauffman, aged 44 years and 29 days. She leaves a husband, three sons, two daughters, and one mother and two sisters, to mourn her early departure, but not as those that have no hope. She desired to lay down this life and be with her Saviour and her three children that preceded her to the rest beyond.

Buried on the 14th. Services by J. C. Mehl and D. J. Johns.

MOYER.—On the 14th of February 1900, in Franconia, Pa., of constipation, Albert Moyer, of Mendenhall, Pa., aged 14 years, 9 months, 9 days. Buried on the 19th at the Franconia M. H. Interment by J. C. Mehl, pastor of church and R. Moyer. Text, Luke 7:13.

DEWEILER.—On the—of Feb. 1900, in New Britain, Pa., of the infirmities of old age, Bro. Henry Deweiler, aged 55 years, 11 months, 4 days. Buried on the 25th at the Line Lexington Mononite M. H. Funeral services by John Walter and Chr. Allebach. Text, John 5:24. Peace to his ashes.

KAUFFMAN—Andrew Kauffman was born in Lancaster Co., Pa., December 4th, 1825. Died near Arcadia, Ind., Mar. 19th 1900, aged 74 years, 3 months and 15 days. He came with his father's family to Arcadia in 1838, and has lived here ever since. In 1862 he was married to Sarah Koelt. He leaves a wife, one brother and one sister. He was confined to his bed since Jan. 1st with consumption. Funeral services by R. M. Horner, Feb. 20, 1900.

DEWEILER.—Elizabeth Kennedy was born on the 7th of June 1820 in Inverness, Scotland. She came to Canada in her early youth, and was married to John Deweiler on the 10th of October 1837. To this union were born seven sons and five daughters. Her last illness was preceded by a period of ill health, and she, with her advanced years, no doubt hastened her end, which came on Monday morning March 12, 1900. Interment on the 15th in the C. By burying ground. She was a member of the Mononite Brethren in Christ. Her husband, John Deweiler, was born in Germany and by Menno Bowman in English. She reached the age of 79 years, 9 months, and 5 days.

ERB.—On Tuesday March 13, 1900, at her home in Waterloo, Ontario, of the infirmities of old age, Sister Mary Kolb, relict of the late Bro. Joseph Erb. She was the daughter of Jacob and Catharine (Gemeke) Erb, and was born near Skipkapp, Montgomery Co., Pa., on the 4th of August 1804. In 1819 she came with her parents to Canada, when what is now known as Waterloo Co. was nearly all forest land. On the 11th of Dec. 1827 she was married to Joseph Erb who died Oct. 1838. She was born near Skipkapp, Montgomery Co., Pa., on the 4th of August 1804. In 1819 she came with her parents to Canada, when what is now known as Waterloo Co. was nearly all forest land. On the 11th of Dec. 1827 she was married to Joseph Erb who died Oct. 1838. She was born near Skipkapp, Montgomery Co., Pa., on the 4th of August 1804. In 1819 she came with her parents to Canada, when what is now known as Waterloo Co. was nearly all forest land. On the 11th of Dec. 1827 she was married to Joseph Erb who died Oct. 1838. 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ALL men would cheerfully serve God if each man were allowed to pursue his own method of service. It is when God's way differs from ours that the test comes.

heartily, wholesome and meritorious. It is a good and useful book for old or young, without influencing them to better, higher and more worthy living. The book consists of thirteen chapters with the following subjects: Money—Sins for Want of It; Money—Sins Because of It; A Miser's Amusement; The Country; The Country—Amusements; Recreation; Amusements; The Theater; Amusements—the Dance; The American Saloon; Fashion; Fellinging in Love; Friends; The Home; Religion. The mechanical part is excellently well done, and the book is warmly recommended to every one as eminently worthy of a careful perusal. It is concise, practical, helpful, and should be read by old and young and find a welcome in every home. Price, Morocco \$1.00; cloth 65c.; board 50c.

Interest in Sunday Schools.
The interest manifested in the Sunday school may be attributable to various causes. One strong means by which the interest may be increased, is by hav-

ing the right kind of singing. This need not be of a nature to please the ear only, but the words should carry with them enough weight to make impressions upon the heart. The music, then, should be well suited to the words, so they will not lose their strength. A book that will fill these requirements more nearly than any we have ever had the

privilege to offer, is *Gospel Call* (Part II, Special Edition) which contains 225 choice hymns. This is giving satisfaction wherever used, and besides is

very cheap. It is printed in round notes only. Price, per single copy, 25 cents post paid; per dozen, prepaid, \$2.65; per hundred, freight or express

not prepaid, \$18.00. Examine it and prove its merits. Mennonite Publishing Co., Elkhart, Ind.

Who has read many good books bearing on the life of Christ and who is a staunch supporter of Sunday school work, and who wishes that every Sunday school

teacher would be supplied with good reference books, says that since the Sunday school lessons, at present, bear more or less directly on the life of Christ, as

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., APRIL 15, 1900.

VOL. XXXVII. No. 5.

ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

Never let a love of life spoil a life of love.

He who wishes to be hale must not drink ale.

The Resurrection is the hope and joy of the Christian Church.

The "well rounded" man is certain to make great efforts to keep "square" with the world.

There are at present four applicants for membership in the Holdeman (ong, Elkhart Co., Ind.

Were it not for the cross of Jesus Christ, the record of no one's sins could ever be crossed out.

Generally but little "peace of mind" remains with the man who has given his neighbor a "piece of his mind."

Christ was sold for the price of a slave, but He bought our freedom from sin at a price which the whole world could not pay.

Correction.—In the last issue of the Herald the statement was made that there were seven confessions at the meetings recently held at the Shore M. H. The number was three instead of seven.

The time for the spring conferences is rapidly approaching and we would ask that the secretaries of their respective districts send the announcements for publication for the issue of May 1.

Let him who has promised before heavenly and earthly witnesses to renounce all sin and live for God examine himself daily and remember his solemn promise. Satan asks not for promises, but he begs and labors for compromise. A compromise with sin nullifies the promise to God.

The meetings that were to have been held in Shannon Co., Mo., some time ago were postponed and Bro. Andrew Shenk of Oronogo, Mo., will go there on the 2d of May. No special meetings were held at Oronogo, on account of the prevalence of small pox in that locality. There is however one applicant for membership.

The resurrection of the dead is regarded by some as only a wild fancy; others consider it a future possibility; but soon it will be to all a solemn reality. Many looked for events never come to pass, simply because something has transpired that prevented them, but nothing can prevent the dead from rising.

He who prefers self to the Savior prefers Barabbas to Jesus. To forsake the house of the Lord for the house of carnal pleasure, the society of the pious for the society of the frivolous, is to prefer Barabbas to Jesus, to forsake any Christian duty for worldly interests is to forsake Jesus for Barabbas, and thus is our loving, patient, suffering, sorrowing Savior to day "despised and rejected of men."

Surely He hath borne our griefs and carried our sorrows, the chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned, every one to his own way; and the Lord hath laid on him the iniquity of us all. But thou didst not leave his soul in hell, nor suffer thine holy one to see corruption; for now is Christ risen from the dead and become the first fruits of them that slept. Lift up your heads, O ye gates, and the King

of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle; * * the Lord of hosts, He is the King of glory.

THE RESURRECTION CHANGE. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. But what shall be the fate of those who heed not the sound of the first trumpet? He who according to Isa. 58:1 blows the trumpet of warning will, according to Ezek. 33: 3, 4, deliver his soul, likewise also who will heed the voice of the trumpet; but he who hears but does not heed will some day surely be in need; he will be among those who would rather have rocks and mountains fall upon him and crush and obliterate him than to see Him who brought salvation and judgment. Blessed then is he who hears and heeds the first trumpet, the gospel call that invites men into the kingdom of God. Heeding this call also means a change. It also means not a death of the natural body, but a change of nature; it means the crucifying of the carnal nature, and a renewing of life, a rising into newness of life, a resurrection. Blessed are they who experience this first resurrection; for them the last trumpet and the last resurrection will have no terror. Blessed first death change! It means no second death, but everlasting life. John 3:16. Old things have passed away, and behold all things are become new. And blessed the first resurrection change! It means fullness of life and joy at God's right hand. Rev. 21:1, 6.

The contemplation of the DELIVERING act by which Jesus was DE UP JESUS. livered up to His angry, merciless enemies to be mocked, derided, spit upon, crowned with thorns, scourged and crucified, is a truly sad one in the drama that was enacted on the day of our Lord's death. But what of him who while proclaiming himself a Christian acts inconsistently with his profession and brings derision and

mockery upon the religion he professes? Is not such conduct virtually delivering up Jesus again to the multitude to be put to open shame and crucified afresh? There are those who do that which is not right, but they justify themselves by saying that their heart is not in it, and that if the heart is right all is right. This is just the way Platel tried to think himself free of any responsibility for the death of Jesus. But as surely as God charges him with guilt (Acts 1: 27) just so surely is he guilty who protests against a sin which he at the same time perpetrates or permits to be perpetrated while he is able, without violating any divine or civil law, to prevent its perpetration. We may not lift Jesus on the cross, we may not drive the cruel nails, but we may supply the wood, the nails, the sledge, the ground, knowing before hand the object for which these things are to be used.

MISSIONARIES. If the recent letters in the HERALD by FOR INDIA. our missionaries in India have been somewhat startling in many respects they show the fearful condition of things in that sorely afflicted country. To be silent about these things does not mitigate the suffering nor make the arduous labors of our missionaries any lighter. Although the fact that the government has shown itself very favorable to our missionaries is cause for gratitude, it must be remembered that this same favor has added enormously to the burden to be borne by our dear ones, and the fact must be plain that the work of five falls to one. Another fact is also evident, namely, that if for our reason or another the government should withdraw its present support and it probably will do so before the famine is over—the burden now resting upon our missionaries will suddenly become very light unless it be fearfully increased in the great duty of disposing of the thousands who will the have to die the cruel death of starvation for want of food which the India Famine Funds will make it impossible for them to procure for their children. Do not let the contributions for the India Famine Fund stop. Thousands of readers, without needing to deny themselves of even one present or prospective luxury, or causing any decrease in the contributions for our church

institutions and home charities, can give one, two, five, ten, fifty or a hundred dollars or more each, not to buy luxuries for any one in India, but to save people from the horrors of starvation. But men as well as funds are needed, and we rejoice to be enabled to announce to the readers that from among the brightest and most earnest of our young people a brother and sister have expressed their desire to go to the foreign field. Their examination as to their qualification by the Examining Board will take place before the publication of the next issue of the paper, when the names of the candidates will be made known. May God move others to a more active interest in the cause of missions.

People are in the habit of making excuses for not doing things. The boy or girl is not at school or Sunday school because he had to do this or that, go here or there, or was not well, or the weather was so warm, so cold, so disagreeable; he did not get his lessons, he did not do his "chore" or run the errand, or come home in good time, or do his work at once, etc., because of a dozen and one "reasons." The same boy or girl or another one—grown up does not attend church, does not confess Christ, does not favor special effort for the upbuilding of the church, does not want to teach in Sunday school, etc., because of this, that, and a hundred other "reasons." There are valid reasons why a man should or can not do one or another thing, but nine tenths of the "reasons" given by young and old do not do what is right and necessary, and what others have a right to expect them to do may be boiled down to one item, one want, the will. To be like Christ we need to want to do the Father's will, spend less time inventing an excuse and more in preparing ourselves for use, less time in following out our own selfish will and more in learning and doing the will of God.

There are times and occasions when it is necessary for a man to show unwavering firmness. The manner in which such an attitude is assumed in large measure decides whether good or evil will result therefrom. By the grace of God a man may be firm as adamant, but kind and tender as a loving parent in carrying out firm measures. Another man may have reasons just as good as, or better than his neighbor for being firm, but his behavior toward those with whom he deals may be interpreted by them to mean anything from sternness and harshness to domineering selfrighteous stubbornness, thereby giving rise to a case in which both sides may be at fault:

the one in the outward expression he gives to the attitude taken, the other in the interpretation thereof. The combination of firmness with kindness and even gentleness is a trait that seems to be more natural to some people than it is to others, but it is a trait which all, and especially those who are placed in authority, over others, in the factory, on the farm, everywhere, but especially in the church, should endeavor earnestly and constantly to obtain and to manifest. True Christianity means unwavering firmness and loyalty to the highest principles combined with the self-sacrificing love of Jesus as directed by His word and the Holy Spirit in carrying out the two principles. The man whose necessary firmness is counterbalanced by kindness and gentleness in his dealings is likely to gain the end sought as well as the esteem, goodwill, gratitude and co-operation of those with whom he deals; the man who uses firmness, unadorned by the Christian grace of kindness and gentleness, is likely to lose both, or, if he gain the first, he finds it a position extremely hard to hold. He may hold it but he will find it a thankless task, embittered by the opposition of those whose highest impulses have been stunted instead of developed, and whose activities are looked upon as an opposing influence instead of a helpful one.

PERSONAL MENTION.

BRO. E. S. HALLMAN of Berlin, Ont., held meetings at Bertie the latter part of March.

BRO. LEWIS LEIMAN of Cullom, Ill., held meetings at the Chicago Mission the first part of the present month.

BRO. M. S. STEINER has accepted a call to hold meetings in the Chippewa Cong., Wayne Co., Ohio, beginning May 19.

PRE. MICHAEL SHENK of Terrytown, Finney Co., Kansas, is here on a visit to his son, Pre. Jacob Shenk and other relatives and friends.

BRO. GEO. R. BRUNK of Canton, Kansas, who expects to visit the church in Virginia, expects to come eastward by way of Illinois, Indiana, Ohio and Pennsylvania, and will return by way of Tennessee.

BRO. J. S. SHOEMAKER of Dakota, Ill., who held a number of meetings in Elkhardt, left for his home on the 30th ult. The meetings were very helpful to all and eight young people decided to live for Christ.

A SKEPTIC, it is said, once asked Dr. Nettleton, "How came I by my wicked heart?" and his reply was: "That is a

question which does not concern you so much as another, namely: How shall I get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God and you must have a new heart or you cannot be saved! Repent and be converted, that your sins may be blotted out.

EASTER ARTICLES.

For the Herald of Truth.
RESURRECTION.

BY S. R. M'NANUS

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.—From the book of John, 20th chapter.

He is not there, the stone is rolled away; Weep not for him—nor bid your tears to stay— But let them freely flow, for this great, wondrous good, How drowsy O heart, in reverent gratitude, Christ is not there; the grave but claimed its own, Even for a little while, when to the cruel stone That hid the Saviour's body from our sight, Was cut down from the door with power infinite.

Behold the robes and vestments of the tomb, They lie upon the ground, amid the rayless gloom, The Saviour is not here—He who but lately died, Upon the cruel cross—unto death crucified.

The Lord has risen; almsgiver, He has made— There Calvary is— and here we have the glad, For He has died—for us He kissed the rod, For us He lives, O bounteous gift of God.

The agonies of death He suffered even that He might know the bliss of life without the agony— Thus did He say, and claimed His cup of woe— Though your sins be scarlet, they shall be white as snow.

What shall we give to Him who gave us all? The best we have can be but scant and small, Yet would we bring, dear Lord, of all our best, Praying that humble love may make it rich and best.

What shall we bring as offering to-day? What gift of love upon Thy altar lay? Not as reward, but that remembrance be— New is our grateful hearts for all we owe to Thee.

We would not empty come, some kindly deed, Canst Thou recall, as token that we heed That sacrificial day upon the Calvary cross, When with Thy precious life Thou turned to gain our loss.

We cannot offer Thee of wondrous deeds and fame, Perchance a cup of water given in Thy name, Or some poor traveler's food and footers, We have led home or pointed out Thy door. Sincere our prayer, that we might to Thee bring.

A harvest bountiful as grateful offering, That we might humbly say, "Dear Lord, these are our ashes, Heavy with ripened grain and garnered from the harvest."

But tho' our gifts be small, we pray Thy love be great, Forget us not, nor leave us desolate, And when earth's little life shall close in sunset's night, Lead us, Thy children, Lord, into Thy Heavenly Light.

Elkhardt, Ind., April, 1900.

For the Herald of Truth.

EASTER THOUGHTS.

BY E. S. HALLMAN.

Death and resurrection. Sin reigns unto death. By one man (Adam) sin

entered into the world (into the human family) and death by sin. All the sorrows, pains, sufferings, divisions, strife, wars, death to the body and eternal death, are the out-come of sin, one disobedience, by one man. Against the curse of sin, even death, against this destructive cyclone, this snow-marching through the earth slaying its thousands, and millions, against this enemy, Satan, against all this flood one mighty man, even the Son of God, marshals the power of sacrificing love. The prophet Isaiah in a vision saw Him coming from Edom, "with dyed garments from Bozrah." He is glorious in His apparel; behold Him coming travelling in the greatness of His strength, treading the winepress "alone," He speaks in righteousness, He it is who is mighty to save. Before meeting His enemy, He is endowed with power from on high; He withstands the devil at once who desires to compromise with Him. He is on His mission, going about doing good, His life and works on earth were a veritable success; the greatest triumph over self, enemies and even nature, that the world has ever witnessed, or ever shall behold until He comes again to put all things under His feet and with the redeemed of earth shall pass into eternal glory attended by the triumphant shout of the heavenly hosts.

That the life of Christ on earth was one of opposition, persecution and trial, a sacrificial life, is admitted by all, both believer and infidel alike. His lowly birth, His infantile dangers from the jealous king, Herod, His fasting and temptation in the wilderness, His persecution by His own people, the Jews, the infidelity of His brethren as to His Messiahship, the refusal of the masses to hear Him, His bodily discomforts, the Father's forsaking Him in His direst distress and agony on the cross and the final destruction of His life by His enemies, prove conclusively that the life and ministry of Jesus were filled with the severest trials and were sacrificial in the utmost degree.

But looking through and beyond this dark screen we very readily see that through these sacrifices it was made possible for Him to accomplish so great a work and to obtain so grand a triumph.

In tracing the victorious side of the Master's life, the heart of His humble follower beats faster and more exultingly as he contemplates the series upon series of successful achievements until the great climax is reached and He finally overcomes the last enemy—Death. He breaks asunder His bonds and rises triumphant from the tomb. And now we behold Him, not as the victor over His enemies only, but over death, hell and the grave, sitting at the right hand of the Father in heaven from whence He shall come to judge the quick and the dead. Indeed a glorious victor!

What is true of the life and work of Jesus is true of the life and work of every useful servant of God. The goal of triumph is always reached by way of the cross. We strive at our Bethels with our Morlars.

THE SACRIFICIAL TRIUMPH.

BY D. H. BENDER.

The history of a man's life usually is a record of his failures and successes, his defeats and triumphs. And his

sphere of usefulness, or detriment, in this world is measured largely by the balance that may stand in his favor or against him. Biographers are not always competent to judge, or entirely unbiased in their accounts, and thus it frequently occurs that men are misrepresented in the annals of history.

Even though a true account be rendered still men's opinions will differ as to whether a person's career was a success or a failure in the degree that they vary as to what constitutes a successful career, or a life of failure.

Christ was no exception in these respects. His life and work are regarded by some as an ignoble failure and by others as an ultimate triumph. Considered from a carnal, earthly, selfish standpoint, His efforts to establish himself, as he declares Himself, to be a mighty potentate, a King of kings and Lord of lords, were a signal failure. But viewed in the light of prophecy, gospel and revelation, His life and works on earth were a veritable success; the greatest triumph over self, enemies and even nature, that the world has ever witnessed, or ever shall behold until He comes again to put all things under His feet and with the redeemed of earth shall pass into eternal glory attended by the triumphant shout of the heavenly hosts.

That the life of Christ on earth was one of opposition, persecution and trial, a sacrificial life, is admitted by all, both believer and infidel alike. His lowly birth, His infantile dangers from the jealous king, Herod, His fasting and temptation in the wilderness, His persecution by His own people, the Jews, the infidelity of His brethren as to His Messiahship, the refusal of the masses to hear Him, His bodily discomforts, the Father's forsaking Him in His direst distress and agony on the cross and the final destruction of His life by His enemies, prove conclusively that the life and ministry of Jesus were filled with the severest trials and were sacrificial in the utmost degree.

But looking through and beyond this dark screen we very readily see that through these sacrifices it was made possible for Him to accomplish so great a work and to obtain so grand a triumph.

In tracing the victorious side of the Master's life, the heart of His humble follower beats faster and more exultingly as he contemplates the series upon series of successful achievements until the great climax is reached and He finally overcomes the last enemy—Death. He breaks asunder His bonds and rises triumphant from the tomb.

And now we behold Him, not as the victor over His enemies only, but over death, hell and the grave, sitting at the right hand of the Father in heaven from whence He shall come to judge the quick and the dead. Indeed a glorious victor!

What is true of the life and work of Jesus is true of the life and work of every useful servant of God. The goal of triumph is always reached by way of the cross. We strive at our Bethels with our Morlars.

Stephen saw the heavens opened to him while being stoned; John beheld the glory of the New Jerusalem after his Patmos banishment; the great apostle Paul could be assured of his crown of righteousness only after he

had "fought the good fight" and was "ready to be offered" (sacrificed) for the cause he espoused.

All down through the ages history records this same truth concerning the early church fathers, the Christian martyrs, the reformers, and even in our own day and age we behold our brethren whose labors proved a blessing to the cause of Christ in any way that their lives were lives of sacrifice and selfdenial; yet their work was finally crowned with victory and triumph. God's people are made "perfect through sufferings."

Thus we take courage. Let us "lift up the hands which hang down, and the feeble knees" and endeavor by God's grace to "make straight paths for our feet."

The resurrection demonstrates the crowning feature of the Christian religion. If in this life only we had "hope in Christ" then would we indeed be "of all men most miserable." But we who are in Christ Jesus, have passed from "death unto life," have the implicit faith and trust, the sure hope, the overwhelming assurance that there is an existence beyond the grave where this mortal shall put on immortality and dwell in perfect bliss and happiness throughout all eternity with our once despised and rejected but now enthroned and glorified Lord in the mansions He has prepared for us. And by this heavenly contemplation the soul's dreary slings, "O death, where is thy sting? O grave, where is thy victory?"

Tab., Pa.

AN EASTER MEDITATION.

But thanks be to God which giveth us the victory, through our Lord Jesus Christ—1st Corinthians 15: 57.

Victory! It is a note of triumph. It was a new note, thrilling the heart of humanity in this strange world into which sin had come, and death by sin. It is the loftiest and the sweetest note in that chapter of the world of life.

Victory! It is the battle shout of a warrior who has fought a good fight and kept the faith. It is the exultant exclamation of a man who had fought with beasts in the amphitheater at Ephesus, who had wrestled with the doubt that would not down, and that could not be solved by human reason, who had wrestled with sin under awful conviction of its guilt, who had all his previous lifetime been subject to bondage from fear of death until he found deliverance through the Gospel of Jesus Christ.

Victory! The author of the exclamation—Paul the apostle, who was before Saul of Tarsus, the persecutor—had seen the risen Jesus and therefore the resurrection of the dead was to him a certainty, a fact demonstrated. If ever a man lived on earth whose word may be taken without reserve, it was this man Paul. He testifies directly from personal knowledge. He had felt the joy that thrilled the heart of the two Marys and the disciples when Jesus appeared to them after His crucifixion and burial. It was a joy rapturous in its intensity; a transition from the depth of grief and gloom to the height of holiest joy as he had seen face to face the risen Jesus. The expectation of such a privilege is ours now; we shall see Him as He is, where He is, and where He is we, His disciples, shall be also.

Victory! There was another element that gave special emphasis to this exultant shout. He knew the conqueror of death as his Saviour from sin. The tenderness of the grateful love mingled with the love of Jesus for him. That love burned in his believing heart with unquenchable flame. He knew by experience that love of Christ which passeth knowledge—its length, its breadth, its depth, its height. It was a love that passed comprehension in its motive and measure, but he knew it as a satisfying experience, filling him with all the fullness of God. It was the victory over sin that involved the victory over death. The love that passeth knowledge—all the fullness of God—the victory of faith that overcomes the world, and that will destroy the devil, death, itself—with the clear vision of the apostle saw these blessings, and with strongest faith he grasped them, and the river of God flooded his trusting soul. There is no perceptible tinge of self-conceit of self-dependence in his language. Thanks be to God for this unspesakable gift. Eternal life is the gift of God; it must be so accepted by every recipient, and so preached by all who would bear witness to the truth that is in Jesus. The depth of humility measures the height of the joy of the believer whose life is hid with Christ in God.

Victory! Yes, our victory by faith. This is the victory that overcometh the world. "Whoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 John 5: 4.) It is ours by victory—not by might, nor by power of our own, but by the Spirit of God, which worketh in us to will and to do of His good pleasure. Jesus is the Captain of our salvation, but we must fight if we would reign. We must bear hardness as good soldiers of Jesus Christ, we must bear the cross if we would wear the crown. With this faith in lively exercise, and this love in our hearts, we feel that His strength is our strength, His love is a present blessing and the foretaste of what eye hath not seen, nor ear heard, nor the heart of man—the natural man—ever conceived. It is at once the impartation of the joy of a conscious salvation now, and the revelation of the coming glory that we are to share with our Head.

Victory! Softly, softly some of us this Easter will sing this song with trembling tones in the minor key. Tender hands will place loved ones in new-made graves.

Through silent tears some of us will look upon the pallid faces and wasting forms of loved ones who will soon leave us for the land which is afar off, and from which they will not return. Softly, softly. Looking around us we are reminded that we live in a fallen world. Sin and its progeny, sorrow, pain, and death are still felt and feared. Wars and rumors of wars are rife in these times, as in former ones. The Gospel of peace, though it has modified the institutions and elevated the peoples of Christendom—so called—has not yet wrought its promised results in abolishing war, and bringing about the true brotherhood of humanity. The guns of the combatants on the battle-fields, and the light of the conflagrations kindled by the torches of war may be heard and seen on South

African fields. Europe is one great military encampment, and the war drums may at any time call to arms the powers that are now watching each other with hostile front, with old grudges to settle, or with fresh schemes of conquest in their thoughts. Not yet has come the complete triumph of the Gospel that shall bring the time when the nations shall learn war no more. But that happier day is coming, and its dawn is seen in the lodgment in the minds of the men who do the best thinking and the most earnest praying in this world of Ahrimane as the substitute for brute force and bloodshed. That victory is coming, but we must watch and pray and work and wait for it a little longer.

Victory! Softly, softly, begins the note of our Easter song, but it swells prophetically into a sweeter and nobler strain in hope of the resurrection. We anticipate that day as we stand by dying beds and beside the graves, where the dust of our loved ones sleep, and claim the promise, and draw the contrast. Toil here, rest there; pain here, joy there; sad partings here, and meetings there; blurred vision here, seeing through a glass darkly, the full vision face to face there. There is no provision for doubt in this Gospel of the resurrection through our Lord Jesus Christ. "For He must reign, till He hath put all enemies under His feet." (1 Cor. 15: 25.) The certainty that what is best for us is also surest, swells the notes of our song of triumph.

Victory! It is a personal triumph for every believer. "Thanks be to God which giveth us victory." Sin and pain and sorrow and death may seem to have the victory now, but it is ours even in the present consciousness of union with Him who is the resurrection and life; ours by anticipation of the fuller life to come. Therefore let each one of us make it a personal matter, heeding the apostle's logical injunction with which he closes this most blessed fifteenth chapter of his First Epistle to the Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

WHAT BODIES?

The thirteenth and fifteenth chapters of First Corinthians are two of the most remarkable in the New Testament.

The one deals with that supreme Christian grace—love. "Now abideth faith, hope and love, but the greatest of these is love."

The other deals with that supreme Christian doctrine—the Resurrection.

Paul sets out with the importance of the resurrection of Christ, and the proof of it by the testimony of witnesses. He then shows the consequences of denying the resurrection. These consequences are:—1. That Christ is not risen; 2. That those who have already died believing in Christ, have perished; 3. That the apostles who were witnesses to the resurrection are false witnesses.

We see and acknowledge the importance of all that the apostle urges. We assent heartily to all his teachings, yet doubt arises. Paul anticipates it in verse 35. "But some man will say, 'How are the dead raised up, and with what bodies do they come?' Paul an-

TEN GENERAL PERSECUTIONS.

| Number | Time | Causes. | Noted Martyrs. | Remarks. |
|--------|---------|--|--|--|
| 1 | 48 | The Christians were hated, (1) because of their opposition to the religion of state, (2) of false reports about them. Nero, taking advantage of this feeling, shielded himself by accusing them of burning Rome. | Paul, Peter. | The effect of this persecution was to spread the gospel in new districts. |
| 2 | 64 | Pretended fear that a descendant of David should rise to overthrow the empire. | Flavia Clementia, uncle of Domitian. | During this period John was banished to the Isle of Patmos. |
| 3 | 101 | The emperor's zeal for paganism. | Ignatius, bishop of Antioch; Symeon, second bishop of Jerusalem. | Christianity was considered a "perilous species of fanaticism." |
| 4 | 114 | Wrath of the Jews because Christians refused to join them in their rebellion against Rome. | Polycarp. | This persecution was waged by the Jews. Roman heathens learned to distinguish between Jews and Christians. |
| 5 | 161 | A Christian refused to join in pagan worship. 2. The emperor was a bigot in religion. Lardner. | Aurelius is more renowned as a philosopher than as a statesman. | Aurelius is more renowned as a philosopher than as a statesman. |
| 6 | 202-211 | An edict of the emperor forbidding Christian worship and the refusal of Christians to comply with the edict. | Tertullian, bishop of Carthage; Victor, bishop of Rome. | Severus was a vigorous and just ruler but totally devoid of high moral sentiment. |
| 7 | 250 | Savagery of the emperor. | Emmenus, bishop of Lyons. | Cyprian regarded this as a chastisement sent from God for the corruption of the church. The noted Ignatius suffered martyrdom during this persecution. |
| 8 | 260-270 | 1. Hatred of Decius for his predecessor. 2. Rapid increase of the church. | Falton, bishop of Rome. | |
| 9 | 270-280 | The emperor was led to believe that the Christians were hindering the prosperity of the empire. | Stephen & Xystus, bishops of Rome. | |
| 10 | 303-313 | Hatred of Galerius (non-inlaw of Diocletian and associate emperor) and the pagan priests. | | The bloodiest and last of these general persecutions. |

NOTE.—Most of this information is taken from Riddaugh's "Church History."

MISCELLANEOUS.

For the Herald of Truth.

OUR FIELD OF LABOR.

BY JACOB WOOLNER.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."—Matt. 28:19, 20.

This was the Savior's command to His apostles, whom He had chosen from His disciples, because His time for preaching was finished, but the work was not to be stopped.

Let us mind the Savior's words to them: "The works that I do, shall be done also." John 14:12. Christ came and taught repentance and faith, but He was only sent to "the lost sheep of the house of Israel." There was still a larger field open for His apostles, as we can easily understand from the words of our text: "Go ye therefore, and teach all nations," not only to one class of people, but to all classes; not to the lost sheep of the tribe of Israel only, but to Jew and Gentile. "Go ye into all the world, and preach the Gospel to every creature." This was certainly a greater work than He, in such a small limit as that bounding the "lost sheep of the house of Israel," could do. But let us not forget the words or miracles that Christ wrought. He did the blind to see, the deaf to hear, the dumb to speak; He healed all manner of diseases, raised the dead, and preached the Gospel to the poor.

We might ask the question: Who can do greater works than these? Let us mind the words of the Savior: "The works that I do, shall be done also in you, and greater works than these shall be done, because I go unto my Father." Again,

In sending them out and giving them the power to heal all kinds of diseases, and also to raise the dead (which we find that they also did), we see that they did the same kind of works; and the "greater works" they did consisted in the fact that they, being more numerous, labored in such a wide field, going "into all the world," among "all nations," to "every creature," and as a result a greater number believed and were baptized. But let us not forget that they are to be taught "to observe all things" whatsoever He has commanded, unto us, as well as unto them.

What is to be taught? First, repentance. Why repent? Because "all have sinned, and come short of the glory of God." Repentance must be taught, in order that all may realize the position in which the whole human family is by nature. And when an individual realizes this lost condition, and truly repents and forsakes his evil ways and all unrighteousness (which is the "lost sheep of the house of Israel"), and comes forth from his Creator, and humbly confesses his faults before God; and then believes on the Lord Jesus Christ and accepts Him as a gift from God and his sole Redeemer, he shall receive forgiveness of his sins, "for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then he is not condemned on account of his sins, for "God sent not His Son into the world to condemn the world, but that the world through him might be saved." (John 3:17). Saved from sin. "And thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

Now, being saved from sin, we must not more walk in them as do other Gentiles; but we must walk as the children of light, so that man may see your good works, and glorify our Father which is in heaven. Matt. 5:16. If we walk in the light, even as He is in the

light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin; now we are to observe all things whatsoever He has commanded us. This requires works of righteousness, and to bring forth works of righteousness, we must through the Spirit mortify the deeds of the flesh, and then we can bring forth the fruits of the Spirit, "which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Gal. 5:22-25.

Let us not forget what He has commanded us; both what we shall do and what we shall not do, for these things are so often overlooked, both by ministers and lay members. "I say unto you, swear not at all. But let your communication be yes, yes, and nay, nay; for whatsoever is more than these cometh of evil. Again I say unto you, resist not evil, give to him that asketh thee: love your enemies, bless them that curse you, do good to them that hate you," etc. "He that overcometh evil, but overcome evil with good." "If thine enemy hunger, feed him; if he thirst, give him drink;" "If naked do him, for in so doing you will heap coals of fire on his head." These are a few things that He has commanded us, and many more could be mentioned, but this may suffice for the present.

Let us meditate a little on what He has commanded us. If we observe all things whatsoever He has commanded us, then we have the promise that He will be with us always, even unto the end of the world. But what if we observe not His commandments? How can we expect His promise, or His abiding with us, if we do what He says we shall not do, and leave undone what He says we shall do? If He says I shall not swear, and I do swear; if He says I shall not kill, but I do kill; if He says I shall love my enemy, and I hate him; if He says I shall not resist evil, but I do resist with all the carnal power and carnal means that I have, instead of overcoming evil with good, and still profess to be a follower of Christ, where or in what way do I follow Him? Did He not leave us an example that we should follow His steps, "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:21-23. Now are not Christ's promises given us on the condition of obedience? See John 10:27, 28. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Mind that this promise and all others are grounded on obedience, and not on disobedience. Many professors of Christianity go on in disobedience, and yet receive the reward of obedience, and sayings, and still claim to be the followers of the Lord Jesus Christ. What does Christ say about it? "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." Matt. 7:24, 25; read also verses 26-27. Here we have the difference between doing and not doing, or obedience and disobedience. If we do not

obey His commandments, how can we expect to stand before Him when He comes to judge the world? And if our house then falls, how great will the fall then be. It will never rise again, but we will hear the awful sentence, "Depart from me into everlasting fire that is prepared for the devil and his angels."

May God help us both to teach and to observe all His commandments, not only a part of them; and not to add anything thereto, or take anything therefrom, for if we do, our part shall be taken from the Book of life. Rev. 22:18, 19, and the plagues that are written shall be added unto us. If we who are called as ambassadors in Christ's stead to teach all things whatsoever He has commanded us, teach only one part and leave the other part unobserved, are we not taking part thereof? Shall we not be responsible for so doing? Are we not in danger of having the plagues that are written in the prophecies of this Book added unto us? O let us "cry aloud and spare not;" let us lift up our "voices like a trumpet, and show the people their transgressions, and the house of Jacob their sin." Isa. 58:1.

What is not going on in the churches that according to the teaching of the gospel ought not to be. Many of the pastors are "become like dumb dogs that cannot bark." Let us notice a few things that "pride of life" has crept into the churches, more or less, of all denominations. If people only make a good appearance all in right, then they are highly esteemed amongst men, and little is thought about pride being an abomination in the sight of God. Again how many church members defraud their neighbors and even their brethren, taking the advantage in every way that they can? Is that loving our neighbors as ourselves as Christ taught? Many Christian professors in our days are "yoked together with unbelievers," both in matrimony and in secret societies, and are still held as members in good standing in the church. Many are given to strong drink, dancing and other amusements, fulfilling the lusts of the flesh which are sinful. How can we expect to live and reign with Christ in the world of glory if we indulge in these things. May God open the eyes of all before it is forever too late.

Kosuth, Ont.

For the Herald of Truth.

OUR CHARITABLE HOMES.

The change of location of the Orphans' Home from Orrville to West Liberty, Ohio, may have taken some of our people by surprise, but any one who knew the circumstances and conditions under which the Orphans' Home has been laboring looked for something of the kind.

When Bro. Plank and Bro. Garber took upon themselves the responsibility of opening a Home for homeless children, they did so under the most adverse circumstances. They expected the church to stand by them and help them out, which was only in part fulfilled. The chief hindrance seems to have been the lifting of a mortgage of twenty-five hundred dollars. The Home was carried on as an individual institution for some time, but later was placed under the care of the Board that had in charge the Old People's Home,

with the proposition that all in the treasury would be turned over, and that Bro. Plank set apart 40 acres and buildings of his farm with the understanding that as soon as the Board paid him twenty-five hundred dollars he would deed it over. We tried to raise the amount and some besides to repair buildings, but only partly succeeded. We could not feel justified in making ourselves responsible for more than we had in the treasury and Bro. Plank being left alone to care for the Home as best he could, did not feel as if he should wait much longer so asked us to decide at once, and in case we cannot settle on locating the Home on his property under those conditions he would sell which he did. He favored the Home by the use of buildings and ground and help for several years for which we feel truly grateful, but we have to-day a homeless Orphan's Home. Some time during the winter the Glover Institute buildings and 8 acres of ground at West Liberty were offered for sale, and a number of our people seeing in the sale a chance, bought the same and hold it subject to the choice of the church for either a school or Orphan's Home, whatever is needed. By the consent of those who bought the property, the Orphan's Home has the use of the building until the school question has been decided and in case the property is not needed for a school then the Orphan's Home Board may make the property theirs. This is short the situation of the Orphan's Home. Several thousand has been subscribed for school purposes, but considerably more is needed. We would have nearly that amount in the treasury of the Orphan's Home with considerable in legacies and wills, but no fixed location. The only thing left us is to do as we have been doing the last three years and more, the best we can and know how.

We are not discouraged, but we would feel greatly relieved to have the location permanently settled, and sufficient land in connection with the Home to make it largely if not altogether self-sustaining. We have had a good deal of patience, we believe it is right that we should have. There are other interests of the church that needed support. Missions, home and foreign; Evangelistic work, Building of meeting houses, the relief of starving India, Schools, Publishing Co. stock and local church expenses, each have their claim, and we hardly know how hard we ought to urge the cause of our neglected poor and homeless and not at the same time do injustice to some other Lord's claim.

Taken all in all our people have responded nobly to the various calls for "collections," I could probably literally apply the words of Paul to many in the church to-day, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded; and their riches did not make them rich; for to their power I bear record, ye, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift and take upon us the fellowship of the ministering to the saints. And this they did not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." 2 Cor. 8:5-7.

A good many are anxious to have the Homes fully equipped and self-sustaining. We are too, and we are glad to say we are nearer to that goal than we have ever been, but would like to be there altogether. Will you then in your prayers and in your offerings occasionally remember the Orphan's Home, and the Old People's Home. Those of you who know by experience what it means to be an orphan, are you in a position to do something? Those of you who would want to see your children or grand-children taken to such a place, would you have a mile to give for such as have no other better place than this? And you who wish to be remembered in old age, can you do something for those who will be glad to have a place as good as the Old People's Home endeavors to be? God bless you!

M. S. STEINER, Treas. M. B. of C. H.

LOVE TO ENEMIES.

BY ALICE MAY DOUGLAS.

The following incident is taken from the diary of Hans Egede Saabye, a grandson of the celebrated Hans Egede, first missionary to Greenland.

It has ever been a fixed law in Greenland, that murder, and particularly the murder of a father, must be avenged. About twenty years before the arrival of Saabye, a father had been murdered in the presence of his son, a lad of thirteen, in a most atrocious manner. The boy was not able then to avenge the crime, but the murderer was not forgotten. He left that part of the country, and kept the flame burning in his bosom, no suitable opportunity offering for revenge, as the man was high in influence, and many near to defend him. At length his plan was laid, and with some of his relations to assist him, he returned to the province of the murderer, who lived near the house of Saabye; there being no house unoccupied where they might remain, but one owned by Saabye, they requested it, and it was granted, without any remark, although he knew the object of their coming.

The son soon became interested in the kind missionary, and often visited his cabin, giving as his reason, "you are so amiable I cannot keep away from you." Two or three weeks after, he requested to know more of the "Great Lord of Heaven," of whom Saabye had spoken. His request was cheerfully granted. Soon it appeared that himself and all his relatives were desirous of instruction, and ere long the son requested baptism. To this request the missionary answered: "Kunnuk!" for that was his name—"you know God; you know that He is good, that He loves you, and desires to make you happy: but He desires also that you should obey Him."

Kunnuk answered: "I love Him, I will obey Him."

"His command is, 'Thou shalt not murder.' The poor Greenlanders were much affected and silent. 'I know,' said the missionary, 'why you have come here with your relations, but you must not do, if you wish to become a believer.'

Agitated, he answered, "But he murdered my father."

For a long time the missionary pressed the point, the poor awakened heathen promising to "kill only his enemy." But this was not enough. "Thou shalt

do no murder," was the command of the Great Lord of Heaven. He exhorted him to leave the murderer in the band of God to be punished in another world; but this was waiting too long for revenge. The missionary refused him baptism, without obedience to the command. He retired to consult his friends. They urged him to revenge.

Saabye visited him, and without referring to the subject, read those portions of Scripture and hymns teaching a quiet and forgiving temper. Some days after Kunnuk came again to the cabin of Saabye. "I will," said he, and will not; I bear, and I do not bear. I never felt so before; I will forgive him, and I will not forgive him."

The missionary told him that when he would forgive, then his better spirit spoke; when he would not forgive, then his unconverted heart spoke. He then repeated to him the latter part of the life of Jesus, and His prayer for His murderers. A tear stood into his eye. "But He was better than I," said Kunnuk. "But God will give me strength," Saabye answered. "I then read the martyrdom of Stephen, and his dying prayer for his enemies. Kunnuk dried his eyes and said, "The wicked men. He is happy; he is certainly with God in heaven. My heart is so moved; but give me a little time; when I have brought the other heart to silence, I will come again." He soon returned with a smiling countenance, saying, "Now I am happy; I hate no more; I have forgiven; my wicked heart shall be silent." He and his wife, having made a clear profession of faith in Christ, were baptized and received into the church. Soon after, following a note to his mother of his father: "I am now a believer, and you have nothing to fear," and invited him to his house. The man came, and invited Kunnuk in his turn to visit him. Contrary to the advice of friends, Kunnuk went, and as he was returning home, he found a hole had been cut in his kayak (or boat). In order that he might be drowned, Kunnuk stepped out of the water, saying, "He is still afraid, though I will not harm him."

What a noble example of self conquest. What an illustrious exhibition of the power of the gospel.

Bath, Me.

"EXAMPLE."

There is everything in having a good example; in being able to say, "I do thus and so because it is good and right," and then to give a reason by example, that admits of no room for argument.

This is exactly where every Christian stands. They have the best of examples—Christ—and He is the best of things because He did it, is the best of proof that we are right. He is our example in all things. For every condition of life He has left an example that can leave no room for doubt as to what should be done. It matters not what circumstances we are facing; He was there before us, and has given us our examples. It is indeed blessed to know that as we face every sorrow, every trial, He too faced it, and was victorious, and we can be victorious through His victory.

He left us an example of childlike trust in the Father. He has taught

plainly by His words and example that nothing can happen to us but what He allows, and then the Spirit brings to our remembrance those precious words when we face what appears to be sure defeat, "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," and then we catch a glimpse of the silver lining of the cloud, and realize His presence and know the victory is near at hand.

But there is another side to the question. Not only is He our example, but we, too, have become an example by being in Him. We are before the world as He was. People are watching us to see what we really mean, not by what we say, but by what we do. Like John the Baptist, we have become messengers sent forth with a divine message. We have become light-bearers to lighten the darkness of a dark world. Unless we keep the lamp clean and bright, it must fail to give out a clear light and will soon be obscured altogether.

We are, in fact, become standing out boldly and fearfully, giving forth a steady light amid both storm and calm; and so as we are watching Christ for example, the world is watching us. How necessary then that we copy carefully, that we give heed to the many little details that complete life's picture.

We cannot afford to take our eyes from our model, not for a moment, but like true disciples we must study and watch carefully, honestly, and then we shall be enabled to claim success, and our efforts will not have been in vain.

Reader, remember that our example came into the world to give rather than take.

Let us then do likewise, and then, when face to face with the grim enemy, death, we shall be comforted by the thought that our life has been of some value; that we have lived rather to do good than to get good, and they who may be following us will then be led nearer to the great Example. 1 Tim. 4:12; 1 Pet. 2:21. *Set. L. M. J.*

THE Indian has been starved and overworked till he is almost exterminated.

The African was made the white man's slave, but he continues.

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History asks what real progress have there been produced except in material gain.

"Ye kill and covet and cannot obtain: ye fight and war, yet ye have not because ye ask amiss that ye may consume it upon your lusts."

Mighty nations have perished, but the words of the prophet remain.—*Catharine J. Burgin.*

Do to day's duty, fight to day's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—*Set.*

April 15, 1900.

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*Amish Mennonite.

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CONFERENCES.

ANNUAL.

The Annual Conference of Ohio will be held Thursday and Friday May 17th and 18th in the Midway (Oberholzer) M. H., Mahoning Co. The bishops are requested to meet at 9 o'clock Thursday morning to arrange the work. All are requested to meet all 10 A. M. for public worship. Conference proper will meet at 1 P. M. Thursday. The nearest R. R. station is Columbiana. By notifying Allen Rickert, D. S. Lehman, J. S. Lehman or J. S. Lehman, you will meet at the station and conveyed to the conference. Ministers and deacons as well as brethren and sisters, not only in the state of Ohio, but those of other states also, are invited to be present. Questions for discussion must be submitted to the bishops before Thursday May 17th, 1900.

JOHN BURKHOLDER.

DAKOTA, ILL., APRIL 10th 1900.—The annual Sunday school and church conference for the state of Illinois, will be held at the Mennonite M. H. near Cullum, Ill., on the 23d, 24th, and 25th of May, Sunday school conference on Wednesday and Thursday. Church conference on Friday. A cordial invitation is extended to all Sunday school and church workers of other districts to be with us. All questions to be discussed at the church conference should be sent to the undersigned as early as possible.

J. S. SHOEMAKER.

SEMI-ANNUAL.

The semi-annual Conference of Virginia will be held at the Spring Dale M. H. (Upper District) Augusta Co., Va., on the second Friday and Saturday of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any one coming by train will be met at Waynesboro, Augusta Co., Va., by writing to Erasmus Shank, Waynesboro, Va.

S. M. BURKHOLDER.

SUNDAY SCHOOL LESSONS.

LESSON IV.—APRIL 22.

THE CENTURION'S HUMILITY AND FAITH.—Luke 7: 1-10.

[Read Mark 2: 23-3: 19. Memory verses 9, 10.]

GOLDEN TEXT.—Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psalm 103: 13.

TIME.—Summer of A. D. 28, soon after the Sermon on the Mount.

PLACE.—Capernaum, on the north-west shore of the Sea of Galilee.

PERSONS.—Jesus, the elder of the Jews, friends of the Centurion, the Centurion, the servant.

CENTURION.—The Centurion was a Roman military officer. All Palestine was under Roman military government. The Centurion of our lesson was probably connected with the garrison stationed at Capernaum. It is said that the Roman army was divided into legions, composed of six thousand men each, and each legion was divided into ten cohorts, or "bands," six hundred men to each "band." Each cohort was divided into three companies of two hundred men each, and each company was divided into two centuries; these last contained one hundred men each, and each one was commanded by a centurion; thus in each legion there were sixty centuries, each one under the command of a centurion.

FAITH REWARDED.—"Have faith in God" is the key that unlocks the door to the inexhaustible treasures and blessings that are hid in Christ. We have many examples of faith in the Bible, and among them the one found in our lesson today sparkles as a precious diamond in a setting of gold. Faith in God is necessary. (1) Because it is impossible to please God without it. Heb. 11: 6. (2) It is the only means by which we can be brought into union with Christ, and into possession of eternal life. John 5: 23. (3) It is the shield by which we quench the fiery darts of the enemy, and the weapon by which we are able to overcome the world. 1 John 5: 4, 5. (4) It is the medium through which we receive salvation, and all other blessings of divine life. (5) It is a God given virtue, which enables us to grasp things that are unseen, things that pertain to the world and life beyond. (6) Unwavering faith in God and His promises, is the means of access to the eternal joys, riches and glories of heaven.

Oh, for a faith that will sustain,
"Beneath the chastening rod,"
And in the hour of grief and pain,
"Will lean upon its God."

APRIL. HOME READINGS.

16. M.—The centurion's servant healed. Luke 7: 1-10

17. T.—The willing helper. Luke 4: 46-54

18. W.—Nobleman's son healed. Luke 4: 46-54

Th.—Possibilities of faith. Mark 9: 17-27

20. F.—Life through believing. John 20: 24-31

21. S.—According to faith. Matt. 9: 27-31

22. S.—Matthew's narrative. Matt. 8: 5-13

LESSON V.—APRIL 29.

JESUS AND JOHN THE BAPTIST.—Luke 7: 18-28.

[Read Matt. 11: 1-15. Memory Verses 23, 24.]

GOLDEN TEXT.—He hath done all things well.—Mark 7: 37.

INTRODUCTION.

TIME.—Summer of A. D. 28. Soon after our last lesson.

PLACE.—Somewhere in Galilee, probably at or near Nain.

PERSONS.—Jesus, the disciples of John, the people.

JOHN'S INQUIRY AND CHRIST'S MESSAGE.—Jesus the wonderful teacher and healer was moving about from village

to village and from city to city; healing the sick, casting out devils, raising the dead, and teaching the people the doctrines of His kingdom. He was accompanied by the chosen twelve and wherever they went they were followed by great eager crowds. The news of His fame was carried to John the Baptist, who was lingering in a dungeon in the strong fortress and castle of Macherus, on the borders of Arabia, about one hundred miles south-east of Galilee. John sends a delegation of two to inquire of Jesus whether He was really the one that should come, or whether they should look for another. "John may have been moved to send this message by some lingering Jewish views as to a temporal Messiah who would reign as their national ruler; or by his desire to have Christ publicly announce His Messiahship; or by a desire to transfer his disciples to Christ and prevent their forming a sect by themselves." John may have sent to inquire for his own information. He had been in prison about six months, and during this time Jesus was enjoying perfect liberty and had performed many miracles, and while languishing in his prison cell he may have become somewhat discouraged and doubted whether Jesus was really the promised Messiah. If indeed He is the Christ, why does He not deliver His forerunner from this prison cell? May have been the question tempting him. Many of the ancient, active, earnest workers and reformers have had their seasons of discouragement and depression. Moses, Israel's great leader, at one time complained to God, "I am not able to bear all this people alone, because it is too heavy for me." David cried, "O Lord, why hidest thou thyself in times of trouble?" Elijah, after his wonderful victory on Mt. Carmel, flees from the presence of Jezebel, lies down under a "Juniper" tree and asks the Lord to let him die. Bunyan's Christian in Doubting Castle has been the experience of many. Jesus gives the most positive proof and convincing evidence of His Messiahship by working many miracles in the presence of these messengers, and also tells them to report to John that the poor have the Gospel preached unto them, and "blessed be whosoever shall not be offended in me."

APRIL. HOME READINGS.
23. M.—Jesus and John the Baptist. Luke 7: 18-28
24. T.—Testimony of Wycliffe. John 10: 31-42
25. W.—Fourfold Witness. John 5: 30-39
26. Th.—Gabriel's Message. Luke 1: 13-22
27. F.—The Forerunner. John 3: 22-36
28. S.—A Preacher of Righteousness. Matt. 21: 23-28
29. S.—Prophecy Fulfilled. Matt. 11: 2-14

CORRESPONDENCE.

FROM BERTIE, ONTARIO.—We feel to praise God for another shower of blessings which He did not withhold from our congregation. Bro. Nelson Michael, Bro. Eli. Hallman and Bro. Lewis Burkholder lately held meetings here for over a week and it is owing to the Lord that the ruling over on account of the glorious results. Praise His holy name. In connection

with the meetings we have organized a Sabbath school and the number of parents and children and the interest manifested is certainly wonderful. Parents are taking an active part for we all want to be with our children and children with their parents when we take our long vacation by and by.

B. P. SNYDER.

FROM PICKERINGTON, OHIO.—The Brethren A. P. Yeatter and David Hostler of Wellsville, Ohio, came here Saturday evening March 24, and visited here until the morning of the 25th. While here Bro. H. preached for us at the Stemen M. H., also at the U. R. church in Pickerington. We are thankful for these visits and we hope God will move upon the hearts of others of His servants that they too may come among us and preach for us out His life giving word. We reorganized the Stemen Sunday school April 1 with the following officers: Supt., J. K. Hooley; Asst., Martin Stemen; Sec., B. J. Raver, Libr., D. J. Hooley. Trusting that all may be done to the honor and glory of God we will carry an interest in the prayers of God's people in our behalf.

PLEASANT VIEW CONGREGATION.—HOLDEN, MO., APRIL 5, 1900.—Our Sunday school is and has been an evergreen S. S. for a number of years. We meet at 10 A. M. each Sunday, and have an hour that we enjoy to the utmost. I believe this is speaking for one and all present, from the infant to the hoary head, all of whom are there, health and weather permitting. We there feast on God's grand and glorious teachings, and feel that it is good to be here. And if we could have all with us who have not these privileges every Sunday how much greater might the blessing be! God's riches and grace are sufficient to give to all an abundance. But what about the countless army who do not want the privilege of our beloved young sister Mary Thomas. May the Lord bless the work of Bro. Miller and help us all not to forget to pray.

LEVI BLANCH.

ROCKTON, PA., MARCH 29th, 1900.—A visit to the eastern counties has afforded me much pleasure in the Master's cause. We left our home February 11th and began our visit in Snyder Co., then went to Juniata Co., visiting the homes of many of our dear brethren and sisters to encourage them in their Christian work. By some continued efforts as we went along fifteen persons became willing to embrace their blessed Savior. How glad we feel when we see sinners flocking in. Truly the harvest is great and the laborers few. O how great is the call for help, and the responsibility of the helpers. Watchman, what of the morning? It is high time for us all to awake and be ready. We visited at Bro. A. D. Wenger's home and with much interest listened to the story of the old world. Then we visited the headquarters of the Book and Tract work, and must say to our dear brethren and sisters that it is one of the works of our church, and benefits our church, worthy of our support. Then we visited the Welsh Mountain Mission where the good work is carried on by a great deal of personal sacrifice. The industries established by this Mission are farming and a shirt

order of the day; wheat looks fine. The prospect is good for an abundance of fruit. Many new settlers came in here. A number of Mennonite people located here, among the number is Bro. T. Hershberger a deacon and family from Tennessee. We have an interesting Sunday school. The mild climate gives opportunity for Sunday school the year round. We have Sunday school, preaching and Bible reading every Lord's day. The HERALD OF TRUTH makes its regular visit. Often one number is worth what it cost for one year. Long may it live. We have many so called religions here on every side and many accepters all about us here. The harvest is great, and the laborers are few; we invite the ministers to come and help us, and all that are looking for a new location come and help us. Pray for us, brethren.

SIMON HETRICH.

FROM JOHNSTOWN, PA.—On the 10th of March Bro. John N. Durr of Martinsburg, Pa., came to us and the same evening held the first of a number of meetings at the Thomas M. H. On the 15th he officiated at the ordination of three brethren to the ministry in the Stahl M. H. Of the eight brethren receiving votes the lot fell upon Calvin Hershberger, James Taylor and Stephen Yoder. May the Lord richly bless these dear young brethren, and may they prove faithful in their high calling. May the brotherhood feel in regard to prayer for them as did Samuel of old (1 Sam. 12: 23), so that they may teach us the good and right way. The same evening he preached in Holsopple. Monday he went to the Thomas M. H. again and preached, and was very successful. The result of the meeting was the conversion of souls. May the Lord richly bless Bro. Durr. On the 21st of March Bro. G. D. Miller of Tub, Pa., came to the Blauch M. H. and held a number of meetings. On the 23d he was called to preach the funeral of our beloved young sister Mary Thomas. May the Lord bless the work of Bro. Miller and help us all not to forget to pray.

LEVI BLANCH.

factory. Men and women learn to work and earn a living surrounded by Christian influences. The support which this Mission receives is still weak, but with the aid of about \$2,000, could become self supporting. Only a mile from each of God's children would be sufficient to meet its needs.

From here we went to Lancaster City Mission which was not in session, but we examined into the work by the aid of those in charge and felt to encourage the brethren and sisters in care of it to press on. From here we returned home, feeling encouraged in the Christian work among our people. We still look forward to the time when the church may double her work, which can be done only by the sacrifice of a life crucified, from which by the grace of God we are resurrected to all righteousness. J. A. BRILLHART.

SUNDAY SCHOOL ITEMS.

HAGERSTOWN, MD., APRIL 5th 1900. The Paradise Sunday school has been reopened for the summer, with George Cobb and David Martin as superintendents; Peter Fehelman, Treas.; Amos Eby and Adam Horst, chorists; and May God be with us in this work, that all may be done to His honor. We wish more would feel impressed to take up the work; yet we remember the promise lies not necessarily in the great number for Christ has said, "Where two or three are gathered together in my name, there am I in the midst of them." We desire to be remembered by all God fearing people. COR.

FROM JOHNSTOWN, PA., The five Sunday schools in the vicinity of Johnstown have been reopened for the term of six months. May the Lord bless the work and may every brother and sister take an active part in the same, and thereby influence their children to do the same. This work is grand, but it is not for the young only as some think; the gray heads of the aged are an ornament there. We need special prayers for the schools. Read James 5:17-18 and see how Elias did. Brethren and sisters, think of the work before us, of the value of our dear young people, of the danger they are in, of the responsibility on our part, and of eternity from whence no traveler has ever returned. LEVIE BLAUCH.

JOHNSTOWN, PA., APRIL 6th 1900.—The Sixth Mennonite Sunday school was organized, March 25th 1900. The following officers were elected: Supt., John Stahl; Asst. Supt., H. H. Mishler; Secy., the writer; Asst. Secy., L. D. Yoder; Treas., John Stahl; Asst. Treas., Noah Fash. The school was opened April 1st 1900. We pray that the Lord may help us all to take an active part in the Sunday school work, so that a great amount of good may be done, and that many may turn from this sinful world to Christ. God bless the S. S. everywhere. MARY C. BLOUGH.

FROM ALPHA, MINN.—March 25th 1900, we reorganized our Sunday school by electing officers as follows: J. T. Hamilton, Supt., P. B. Snyder, assistant Supt.; C. E. Hamilton, secretary and treasurer; C. J. Garber, chorister; Hannah Snyder, assistant. We have

many reasons for praising God, for church and Sunday school privileges, and for the religious intercourse which we are privileged to enjoy, one with another. That which may be accomplished through the medium of a Sunday school which is alive to the sense of her calling will be in part one of the revelations of eternity. But there are results of good already made manifest which no doubt would have remained dormant had not some of God's creatures been sheltered within the dome of the Sunday school, hence let us pray, "God bless and keep our Sunday school." COR.

For the Herald of Truth. REMINISCENCES.

BY R. J. HEATWOLE.

In the HERALD OF TRUTH of 1873 I noticed items recently that reminded me of how I rejoiced when our ministering brethren began to come to Kansas to seek out for themselves a home, and assist in the work of the Lord.

It seems to me our church paper was a good help in this direction nearly thirty years ago as I remember well that through this I saw the notice of Bro. Daniel Brenneman having been here in Marion county and was suggesting and planning, it seemed to me the colonizing of our people in this county; so by the encouragement of Bro. Henry G. Brunk with whom I then lived in my "single" days in Henry county, Illinois, I came to Marion county, Kansas, to see this little colony of our people as we supposed was fast already here. So in the summer of 1872 I was here in this county near Marion Centre but could not find one of our Mennonite people here, but I remained, and soon the brethren Noah Good, Benjamin Bare and Emanuel Shupe and their families came and found homes near Marion Centre, Kansas, (called Marion now). Then John Evers came from the valley of Virginia and found a home in said county upon which he and his family afterward settled. His first text the night I took him to Bro. Good's rented log dwelling in Marion (built when the Indians were yet in the land not far away) was Acts 11:23, of Barnabas, "who, when he came and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." So Bro. Evers exhorted us also with purpose of heart to cleave unto the Lord. I never forgot this text, from which I heard the first sermon by the first Mennonite minister settling in Kansas. He soon settled here and we had preaching in the English language only. Before he moved here Bish. Henry Yoder of Nebraska came on a second ministerial tour, and preached a number of sermons in Marion and McPherson counties. Then came the aged Bish. Daniel Brundage from Missouri and took a homestead of 160 acres in McPherson county near Canton. This cost him but fifteen dollars; I saw this item to-day in his article in May No. of HERALD for 1873.

To this homestead I could come on Sunday morning, four times a week, with my wife and pray and edify our souls in the first Sunday school that our Mennonite brotherhood organized here

in central Kansas. On this homestead there is at present a commodious church building which our brethren built and in which they have an "ever-green" Sunday school, also preaching every Sunday morning and Bible reading every evening to the listening.

I mention these things because as I meditate upon the past, I think of what may result from that which our ministers and a few brethren and sisters may feel at first are but feeble efforts on their part, but when done in Jesus' name, in honor to God, how wonderfully He can bless the small efforts thus put forth in some far away land. Our brethren in the East, I think mostly in Pennsylvania, sent money to assist in getting the first small church house on this homestead many years ago. Pre. John Evers of Virginia and Pre. Henry Hornberger of Pennsylvania lived side by side in the days of this early settlement in Marion county near Peabody, and at present there is a nice new church house of our brethren on the home once owned by Bro. Henry Hornberger. Well do I remember how glad we were when he and Bro. Evers would come the twenty-two miles from their homes on Sunday morning to the church service with the brethren here in the church house on father Brundage's old homestead, where our brethren first began to have services together as learned in earlier days in some eastern home under the kind training of father and mother amid the church influences agreeable to our Articles of Faith of centuries ago.

Time which steals our years away,
Will steal our pleasures too,
But the memory of the past will stay,
And half our joys renew.

I feel thankful to God to-day for these fond memories of the past, as I think of what those I mention in this article have done even for me alone in years gone by. Though some of the dear ones are gone to their long home, the spiritual help they afforded me was of much value then and is still.

Last but not least it is very encouraging to me as I think of the evangelizing work our dear brethren have done in Kansas. I remember well the first meetings held by our ministering brethren from abroad who came to us here in Kansas to give encouragement to the good work and to gather in the lost ones. We know where they have by those meetings been gathered into the fold by tens and by twenties and some of those dear souls are now zealous workers as ministers of the glorious gospel of the Son of God. Several of them are often out, away from home in the evangelizing work, giving others the invitation to come into the fold and thus be gathered as they themselves were by Christ. I remember well the first series of divine requests and precepts and the beautiful promises connected therewith. If the Lord will, Bro. Geo. R. Brunk, who is one of this number, will start for the valley of Virginia this week to encourage the good work and for ought we know our evangelizing committee men may be doing the same abroad in the good work. We cannot tell, but this we know that at the time our evangelizing work began we had four places for our ministering brethren to visit and preach to our brethren and sisters. In 1893 instead of four places where our brethren were settling there were forty-two and at present there are more.

As I write these lines I think of the four commandments for evangelizing or mission work, viz:

1. Look. John 4:35.
2. Pray. Matt. 9:38.
3. Send. Rom. 10:14, 15.
4. Go. Mark 16:15; Matt. 28:19.

The field of labor it seems is not only in Kansas for Christian workers, but according to Matt. 13:38 the field of labor is the world, hence look, pray, send, go, that the gospel may be brought to every creature, to all nations, in all the world.

McPherson, Kansas.

ELKHART INSTITUTE ITEMS.

The Second Winter term closed on Friday March 30th and the Spring term opened on Monday April 2nd. A number of the Ohio and Pennsylvania students left for their homes at the end of the winter term. The ties of friendship that were formed in school life during the past winter were stronger than any one knew when the time came to say goodbye, and the farewell greetings were mingled with sadness.

A number of brethren and sisters have visited the school recently giving words of encouragement and several have contributed to the endowment fund. This fund is steadily growing. Whatever donations are made to this fund will do a regular income. Under no circumstances will the principal be used to meet any of the expenses of the school. Visitors are always welcome.

The regular meeting of the Board of Directors was held at the residence of Bro. J. S. Hartzler on Saturday, Mar. 31.

The Summer Normal or Review term will open June 12.

MY LAST DRINK.

[The following interesting story is told by S. H. Hadley, who was once a confirmed drunkard, but after his conversion became superintendent of the old Jerry McAuley Mission, New York.]

One Tuesday evening, on April 18, 1882, I sat in a saloon in Harlem, a homeless, friendless, dying drunkard. I had pawned or sold everything that would bring a drink. I could not sleep unless I was dead drunk. I had not eaten for days, and for four nights preceding I had suffered with delirium tremens from midnight till morning. I had often said, "I will never be a tramp; I will never be cornered; I will when that time comes, if I ever do, I will find a home in the bottom of the river." But the Lord so ordered it that when the time did come, I was not able to walk one-quarter of the way to the river. As I sat there thinking, I seemed to feel some one and mighty presence. I did not know then what it was. I did learn afterward that it was Jesus, the sinner's friend. I walked up to the bar and pounded it with my fist till I made the glasses rattle. Those who stood by drinking looked on with scornful curiosity. I said I would never take another drink if I died in the street; and I felt as though that would happen before morning. Some-

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thing said, "If you want to keep this promise, go and have yourself locked up." I went to the nearest station-house, a short distance away, and had myself locked up.

I was placed in a narrow cell, and it seemed as though all the demons that could find room came in that place with me. This was not all the company I had, either. No, praise the Lord; that dear Spirit that came to me in the saloon was present, and said—"Pray!" I did pray; and though I did not feel any great help, I kept on praying. As soon as I was able to leave my cell I was taken to the police court, and remanded back to the cell. I was finally released, and found my way to my brother's house, where every eye was given me. While I was lying in bed, the admonishing Spirit never left me, and when I arose the following Sabbath morning I felt that day would decide my fate.

Many plans were turned over in my mind, but all were rejected; and toward evening it came into my head to go to Jerry McAuley's Mission. I went. The house was packed, and with great difficulty I made my way to the space near the platform. There I saw the apostle to the drunkard and the outcast—that man of God, Jerry McAuley. He arose, and amid deep silence, told his experience, that simple story that I had heard so many hundred times afterward, but which was ever new; how he had been a "tied," an outcast, a drunkard, "but I gave my heart to God, and He saved me from everything that's wicked and bad." There was a sincerity about this man and his testimony that carried conviction with it, and I found myself saying, "I wonder if God can save me?" I listened to the testimony of twenty-five or thirty persons, every one of whom had been saved from ruin, and I made up my mind that I would be saved or die right there.

When the invitation was given I knelt down with quite a crowd of drunkards. Never will I forget that scene! How I wondered if I would be saved! If God would help me! I was a total stranger; but I felt I had sympathy, and it helped me. Jerry made the first prayer. I shall never forget it. He said: "Dear Savior, won't you look down in pity on these poor souls? They need your help, Lord, they can't get along without it. Blessed Jesus, these poor sinners have got themselves into a bad hole. Oh, don't you help them out! Speak to the Lord! do for Jesus' sake—Amen!" Then Mrs. McAuley prayed fervently for us, and Jerry said: "Now, all keep on your knees and keep praying, while I ask these dear souls to pray for themselves." He spoke to one after another, as he pointed his hand on their heads, saying, "Brother, you pray. Now tell the Lord just what you want Him to do for you!" How I trembled as he approached me! Though I had knelt down with the determination to give my heart to God, when it came to the very moment of granting it, I felt like backing out. The devil knelt by my side, and whispered in my ears crimes I had forgotten for months: "What are you going to do about such and such matters if you start to be a Christian to-night? Now you can't afford to make a mistake; had you better think this matter over awhile and try

to fix up some of the troubles you are in, and then start?" Oh, what a conflict was going on for my poor soul! A blessed whisper said, "Come!" The devil said, "Be careful!" Jerry's hand was on my head. He said, "Brother, pray." I said, "Can't you pray for me?" Jerry said, "All the prayers in the world won't save you unless you pray for yourself." I halted but a moment, and then, with a breaking heart, I said: "Dear Jesus, can you help me?" Dear reader, never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart; I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ, with all His brightness and power, had come into my life; that indeed old things had passed away, and all things had become new.

From that moment until now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night that if He would take away the appetite for strong drink I would work for Him all my life. He has done His part and I have been trying to do mine.

Four years after my conversion I was called by the trustees of the old Jerry McAuley Mission, to carry on the work Jerry began in 1872. I have now been here thirteen years, and have been permitted to see more ruined drunkards redeemed and made prosperous than probably any other living man. Pray for us.

"TOO MUCH MAN IN IT."

It was remarked by a very intelligent but somewhat eccentric old saint, of a certain movement in the church, that it would not succeed because there was "too much man in it." There was good sense and sound philosophy in the saying.

There is need of the human element, for while God works by means in the great work of human salvation, man must cooperate with God; but the human must be subordinate to the divine.

It is only as we are filled and controlled by the Holy Spirit that we can accomplish anything for God or humanity. Much that passes for Christianity is only churchianity. In that which passes for Christian activity, there is often a large element that belongs to the "works of the flesh." Elections to high office in conferences and assemblies, often betray a temper and spirit and employ methods of which even the average politician might be ashamed.

Some churches are little more than social clubs and amusement bureaus; "too much man in it," for much is only the "earth, earthy." Some people imagine anything done around a church, or for a church, partakes of a religious character. There is sometimes a great deal of social and business activity, where there is very little piety or spiritual power.

The business of the church needs careful attention, and the temporal interests of Zion are not to be neglected.

There is a social and a temporal side to church work; in our anxiety to save the soul, we must not forget the body, and giving is as much a Christian duty as praying; but we must not forget that all these temporal interests of the church, are but means to an end, and that end is the glory of God in the salvation of men.

All nnholy and worldly ambitions and methods of methods are carefully excluded from the work of God. They should have clean hands that "bear the vessels of the Lord." Isa. 62:11.

When the ministers and people are so filled with the Holy Ghost that in all things they serve with a single eye, then will the brightness of Zion go forth as the sun, and her "salvation as a lamp that burneth." Oh that the church of Christ would maintain her true dignity of the holy character, and live above the world, although in the world.—Sel. L. M. J.

"GLAD OF THE CHANGE."

A Christian correspondent writing to a friend says: Everything about us is going on as usual. Card parties, dances, clubs, and the like, are seemingly to the front this season.

As the apostle says, they are "lovers of pleasures more than lovers of God," and the "peace and safety" cry is still sounded out; but alas! alas! sudden destruction cometh! Time is short, eternity long and I prefer to have my "good time" where it will be never ending rather than in the few fleeting years that are here. And then I am far happier even now than I was when in the world seeking for happiness. I am therefore very thankful for all trials and bereavements which have freed me from these things and brought me to the enjoyment that I have in the promises of my Father in heaven and how precious are His promises to him who believes and trusts.—Sel. L. M. J.

THE GRACE OF PATIENCE.

Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride. She teaches humility, bridges the tongue, restrains the hand, tramples on temptations, endures persecutions, consummates martyrdom. She comforts the poor, moderates the rich, makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach. She teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured. She delights the faithful, invites the unbelieving, and is beautiful in every sex and age.

HITTITE DISCOVERIES IN BABYLON.

The German Oriental Society, which, under the leadership of the experienced archaeologist, Dr. Koldewey, has made a vigorous attack on the great Kasr ruins of old Babylon, has recently reported two valuable discoveries, all the more interesting because it is derived from the native land of Job's friend, Bildad. One of these finds is a splendidly preserved stele of dolerite,

1.28 metres in height and 0.53 wide, unearthed in the northeast corner of the ruins, and which bears on the one flat front side the image of a Hittite god. The divinity is represented bearded and in the act of stepping forward. Both arms elevated from the elbow, the left hand carries a trident and the right uplifts a big hammer, and a sword is carved on the left side. The head is covered with a Phrygian cap, and the hair hangs down in a long braid, the decorated outer garment descends to the knees, and the shoes are sharply pointed and curved. All these marks clearly indicate that the image is that of a Hittite god, probably of Teshub, the Hittite god of thunder, which is made all the more certain by a Hittite inscription on the back of the stele, six lines in all. Koldewey and others are of the conviction that this inscription will be of exceptional value in effecting a solution of the whole Hittite inscription problem.

The second find was made somewhat to the west of the Hittite stele, and is a flat limestone 1.33 metres in length and 1.21 in width. This, too, contains a relief. To the left is found the goddess Ishtar, looking toward the right, elevating the right arm and with the left straining the bow to the ground. In front of her stands a smaller image of a god, also looking to the right. It is the god Hadad Toman, with two forks of lightning in each hand. In front of him, in a worshiping position, is a third image, a smaller man, and behind this one another larger image of a god. The descriptions of the images are plainly in front of each as "Ishtar, the goddess Ishtar," "Image of the Goddess Ishtar," "Image of the God Hadad," and over the worshiping man the words, "Image of Shamash-Shakun, the man from the lands Shuchu and Maru." Between him and the image of Hadad are found the words: "A measure of fine, one measure of wine I have appointed as a settled matter by this stone tablet; he who guards the palace shall enjoy these." To the left of the relief and beneath it are found five columns in neo-Babylonian in which Shamash-Shakun, according to the translation of Dr. Meissner, mentions in detail everything that he has done for the protection and prosperity of his country. One of the leading points is that he has restored the canal of the land of Shuchu, and cleared it of reeds and made it 22 1/2 wide. The inscription is of special importance because it contains a goodly number of new geographical terms. It will be remembered that Job's second comforter, Bildad, was a "Shuhite." Job 2:11.

MAY NOT INDULGE.

Christians may not indulge in luxuries for the following reasons: Christian gentleness, fine taste and our spiritual perceptions teach us that there is a physical basis of morality; that what a man eats and drinks he is, and that the body is the temple of the Holy Spirit. A luxurious liver is therefore both vulgar and immoral; it violates the law of personal purity and stable religion in the very eye. Ostentation and display on the part of the rich are a waiting provocation of envy and resentment in the breasts of the poor.

Indulgence in luxury is directly opposed to the teaching and example of Christ. It tends to enervate physically

and spiritually and fosters a spirit of selfishness and worldliness. It is unnecessary, as our homes may be comfortable and pleasant and our tables well supplied without the costliest furnishings. The Christ spirit forbids lavish expense upon one's self while the needs of humanity are so many and great. A Christian may indulge in any luxury which he is sure will the better fit him for, or aid him in, Christlike service.

CHRIST IS RISEN.

"He is risen," said the angel
As beside the Saviour's tomb
Stood the weeping wondering Marys
With their apices and perfume.
See the place wherein they laid him
He is risen, as He said.
Go and tell His mourning followers
Jesus is no longer dead.
Haste and tell poor weeping Peter
For his heart is filled with grief,
Since that night when he denied Him.
But this news will bring relief.

Many weary wounded spirits
Have been healed, and found repose;
By this word's glorious message
Since the morning Jesus rose.
Since He broke death's hands asunder,
Came triumphant from the grave,
He, the great and mighty Conqueror,
Hath almighty power to save.
Now the resurrection story
To the Christian brings relief;
How it fills his soul with glory,
And dispels his every grief.
Christ is gone before His children
Heavenly mansions to prepare.
Soon He will again receive them,
That they may His glory share.
Sinner, can you trust this Saviour?
In His word He says you may.
Fear not though you sin as I have,
He will take them all away.
In that blood which flowed on Calvary,
He can wash you white as snow.
Haste then, sinner, wait no longer
To this risen Jesus go.
—Set by John S. Landis.

MISSIONS.

For the Herald of Truth.

THE INDIA FAMINE.

BY J. S.

It seems to me we should give more thought to this subject. The famine in India is for a purpose. God speaks to us in many ways. This famine certainly calls to God's children for sympathy and help. Christ says: "Give unto him that asketh of thee." While the poor suffering ones have not called directly, they have indirectly called for help.

"A helpless infant, sick, hungry and alone on the street may not make its ways known to passers by in so many words, and yet there is no sympathetic heart that would withhold needed aid. There are a hundred thousand such helpless little ones in India. That fact is sufficient appeal.—Ed.)

We have made some contributions, but let us be honest with ourselves and see how much more we could do not only with our mites but with our brains plus. The Bible says, "It is more blessed to give than to receive." Let us imagine ourselves in their place. What a blessing it would be to get something that would keep us from starving. Let us also remember that our possessions, as well as their, are gifts of God, and that we are only

stewards thereof and God will hold us accountable for what we do, as well as for what we don't do. The question with me is, What would be the best way to help in the matter? I have thought it would be a good idea if Bro. A. D. Wenger would visit the churches and tell the people in person of India's needs. I think it would cause people to be more liberal, simply because he was there and saw it with his own eyes. There may be many other ways. I would say to you, brethren and sisters, give the matter a thought and let us hear from you. It will certainly help the cause to encourage it from every side.

Illinois.

For the Herald of Truth. MENNONITE COLONIES.

BY J. A. RESSLER.

March 9th 1900.
Colonies are a good thing in the present condition of the world. Perhaps if Adam and Eve had not sinned they would not have needed to colonize; but they did sin and removed from their first dwelling place. Cain planted a vigorous colony after his own kind. Abraham became a colonial pioneer at the direct command of God and moved "out west" to Canaan. Until we know as we are known we shall perhaps not understand what vital issues hung upon that colony which Abraham started, Isaac continued and Jacob multiplied.

The Bible is full of descriptions of colonizing ventures. "Get thee out of thy country and from thy kindred and from thy father's house," was obeyed by many an individual whose travels are not recorded in detail. Before you start to try colonizing, study the subject from a Bible standpoint. It is full of interest. It was the spirit of that command which led Paul to Europe and gave to our ancestors a knowledge of the Gospel. It was the same colonizing spirit which brought our people to America and the same spirit which has brought their representatives to India. But there is one notion that has crept into Mennonite colonization schemes which is as deadly as it is insidious. I wish I could hit that idea a blow that would shatter it into pieces so that it would never be mentioned or thought of again. It is the idea that we must move in colonies in order to keep our people together. This thought has gained such currency that many regard it as an axiom. "If we want to keep our people together we must have Sunday schools" was the argument a few years ago. "If we want to keep our people together we must have Bible Readings," came a little later. And all along the desire to "keep our people together" has served as an excuse for many a deed not so conducive of good results as Sunday schools and Bible Readings. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

The Mennonite colonies in India wanted to keep together. They could not spare a member except temporarily when their preachers went out to visit the outlying districts. But persecution permitted of God scattered the church, and, behold the increase! Looking at the need as we see it in India it seems to me that selfishness in workers is one

of the greatest sins the home church is committing today. "We can't spare such and such members from our working force." Who can't spare them? You? Who are you? Whose work is it? Do you count yourself in the place of God and think that you are responsible for the success of the Christian work in your little sphere and must carefully board up the workers God has placed there? No! Scatter them. If they are worthy of the name of workers they will stand on the foundation of Jesus Christ alone. They will glorify their Master and be an honor to the church that sends them out. God will surely bless the church that sends out her workers. One of the most prosperous Mennonite churches in America, as they come to my memory, is the one that has been most prodigal of her workers.

So, let the colonizing work go on. Plant your colonies wherever there is space enough to receive a family. But do it, not with the idea of keeping the church together, but of scattering her until every town, village, and hamlet, every farming community, every mining community, every manufacturing community, shall have representatives of a religion we believe in because it is taught in the Bible. And I feel sure that if this is done, God will not permit you to forget the rest of the world and among them the heathen of India.

Dhantari, India.

THE FAMINE IN DHANTARI.

In the issue of March 10, of the Bombay Guardian appeared the following letter, which, as it describes the condition of things in the place where our three missionaries are daily struggling with the ever increasing distress, and makes special mention of their heroic, unselfish work, I believe will be read with interest by all. And let us pray while we read, that our dear ones may be strengthened day by day for the work intrusted to them.—Ed.
To the Editor of the "Bombay Guardian."

DEAR SIR.—You kindly made use of the information I gave you on the trip I made through these parts in the end of January. Only six weeks have elapsed, but the change is very manifest. About Raipur as yet no great number of emaciated persons can be found. But even there more can be seen in villages, camps and kitchens, who show the effects of insufficient food for a number of weeks ago. Cattle, however, begin to look very bad in and about Raipur. Hundreds of carts are going and coming daily, employed getting Bengal rice away from the station into the interior. Fodder is so scarce that four annas worth will not suffice for a pair of bullocks for a day. One hears of carts working for 4 annas, 5 annas and sometimes more. When so much only is received, bullocks and driver share it, and then do not get enough. A corresponding change for the worse in the next two months will leave hundreds of carts without bullocks I fear.

Here in Dhantari, I saw on Saturday nearly 300 people in the Poor-house being built for the accommodation of a couple of thousand people if need be. They were emaciated, many had ulcers, and were otherwise sick. It reminded me more than anything I've yet seen

of the sights of '97. Among some 1,300 children being fed in the "kitchen" I saw a good many poor, skinny creatures. Genuine famine deaths are taking place now daily. I am told that in some parts of this taluk one half the population is on "relief."

Knowing what I do of famine history, I do not think there is any exaggeration in saying that the suffering and considerable loss of life in spite of the unparagonable and tremendous efforts of Government to prevent it. Exposure to night air, want of care in the inclemency of disease, poor water, and small food rations, will conspire to multiply the invalids and infirm very rapidly from this on. Already such experiences as husbands deserting their wives, parents driving away the children or forsaking them while asleep or under some ruse, are becoming common. There is not much danger of exaggerating the scenes that will become common here in the next three months.

I fear the 50,000 I saw on the way as I came from Bastar to Raipur is nearly double now, though not all on the road. They are scattered on roads, tanks, etc., all over the country. In this way less danger arises from the cholera outbreak which is sure to find its accustomed place in the famine stricken. Already it has made its dread appearance.

It is fortunate that the Mennonite Missionaries have come to Dhantari. Rev. Mr. Ressler, Supt. of the Mission, has been of inestimable service in the superintending of relief work—road and tank—while Dr. Page, his assistant, has charge of the "Kitchen" where over 1,300 children were fed daily for the past week, and the Poor-house is placed in his sole charge. I am glad to know that their heroic and unselfish service is thoroughly appreciated by the Government who do not in the least disguise their estimate of their labor of love. This is as it should be. Every true missionary is the people's best friend and the ever faithful supporter of Government in all that is humane, however trying and arduous.

One can but feel a little anxious for the brethren here, yet so new to India's climate, hot overwork, exposure, cholera or something else may cut them down. So let them be remembered in the prayers of good people.

To me it seems providential that they begin their mission in these troublous times. They will this year make the progress of five ordinary years in getting widely acquainted with the people, find a way into the undying remembrance of those they are helping, and years hence, when reaping days are come, they will look back to these hard reaping experiences and mountain labors as the very most profitable of all their missionary work.

C. B. WARD.

FORTY YEARS A MISSIONARY.

On February 27th, J. P. and Mrs. Ashton, of the L. M. S., Calcutta, bade farewell to the land to which they have devoted so many years of their lives.

A deeply interesting sketch of Mr. Ashton's missionary life, written by himself, appears in *The Indian Evangelical Review* for January. In this he traces the missionary, social and national progress of India during the forty years in which he has known it

It was on January 10th, 1860, after a voyage round the Cape, that Mr. Ashton arrived in Madras. When the vessel had anchored, a L. M. S. missionary, G. Hall, and two of his converts, Cotingham and Parthasarathy, came on board. Mr. Ashton mentions the pleasure he felt in seeing these young Indian gentlemen in their own, picturesque dress, and in hearing them speak the English language with so much fluency.

Mr. Ashton learned the Tamil language and the Hindu religion from an old pandit who was an enthusiast in Vedantic and popular Hinduism. He says: "I once asked him why he did not teach his favorite doctrines to his wife and make her to join him in his worship of the silver foot which he carried with him as an emblem of the Deity. He laughed and said, she, being a woman, was on a different platform from himself and it suited for her to hold the cow's tail and worship that four-footed beast in his house, where an usual family cattle were honored guests."

The London Missionary Society in those days, besides its central Institution in Black Town, had five Branch Schools which fell to Mr. Ashton's care. These were reached partly by railway (only about fifty miles of rail was then opened), and partly by canal and tugs. In the work of the Institution Mr. Ashton says, "It was my colleague's opinion, as it was my own, that the supreme object of educational work is the conversion of the pupils. When Dr. Miller arrived after three or four years, he put the matter in a somewhat different light, but he was solitary in his views. Before my arrival there had been six conversions, five of the young men being of high caste, but none were Brahmins." Two young men were converted during Mr. Ashton's connection with the Institution.

Of a Hindu religious cruelty, he writes: "I was one of the last, perhaps, to witness book-swinging in its original form. Hearing that the orders of Government were to be defied in an out-of-the-way village, twenty miles from the city, Dr. Murdoch and I joined the stream of pilgrims in our bullock-carts, taking with us some of the converts, one of whom had been brought to the same festival by his Hindu parents when he was a boy, in fulfillment of a vow made when he was very ill. The temple was in honor of Kallunder the Tamil designation of Elammah. The chief priest had been a pupil of the Institution and gave us every facility to watch the proceedings. The principal attraction of the morning was the procession of the pilgrims, family by family, dressed only in garlands of neem leaves, round and round the temple followed by the armies of cooks or a shower of water."

The vows all completed, the afternoon was given to the great sensation. A pole had been erected in the open centre of a grove and was as high as any of the tall trees. A cross pole was adjusted at the top, so that it could be moved round the axis and sloped down in order to suspend the victim to two large butcher's hooks which were quickly inserted through the tough skin of the back and asbes rubbed over to prevent bleeding. The victim, who was cleverly kept in an upright position, was gradually raised

to the greatest possible height and slowly swung round. He then showed down limes and flowers, which were eagerly caught by the vast crowd, many of whom raised inverted umbrellas to catch them.

It was an exciting but a gruesome sight and showed how well the Hindu system is adapted to interest and attract the superstitious multitude. The present generation is very incredulous as to the truth of such a narrative as the above, not knowing the depths to which their religion can descend.

Mr. Ashton's reminiscences include mention of Keshub Chunder Sen, who thirty years ago was at the height of his power. He also refers to the Vernacular Press Act and the Ilbert Bill. Some of the choicest paragraphs refer to his work of training Indian young men for the ministry of the Gospel. After mentioning several such men he says:—

Of such men and of others of humbler attainments there is a growing and increasing need. If the whole of India is to be evangelized, thousands more of these must be called forth of the Lord and fitted for the work. To bring all India to Christ by foreign workers alone, in this generation, would need an immediate addition of at least 100,000 missionaries, male and female, from England and America. Such an enormous reinforcement cannot be expected, nor would it be a healthy step of things for India to be won for Christ by foreigners alone. Such is not the way of Providence, and the churches in India can only be stable and lasting if they are taught and led by the people of the soil.

As to the present aspect of missionary work in India Mr. Ashton concludes:—

But to be frank, the increase from the ranks of Hindus proper has not been what might have been hoped. Various causes conspired to bring this about. The chief attention of the mission has been given to the poor and the outcaste. There is supreme precedent for this. Possibly also the rise of the numerous forms of Brahminism has checked the progress of the gospel. A reaction in favor of an improved Hinduism has arisen. Strange to say, it has been fostered by foreign Theosophists, but for whom perhaps it would not have been so serious as it is.

The struggle is acute in Benares where a new college has been started and for the support of which Mrs. Besant has been doing her best. While Dr. Richardson continues at the head of that College, the daily recital of a favorite passage of the Bhagavat Gita and daily brief exhortations may continue. But, let it fall into native hands and the incoherence of Hinduism will soon appear. Perhaps this revival is more hopeful than the rise of Theistic sects, because it will bring out more and more clearly the unsatisfactoriness of Hinduism and its unfitness to give peace and hope. The most cheering feature is the wonderful spread of the knowledge of Jesus and the necessity every one feels of trying to show that his hero is superior to Christ.

This reaction will pass away. What the next phase will be will depend largely upon the faith and zeal of the Christian Church, and perhaps more than anything else on the degree in

which Hinduism is combated by Indian Christians in the press, and the truths of Christ clearly and forcibly published in every conceivable way. Truth must prevail. Let it be spread as widely as possible and it is bound to have the victory. It is Christ that India needs and she is bound to accept Him sooner or later.—*Bombay Guardian*.

THE GOSPEL OF THE KINGDOM.

Christianity is not a new philosophy. It is a "way of life," and this expression was the common name for the new religion among its early adherents—"Those of the Way." Again it is called, "the power of God unto salvation;" that is, it is a revelation of God's power at work in the world to save men and to fit them for higher ends. It is the evangel of the kingdom as it always appears in the parables of Christ. It is, in the simplest statement, God's plan to reconstruct man and society, and it is in this sense, it seems to us, that Christ used the great expression, "Kingdom of Heaven," "Kingdom of God," "the Kingdom," "My Kingdom." It is the most perfect original thing which has its home in heaven, coming down from hence and realizing itself on the earth; it is the ideal condition of humanity, existing first only in God's thoughts, and then wrought out by Him as an existing fact; it is realized only with God as the beginning and end of all things.

The expression was a common one to the Jews of the period, and John the Baptist's cry, "the kingdom of heaven is at hand," meant to those who heard it the setting up of the temporal messianic kingdom under a king who should break every yoke in India Mr. Ashton concludes:—

But to be frank, the increase from the ranks of Hindus proper has not been what might have been hoped. Various causes conspired to bring this about. The chief attention of the mission has been given to the poor and the outcaste. There is supreme precedent for this. Possibly also the rise of the numerous forms of Brahminism has checked the progress of the gospel. A reaction in favor of an improved Hinduism has arisen. Strange to say, it has been fostered by foreign Theosophists, but for whom perhaps it would not have been so serious as it is.

The struggle is acute in Benares where a new college has been started and for the support of which Mrs. Besant has been doing her best. While Dr. Richardson continues at the head of that College, the daily recital of a favorite passage of the Bhagavat Gita and daily brief exhortations may continue. But, let it fall into native hands and the incoherence of Hinduism will soon appear. Perhaps this revival is more hopeful than the rise of Theistic sects, because it will bring out more and more clearly the unsatisfactoriness of Hinduism and its unfitness to give peace and hope. The most cheering feature is the wonderful spread of the knowledge of Jesus and the necessity every one feels of trying to show that his hero is superior to Christ.

This reaction will pass away. What the next phase will be will depend largely upon the faith and zeal of the Christian Church, and perhaps more than anything else on the degree in

which Hinduism is combated by Indian Christians in the press, and the truths of Christ clearly and forcibly published in every conceivable way. Truth must prevail. Let it be spread as widely as possible and it is bound to have the victory. It is Christ that India needs and she is bound to accept Him sooner or later.—*Bombay Guardian*.

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A HOLY act strengthens the inward holiness. It is a seed of life growing into more life.

A CONTEMPLATIVE life has more the appearance of piety than any other; but the divine plan is to bring faith into activity and exercise.—*Cecil*.

Good men have tried the Bible: in youth and in old age; in sickness and in health; in business and at home, in life and in death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book; we need no others; the longer it is tried the more its authority it is proved by the Word of the Lord, which abideth forever.—*Dr. Hall*.

It is an established principle that, if you obey the law of any force of nature, that force will obey you. If, for example, you obey the law of the water power and bring the pressure of the stream to bear upon the wheel according to the law of the force, the stream will do your bidding and grind and saw and manufacture for you night and day. The same is true of the force of steam or electricity. If you obey their laws by combining the fire and water through the proper machinery, these powerful forces will be your obedient servants, bearing your heaviest burdens. But is this principle true of that omnipotent spiritual force, the Holy Spirit, compared to the wind that "bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth?" O yes, for has not the omnipotent God said, "Ask me of things to come, concerning my sons, and concerning the work of my hands?" But remember the great law of the force is, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—*M. A. Gaul.*

OBITUARY.

FHE. ELIAS NOLT.

March 16, 1900, in Earl township, Lancaster Co., Pa., of dropsy and infirmities usual to old age, Bro. Elias Nolt, preacher in the Goodfidelity M. E. Metzler meetings for 22 years; aged 75 years, 5 months and 3 days. He leaves one son, and one daughter, Fanny, who kept house for her father. His wife and one son having died a number of years ago.

Bro. Nolt was greatly interested in and concerned for the welfare of the church; he was a friend and a supporter of the Sunday school cause. During his last sickness he could not lie down for a number of weeks, but he sat in his chair and praised God that he could rest so well. He ate but little, yet he was thankful that he could take a little nourishment. He was very patient and awaited the time when he would be permitted to sleep the last long sleep, and rise in the glorious resurrection where there is no death.

The funeral was held at Groffdale M. H., where so many people gathered that not all could be accommodated with room in the house. His body was borne to its last resting place by four ministering brethren. The sermon was preached by H. J. Schaefer, D. Brubaker, from Hebrews 13:7, and was forceful and fitting for the occasion. The brethren John Lefever and Joseph Wenger also made appropriate remarks. The funeral was attended by twenty-one ministers.

MARRIAGE.

STEINER-BURKHOLDER.—On April 19, 1900, by D. C. Amstutz, at the residence of the bride's mother near Orrville, Wayne Co., Ohio, Bro. Peter H. Steiner to sister Anna W. Burkholder, both of Orrville, Ohio. May God's richest blessings attend them in their new relationship.

D. C. AMSTUTZ.

DEATHS.

MILLER.—Samuel S. Miller, of near Emma, LaGrange Co., Ind., was born Nov. 30, 1829; died March 15, 1900, aged 70 years, 3 months and 17 days. He leaves four sons and three daughters, besides a large circle of relatives and friends, to mourn the loss of one who was loved and respected by all who knew him; but they need not mourn as those who have no hope. We trust their loss is his eternal gain. Funeral

was held on the 19th at the Townline meeting-house. Services were conducted by Bishop Jonathan Troyer and Bro. John Hostetler, of Christian, and Bro. A. S. Cripe, of the Shore Mennonite church, in English, from Rev. 14:13.

RISER.—Sister Lena Riser, wife of Bro. Benj. Riser, of near Middleburg, Washington Co., Md., died Saturday, March 11, 1900, of pneumonia, after one week's illness, aged 33 years, 3 months and 9 days. She was a daughter of Christian Hostetler, of near Tuesday, April 3d, at the Reif M. H. Services by Christian Strie and Bro. George Keener, from Heb. 4:1, and 1 Cor. 15:2. She was a consistent member of the Mennonite Church. She leaves her husband, one child, father, brothers, sisters, and many relatives, to mourn her early departure. She left a bright hope that she would be at rest. Again we can see that God's ways are not our ways. Just before a bright light God visited this home, taking a bright light God, aged 8 years, of the same disease. May our brother be able to bear his heavy loss. May all who have started for the kingdom live nearer to God, and may those who are still in the outside of the ark of safety be brought to see the danger of living away from God.

DANSEN.—On the 28th of February, 1900, near Marshallville, Ohio, Esther A. Dansen, maiden name Richard, aged 22 years, 3 months and 8 days. Buried at the Pleasant M. H. Funeral services by Benj. Gerig, in German, from Isa. 40:6, and Jacob S. Gerig, in English, from 1 Sam. 2:3.

HEITZLER.—Ada Christina, daughter of Amos and Maria Heitzler, was born near Morgantown, Berks Co., Pa., Oct. 12, 1888; died Feb. 17, 1900, aged 1 year, 4 months and 5 days. Services were conducted by Benj. Gerig, in German, and by S. Mast, the latter using Isaiah 49:15.

ZOOK.—Henry S., son of Joseph and Barbara Zook, was born Oct. 1888, at Woodford Co., Ill.; died March 18, 1900, in Calhoun Co., Iowa, aged 11 years, 5 months and 12 days. Funeral services by Benj. Gerig, in German, and by W. Moore, in English. Texts, John 5:24-30, and Mark 5:33.

METZLER.—On the 28th of March, 1900, in Columbiana Co., Ohio, after a long illness and much suffering from diabetes, Bright's disease and dropsy, Nancy, wife of Peter Metzler, aged 63 years, 2 months and 8 days. She leaves a husband, three daughters and three grandchildren; also two sisters, two brothers, and many friends to mourn her departure. She lived in matrimony for over 38 years. She was a member of the Mennonite Church for over 37 years and lived to see her three daughters with their husbands unite with the same church. We believe our loss is a great one. Her death was a great loss to the church and to her family. The funeral was held at the Pleasant M. H. Services by Benj. Gerig, in German, and by W. Moore, in English. Texts, John 5:24-30, and Mark 5:33.

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WARFEL.—On the 22d of March, 1900, near Orrville, Ohio, Sister Nancy Warfel, aged 74 years, 3 months, 1 day. Jan. 10, 1845, she was united in holy wedlock with Abraham D. Koppes, to this union those who have no hope. We trust their loss is his eternal gain. Funeral

KOPPE.—Barbara Means was born Nov. 30, 1829, died Mar. 1, 1900, aged 70 years, 3 months, 1 day. Jan. 10, 1845, she was united in holy wedlock with Abraham D. Koppes, to this union those who have no hope. We trust their loss is his eternal gain. Funeral

daughters preceded her to eternity. Two sons and three daughters together with four grand children and eight great grand children survive her. For many years mother Koppes was a member of the Mennonite Church. She loved her church and as long as health permitted, she was always if possible present at the sanctuary. Five years which partly deprived her of this privilege; but even in her feeble condition she often managed to be there. But in time she was wholly deprived of this privilege; then she contented herself reading her Bible and other good books; and finally when helpless as a child she spent many hours in imaginary reading, patiently waiting for the Master to call her home, and when the messenger came she peacefully closed her eyes and her spirit took its flight to the land where pain and sorrow never can enter. Funeral services were conducted by J. S. Good, assisted by S. C. Goss; we laid her body to rest in the Mennonite cemetery to await the final resurrection.

STEMEN.—At her home near Pickerington, Fairfield county, Ohio, March 25th 1900 Sister Martha Stemen, nee Coffman. She was born in Fayette Co., Pa., May 3, 1824. She came to Ohio with her parents in her youth and was married to Henry Stemen April 19th 1850. To her union four sons were born, all of whom survive. Of the five grand children, three are living. Her aged husband, Henry, is a weak but faithful to mourn the loss of one who was near and dear to them. She united with the Methodist Church in her youth and later united with the Mennonite Church of which she was a consistent member for nearly forty years. Her last words were, "Without Thee I am a wreck but with Thee I am blessed." Funeral services at the Stemen M. H. on March 27th by David Hostetler, of near Christian, Ohio. Texts, 2 Kings 20:1; latter clause: "Set this house in order for thou shalt die and not live."

BONTRAGER.—Joseph Lemuel, son of J. J. and Magdalene Bontrager, was born in Fairfield Co., Ohio, Apr. 23, 1854, died Mar. 31st 1900, aged 25 years, 11 months and 8 days. Funeral services at the Bethel church in West Liberty April 2nd by Abednego Miller. Our dear brother's health had been failing for several years, but none thought death so near, one had made arrangements to move to Idaho, hoping that there in a different climate his health would be better. But God willed otherwise and on the day he expected to start on the journey his remains were laid to rest in Paradise cemetery near West Liberty. We have the blessed hope that he now enjoys a far better and healthier climate than Idaho. When the attending physician informed him he could live only a short time he calmly resigned himself to God and waited the summons to his higher home. He made arrangements for his funeral, and after taking leave of those around him he calmly and bravely gave up his life to his heavenly Father. Why one so young, one so kind and dear to many should thus in the very prime of life be taken from us, we cannot understand. But we hope that "sometimes well understanding, yet there in the land of unclouded day, by the tree of life so fair, there yet there well understanding." God help us to say, "Thou art the God of the living and the dead." We hope that he saw the place prepared for him and the streets were of gold, and when death's hand was laid upon him he looked up and smiling, said, "Is this death?" A wife, two children, father, and step mother, and many friends deeply mourn his early death.

TRUYER.—Near Emma, LaGrange Co., Ind., died March 15, 1900, aged 70 years, 3 months and 17 days. He leaves four sons and three daughters, besides a large circle of relatives and friends, to mourn the loss of one who was loved and respected by all who knew him; but they need not mourn as those who have no hope. We trust their loss is his eternal gain. Funeral

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with her father and a large circle of relatives and friends remain to mourn the loss of a loving, kind, affectionate mother, and a highly esteemed neighbor and friend. She was one of those staunch defenders of the true gospel of Christ, and a true example of Christian life. Her wise counsel will be long remembered by her surviving friends, peace to her ashes. Funeral was held on the 29th at the Townline M. H. where a large congregation of relatives and friends assembled to pay the last tribute of respect to one so dearly beloved. Services by Bro. Hostetler, El Yoder and Amos S. Cripe.

HOOLEY.—Near Townline M. H., LaGrange Co., Ind., Samuel Hooley. He was born Sept. 25, 1825, died Jan. 31, 1890, aged 74 years, 4 months, 6 days. He lived in matrimony 29 years, 3 months, 7 days. Funeral Feb. 2nd at Townline M. H. Services by D. J. Johns and A. S. Cripe.

SAUDER.—On the 14th of March, 1900, near Cleveland, LaGrange Co., Ind., Fanny Sauder, wife of John Sauder, aged 64 years, 1 month and 3 days. Her husband died some years ago, and one daughter, Annie, died four years ago. She was long a member of the Mennonite Church. She leaves two daughters and one son to mourn her death. During her last illness, she expressed her desire to die and go home to her Lord. The funeral was held at the Pleasant M. H. on March 15th, 1900, at 10 o'clock. The services were conducted by Bro. John Sauder in the German and Benj. W. Weaver in the English. Language preached from John 6:25, 29 and John 11:25, 26.

ZOOK.—Near Belleville, Mifflin Co., Pa., March 29, 1900, Catharine, widow of Joel Zook (Potter), aged 88 years, 10 months and 10 days. In the home of her son-in-law, Bro. Jacob R. Betweiler, Levi, Ohio. Her husband, Joel, died some years ago. She was a member of the Mennonite Church. She leaves two daughters and one son to mourn her death. During her last illness, she expressed her desire to die and go home to her Lord. The funeral was held at the Pleasant M. H. on March 15th, 1900, at 10 o'clock. The services were conducted by Bro. John Sauder in the German and Benj. W. Weaver in the English. Language preached from John 6:25, 29 and John 11:25, 26.

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FRY.—Near Sterling, Ill., Titus, son of John and Sarah Fry, born Nov. 3, 1890, died March 27, 1900, aged 4 months, 24 days. Funeral services were held March 29, by John Nice at the Sterling Mennonite M. H. Text Job 1:21.

LEHMAN.—On March 7th 1900 in Lettemann Twp., Franklin Co., Pa., of heart trouble, Bro. Abram V. Lehman, aged 77 years, 2 months, 23 days. He died sick Feb. 7, 7 months before he died. At different times when asked how he was feeling he expressed himself by saying, "O I long so much to go home," yet he never murmured but was satisfied, "as the Lord will." On the 7th of March the Lord took him home to his beloved companion who preceded him to the grave a little over 6 years. Funeral on Saturday Mar. 10, Services by Peter Vadie, Philip Parry, and Henry Bricker, from 2 Tim. 4:5-7. Interment in the Pleasant Hill burying ground near the River Brethren M. H. He was a consistent member of the Straub congregation and his seat at meeting was never vacant when health would permit.

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DANSEN.—On the 28th of February, 1900, near Marshallville, Ohio, Esther A. Dansen, maiden name Richard, aged 22 years, 3 months and 8 days. Buried at the Pleasant M. H. Funeral services by Benj. Gerig, in German, and by W. Moore, in English. Texts, John 5:24-30, and Mark 5:33.

HEITZLER.—Ada Christina, daughter of Amos and Maria Heitzler, was born near Morgantown, Berks Co., Pa., Oct. 12, 1888; died Feb. 17, 1900, aged 1 year, 4 months and 5 days. Services were conducted by Benj. Gerig, in German, and by S. Mast, the latter using Isaiah 49:15.

ZOOK.—Henry S., son of Joseph and Barbara Zook, was born Oct. 1888, at Woodford Co., Ill.; died March 18, 1900, in Calhoun Co., Iowa, aged 11 years, 5 months and 12 days. Funeral services by Benj. Gerig, in German, and by W. Moore, in English. Texts, John 5:24-30, and Mark 5:33.

MILLER.—Samuel S. Miller, of near Emma, LaGrange Co., Ind., was born Nov. 30, 1829; died March 15, 1900, aged 70 years, 3 months and 17 days. He leaves four sons and three daughters, besides a large circle of relatives and friends, to mourn the loss of one who was loved and respected by all who knew him; but they need not mourn as those who have no hope. We trust their loss is his eternal gain. Funeral

was held on the 19th at the Townline meeting-house. Services were conducted by Bishop Jonathan Troyer and Bro. John Hostetler, of Christian, and Bro. A. S. Cripe, of the Shore Mennonite church, in English, from Rev. 14:13.

FRY.—Near Sterling, Ill., Titus, son of John and Sarah Fry, born Nov. 3, 1890, died March 27, 1900, aged 4 months, 24 days. Funeral services were held March 29, by John Nice at the Sterling Mennonite M. H. Text Job 1:21.

LEHMAN.—On March 7th 1900 in Lettemann Twp., Franklin Co., Pa., of heart trouble, Bro. Abram V. Lehman, aged 77 years, 2 months, 23 days. He died sick Feb. 7, 7 months before he died. At different times when asked how he was feeling he expressed himself by saying, "O I long so much to go home," yet he never murmured but was satisfied, "as the Lord will." On the 7th of March the Lord took him home to his beloved companion who preceded him to the grave a little over 6 years. Funeral on Saturday Mar. 10, Services by Peter Vadie, Philip Parry, and Henry Bricker, from 2 Tim. 4:5-7. Interment in the Pleasant Hill burying ground near the River Brethren M. H. He was a consistent member of the Straub congregation and his seat at meeting was never vacant when health would permit.

HOOLEY.—Near Townline M. H., LaGrange Co., Ind., Samuel Hooley. He was born Sept. 25, 1825, died Jan. 31, 1890, aged 74 years, 4 months, 6 days. He lived in matrimony 29 years, 3 months, 7 days. Funeral Feb. 2nd at Townline M. H. Services by D. J. Johns and A. S. Cripe.

SAUDER.—On the 14th of March, 1900, near Cleveland, LaGrange Co., Ind., Fanny Sauder, wife of John Sauder, aged 64 years, 1 month and 3 days. Her husband died some years ago, and one daughter, Annie, died four years ago. She was long a member of the Mennonite Church. She leaves two daughters and one son to mourn her death. During her last illness, she expressed her desire to die and go home to her Lord. The funeral was held at the Pleasant M. H. on March 15th, 1900, at 10 o'clock. The services were conducted by Bro. John Sauder in the German and Benj. W. Weaver in the English. Language preached from John 6:25, 29 and John 11:25, 26.

ZOOK.—Near Belleville, Mifflin Co., Pa., March 29, 1900, Catharine, widow of Joel Zook (Potter), aged 88 years, 10 months and 10 days. In the home of her son-in-law, Bro. Jacob R. Betweiler, Levi, Ohio. Her husband, Joel, died some years ago. She was a member of the Mennonite Church. She leaves two daughters and one son to mourn her death. During her last illness, she expressed her desire to die and go home to her Lord. The funeral was held at the Pleasant M. H. on March 15th, 1900, at 10 o'clock. The services were conducted by Bro. John Sauder in the German and Benj. W. Weaver in the English. Language preached from John 6:25, 29 and John 11:25, 26.

BONTRAGER.—Joseph Lemuel, son of J. J. and Magdalene Bontrager, was born in Fairfield Co., Ohio, Apr. 23, 1854, died Mar. 31st 1900, aged 25 years, 11 months and 8 days. Funeral services at the Bethel church in West Liberty April 2nd by Abednego Miller. Our dear brother's health had been failing for several years, but none thought death so near, one had made arrangements to move to Idaho, hoping that there in a different climate his health would be better. But God willed otherwise and on the day he expected to start on the journey his remains were laid to rest in Paradise cemetery near West Liberty. We have the blessed hope that he now enjoys a far better and healthier climate than Idaho. When the attending physician informed him he could live only a short time he calmly resigned himself to God and waited the summons to his higher home. He made arrangements for his funeral, and after taking leave of those around him he calmly and bravely gave up his life to his heavenly Father. Why one so young, one so kind and dear to many should thus in the very prime of life be taken from us, we cannot understand. But we hope that "sometimes well understanding, yet there in the land of unclouded day, by the tree of life so fair, there yet there well understanding." God help us to say, "Thou art the God of the living and the dead." We hope that he saw the place prepared for him and the streets were of gold, and when death's hand was laid upon him he looked up and smiling, said, "Is this death?" A wife, two children, father, and step mother, and many friends deeply mourn his early death.

TRUYER.—Near Emma, LaGrange Co., Ind., died March 15, 1900, aged 70 years, 3 months and 17 days. He leaves four sons and three daughters, besides a large circle of relatives and friends, to mourn the loss of one who was loved and respected by all who knew him; but they need not mourn as those who have no hope. We trust their loss is his eternal gain. Funeral

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MILLER.—Samuel S. Miller, of near Emma, LaGrange Co., Ind., was born Nov. 30, 1829; died March 15, 1900, aged 70 years, 3 months and 17

Millersville, Pa., left on the 23d ult. to attend the Ecumenical missionary conference in New York City.

DOCTRINAL.

For the Herald of Truth. CHRISTIAN DUTIES.

BY GEO. R. BRUNK.

No. 4.—PERSONAL WORK.

It is the duty of every Christian to do personal work for the salvation of souls.

"*French to every creature.*" Mark 16:7.
"Let him that heareth say come." Rev. 22:17.

When Jesus found us idle in the market place and hired us (Matt. 20:7) we should remember that it was to labor (Matt. 20:1) and since the most of us are not gifted as apostles and evangelists it is manifest that God is expecting great things from His army of personal workers.

A promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. This is work for old and young. "In the morning (of life) sow, in the evening (of life) withhold not thine hand." Eccl. 11:6.

Personal work cannot take the place of public work nor public of private. The one makes the other all the more effective and neither without the other is perfect.

In public a truth may mean this person or that or no one (to people feel), but in personal work it falls upon the conscience like coals of fire.

A pistol at the breast is more effective than a battery of cannon thundering five miles away.

Invincible to action.
The world is unweaned and unblest, sinking down to eternal night. The gospel if heard and understood will bring many of them, bloodwashed to glory! Jesus saw the great need and came to the rescue, and asks us to be associated with Him in the great work! Cor. 3:9. Matt. 12:30.

His was the work of redemption—ours is that of telling people the glad news. His was a heavy task,—when He looked forward to it His heart shrank and it wrung from Him the groan "what would I if it were already accomplished." It was an awful task that He had before Him—to redeem, and it involved awful consequences to the world should He not. When He looked into the unveiled future and saw what it was to cost Him this "Father, save me from this." John 12:27.

Then when He thought of the unblest world He said: "But for this cause I have come into the world." Then He took up the bitter cup and drained it to the dregs (and who can tell what that meant).

Beginning at twelve years of age by day He toiled often all night He prayed upon the dark and silent mountain. Wary and worn He struggled on to the final scene that so often cast its dark shadow across His path.

The way before Him was so rough and dark and thorny—the powers of

Satan so great—the blackness and depth of hell so terrible—the pollutions of sin so repulsive that they wrung from Him the cry, "Now is my soul exceeding sorrowful even unto death." Matt. 26:38.

His former afflictions were only as scattering dross, but now comes the awful storm of hail and wind and rain upon His life. His unsheltered soul. Anger of God—wrath of men—fury of devils until His heart was broken and He poured out His soul unto death, Isa. 53:12, and said, "it is finished," Jno. 19:30. Redemption, His work was done—though a heavy work, yet for our sakes He did it.

He bore the heavy and—Redemption—and asks us to take the other—the work of telling it out among the nations. Will we hesitate, neglect, refuse?

Will His work avail them if we do not perform ours? Dare we then make void His work which was perfected to so great a price? Eph. 3:9; 2 Cor. 5:11.

Salvation of souls brings joy to three worlds.

A blessing to the saved.
An honor to God.
Reward to the worker.

Defeat of Satan.
Neglect of duty will be punished. Ezek. 3:17, 18.

To be efficient in personal work. Get a. *Salvation.* 2 Tim. 2:6; this puts into us the very spirit of work. John 1:41-46; Jno. 4:29-39.

b. *God's Word.*
"Whosoever shall call upon the name of the Lord shall be saved."

They will not call until they believe and they will not believe until they hear and they will not hear unless someone speaks and you cannot speak to them unless you go where they are. Converts the soul. Ps. 19:7.

Produces faith. Rom. 10:17.
Saves the soul. Jas. 1:21.

Therefore, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another." Col. 3:16.

As a physician knows his remedies so ought workers to know their Bibles.

c. *The Holy Spirit.*
1. In order to know how, when and what to do. 1 Jno. 2:20; Jno. 16:13.

2. Will make the work effective and the words to sink into the heart. Acts 2:37.

Gives much needed boldness and fearlessness so that the tongue will not cleave to the roof of the mouth when it ought to be declaring God's message. Acts 4:29-31.

4. Gives power. Acts 1:8.

One cannot cut wood with an axe-handle—if in hewing timber for God's great temple we should lose the axe-head of power let us turn to God until it be again restored and not undertake to get along without it. 2 Kings 6:3-4; Ps. 111:13.

4. *Be an example.* 1 Tim. 4:12-14. Know God's will and do it. Keep a clear conscience. Remember that a *clear conscience* is not a *good conscience*, and that a conscience that allows one to violate the smallest command without protest is *seared*.

Beware of the spirit that causes people to say of the least of God's commands, "it makes no difference."

a. *Be fully consecrated.*

HERALD OF TRUTH.

May 1,

Let God's work be uppermost in the heart and life. Don't work spasmodically, be always at it. 2 Tim. 4:2.

May God give us an army who will make it their business to save souls!

f. *Work.* Scatter the word seed everywhere and everywhere and as sure as harvest follows sowing so sure (and sure too) will you bring in sheaves for the Master. Isa. 55:10, 11.

After having done all we can, we may safely leave the results with Him. Eccl. 11:6; Ps. 126:6.

Canton, Kansas.

For the Herald of Truth.

MENNO ON BAPTISM AND LIBERTY OF CONSCIENCE.

BY J. HORSCH.

When, after his own awakening, Menno Simons compared the condition of the church in which he was a priest with the scriptural standard, he became alarmed. Not the people only, but their spiritual leaders as well, lived in the grossest sins. It was not difficult to see that the doctrine of the Romish Church was in a large measure responsible for the existing condition of things.

In the dogmatic system of the Catholic Church, one of the fundamental doctrines, and indeed the most important one pertaining directly to the salvation of the soul, is that of baptism. There is but one way, it is claimed, to have the original sin forgiven, become regenerated, a member of the body of Christ, and heir of heaven, and that way is through baptism. Menno was led to doubt the efficacy of that "sacrament," after severe struggles and trials he came to question the claim that the church members were Christians by virtue of baptism, and a baptism at that which they had received in their infancy without their knowledge or consent.

The study of the Scriptures convinced him that they were not regenerated Christians. Baptism had failed to accomplish what was claimed for it.

It may be a difficult matter for us to form an opinion of the struggles through which Menno Simons passed before he succeeded in shaking off the yoke of Roman prejudice, under which he had been brought up. It became clear to him that if the church was to be a congregation of believers or saints, and was to be Christian not only in name but in reality, the conditions of membership would have to be changed, that the practice of making every infant a member of the church (infant baptism) would have to be abolished, and believers only be baptized and received into the church; in other words, the doctrine and practice of the apostles would have to be revived.

Not only, however, was infant baptism generally practiced, but, in consequence of the existing union between church and state in all the so-called Christian countries, every inhabitant was by law required to be a member of the state church (which before the Reformation was Catholic in every instance), and to be a believer in all their doctrines. To enforce the laws of the church and punish heretics was considered the principal duty of the state government. The penalty for heresy was death. Menno observed that many

were church members for the simple reason that they had no desire to be burned at the stake. He became aware of the radical difference between apostolic principles of church government and those practiced in the Romish church. He became fully convinced that a church which "joined herself to the state" could not be a church of Christ, but that the only weapon which could be used in a Christian church is "the sword of the Spirit." He maintained that the New Testament Scriptures know of only two ways in which the church should deal with transgressors, namely by reproof and excommunication, and that the scriptural injunctions in regard to this matter, as well as the authority to execute the same, was not given to a pope, or priest, or minister, much less to the magistrates of the state, but to the congregation.

Some writers have mistaken Menno's idea to be that of modern pseudo-liberalism which pretends that matters of faith are of little import and that every one should believe according to his own notion. The truth of the matter is that there was never a more uncompromising opponent of such a theory than Menno Simons. His claim was, however, that it is not the business of secular government to meddle with matters of conscience or the affairs of the church.

When Martin Luther and Ulrich Zwingli advanced the claim that the Holy Scriptures give no authority whatever to the Romish pope, the latter promptly issued decrees and bulls against them demanding that they and their followers should not be tolerated anywhere in Christendom. Since they however taught the necessity of a union between church and state in the same manner as the old church, and both Luther and Zwingli succeeded in having their churches acknowledged as the state churches of the provinces in which they labored, their persecutions were not severe, comparatively speaking, occurring only in the countries where the authorities remained faithful to the pope. It is a remarkable fact that these new churches were as intolerant against the Roman Catholics and all others with whom they did not agree, as the Catholics had been toward them. In consequence of this every province was made to be of one faith throughout, either Catholic, Lutheran, or Reformed as the case may have been, according to the faith which the rulers had adopted.

While Luther, Zwingli and Calvin undertook to reform the old church, Menno's aim was quite different. He perceived that the Romish church was fundamentally wrong, that the very principle by virtue of which the adherents of that church claimed to be Christians was wrong; he became convinced that if he would take the New Testament for his standard, it would be necessary to break away from Romanism entirely, that it was useless to undertake a reform of the Catholic church into a church of Christ in the apostolic sense of the term.

If Luther and Zwingli were heretics in the eyes of the Romanists, Menno was an arch-heretic, and that not only in the opinion of the pope but of the reformers as well. Was it possible that this man could reject the very foundation on which their claim of being

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Christians rested? And what was just as offensive to them, this "enthusiasm" but what of the idea that it is a man's Christian duty to have his life insured so that at his death his wife and children may be provided for? Of this we shall speak later. Suffice it to say at this time that God's idea as to where the matter should be placed is not favorable to this idea. Speaking through Jeremiah, He says, "Leave by fatherless children, I will preserve them alive; and let thy widows trust in me." (Jer. 49:11). This advice sounds quite different from the modern advice so often heard.

Menno's teachings in regard to the conditions of church membership (baptism, etc.), and liberty of conscience are of the most fundamental in the system of doctrines advanced by him. It was these teachings which caused the cruel persecutions to which he and his followers were subjected. In untold suffering and constant dangers Menno devoted his life to the vindication of gospel principle and the dissemination of gospel truth. That his work may be better understood and appreciated is the desire of the writer.

Berne, Ind.

For the Herald of Truth.

LIFE-INSURANCE.

BY DANIEL KAUFFMAN.

For some time my mind has dwelt, to a greater or less extent, upon the subject which heads this article. I am constrained to offer a few thoughts, for several reasons: (1) Several times during my past life, I was approached by agents of life-insurance companies, and they presented their arguments in such ingenious language that I was unable to withstand them. (2) Information from many of the ministers of the Gospel are urging the church members to have their lives insured, even insisting upon it as a Christian duty. (3) While it is true that able articles have been written upon the subject, old papers are destroyed; and with them the articles found in them, however valuable.

These circumstances put me to studying, and the more I think of the subject, the more I am convinced that life-insurance is a thing to be left alone. With our land burdened with fifty-five of these companies (to say nothing of fraternal orders, etc.), with the country filled with smooth-tongued agents who use their persuasive efforts upon the uninformed masses with telling effect; with many preachers uniting with these agents in urging life-insurance as a Christian duty, it is time for lovers of truth to arise and give a few facts on the other side. We oppose life-insurance, because—

1. *It is contrary to the spirit of the Gospel.* The Bible teaches us that we should put our entire trust upon God; that we should not be anxious "about the morrow"; that we should seek first needs, and all these things (our material support) should be added unto us; that we should seek to lay up treasures in heaven rather than upon earth.

Life-insurance is directly contrary to this idea of entire dependence upon God, in that it seeks to provide a substitute. About the first question that is usually heard after the death of a man is, How much insurance was there on his life? This question does not

often refer to "the King's Life-insurance Company."

But what of the idea that it is a man's Christian duty to have his life insured so that at his death his wife and children may be provided for? Of this we shall speak later. Suffice it to say at this time that God's idea as to where the matter should be placed is not favorable to this idea. Speaking through Jeremiah, He says, "Leave by fatherless children, I will preserve them alive; and let thy widows trust in me." (Jer. 49:11). This advice sounds quite different from the modern advice so often heard.

A study of the Bible convinces us that this exhortation of God to all His people to put their trust in Him in an empty promise. Not one single instance is there recorded where God ever foresaw any one who put his entire trust in Him. It was God's unfulfilling care over His creation that led David to say, "I have been young, and now am old; yet have I not seen the righteous forsaken, or his seed begging bread."

2. *It is sacrilege for any human being or corporation to insure human life.* Who, but God, can give us any assurance of a single moment of time? Where do these companies get their authority for running an insurance on something over which they haven't the least control? Why should Christian people give their consent for worldly organizations to speculate on their lives, when they know that God alone is the keeper of the same? Human life is something far too sacred to be made the basis for worldly speculation.

3. *It is a form of gambling, with human life as the element of chance.* When you get a life insurance policy you have a chance to draw several thousand dollars for a small sum—that is, if you die soon enough. But the chances are that what you pay out will more than equal the sum represented by the face of the policy. It is a chance game, all depending on how long you live, how faithful you are in keeping up your dues, and how long the company lasts without breaking up. What is speculation on chance but gambling?

Where human life is the element of chance, the gambling becomes doubly sinful.

4. *With all its pretensions to charity, it discriminates against the very persons who need charity most.* Insurance companies have much to say about the money they pay out to policy-holders; yet the fact that they pay out less than half of what they receive is passed by in silence. While we of the charities flow into their own coffers, we question the name "charity" as the right word to use. Besides, their pretensions to charity are knocked skyward by the fact that they accept no persons of unsound health and none who are not able to pay their dues. While charitable institutions seek those who are most needy, life-insurance companies seek those from whom they may expect most money. Let an agent canvass a neighborhood. Does he go around seeking the poor men who are hardly able to support their families? Does he seek those, who, from ill health, have become unable to follow a bread-winning occupation? That is what he would do if he represented a charitable

institution. But the fact is that there are so many poverty-stricken (?) officers and agents belonging to these institutions that they must be careful to get those only who are liable to live long enough to be of some profit to the company.

5. *It is not a good business investment.* The fact that in 1896 the policy-holders of the United States paid \$147,330,670 more to the life-insurance companies (to say nothing of secret societies, fraternal orders, etc.), than these companies paid to the policy-holders is positive proof of the correctness of our assertion. Add to this sum the interest on the accumulated wealth of life-insurance companies, and you have some idea what the people of the United States are losing by not keeping their money in their own hands instead of paying it over to these companies. If this sum would have been spent in feeding the hungry mouths and clothing the shivering backs of wives and children of living husbands and fathers, I imagine it would have brought quite as much comfort as half that sum will in softening the tears of widows and orphans. A certain home insurance company in Kansas give as one reason why Kansas should patronize them, that foreign insurance companies carry annually several millions of dollars out of the state. If life-insurance is a profitable investment, why should not this money have come the other way?

Life-insurance constitutes a constant drain upon the income of the masses. There is a continual flow of money outward with no prospects of remuneration until after death. The effect of this becomes apparent the more it is studied. The average man has a small income above his living expenses. He places the burden of keeping up an insurance policy of several thousand dollars upon him, and it absorbs so much of his income, sometimes reversing the scale and running him slightly into debt. Go where you will, and you will find this work going on. There can be but one result. The masses are to that extent impoverished, while grasping corporations are rolling up princely fortunes.

Says one, "The liability that any poor man may drop off at any time, makes it almost a crime not to take out a policy on his life, so that in case he should die, his wife and children may have some means of support." This argument is faulty, for three reasons: (1) It is neither wise nor scriptural to depend upon a worldly organization rather than upon Him who has said, "I will never leave thee nor forsake thee." (2) It is not right that the family should be kept struggling for a life-time with the hope of providing for an emergency that may never come. (3) The one on whose life the policy is taken out may be the last in the family to die.

When a poor man takes out a policy on his life "for the benefit of his family" (which in reality is for the benefit of the insurance company, and the agent) he virtually says, "I know it is hard to deny you the necessities of life that my dues may keep up; but just think of it when I die you'll have plenty." Quite a consolation, is it not? It is sad, but true, that in many cases the consolation is only too real. Why should a poor man keep his

family upon a hand-to-mouth basis for years, and make the prosperity of the family conditional upon his death? Why not invest his income in a way that will bring comfort to the family during his life-time, and leave them a legacy that they will not have to depend upon the death money which life insurance offers? It is claimed that many people who keep up life insurance policies would otherwise spend all their incomes without having anything to show for them. Grant it. But why not put that much into a savings bank, where the same advantages are offered, without the necessity of having a price put on their heads or having to wait for the benefit of their earnings until after they are dead?

But can they not sell their policies to some one after it becomes apparent that they cannot live many years longer? Yes; and ever after have the sweet consolation that some one holds a mortgage on their heads, and is possibly devoutly wishing for their death.

Taking this question on a strictly financial basis, it is not a sound investment. The fact that less than half the money paid by the policy holders is returned to them (to say nothing of the interest which the money would bring them were it still in their hands) settles the question beyond the shadow of a doubt that it is the company, and not the policy holder, that reaps the profits. But granting for the sake of argument that life insurance is a gain to the policy-holder, there still remains the fact that

6. *It is wrong to invest in any enterprise with the hope of getting something for nothing.* There are three ways in which we may get hold of a dollar: (1) we may earn it by giving its equivalent; (2) some one may present it to us as a gift; (3) we may steal it. Strike out this last method, and you will straighten out all crookedness in the business world, put an end to gambling, and work a good many other reforms which are impossible so long as the public conscience tolerates the idea that it is all right to hope for and to strive for gain without aiming to give its equivalent in return.

How is life-insurance connected with this question? A man sees the millions at the disposal of a company. He says to himself, "I may not live more than a year or two longer. I'll get that company to write out a policy on my life, and possibly with but a small outlay, my family will be a few thousand dollars better off." But for some tempting chance like that there would never be another policy written. If it were a settled fact that no one could possibly get any insurance money without paying out a sum equal to or greater than the face of the policy there would soon be an end to life insurance. But hopes of getting something for nothing lure the people on. Is it right? Is it honest? Is it sound business policy? Is it Christian?

Here, in brief, are a few reasons why right thinking people should oppose life insurance. It can not be a good business investment; for it takes the money away from the many, and places it into the hands of the few. It can not be charitable, for the money flows in an opposite direction from which

charity money usually flows. It can not be scriptural, for it takes away the perfect trust in Him who gives us all we have, and places it upon a worldly organization. We have said nothing about those who pay in their dues for a while, and then quit without receiving a cent for what they paid in. We have said nothing about the fact that companies sometimes break up, while the individual stockholders go into some other business "full-handed," leaving the policy-holders to do the best they can. We have not mentioned the fact that insurance companies make it a rule to get out of paying their policies whenever there is a possibility of doing so without hurting their credit. We have remained silent about the mysterious deaths so often associated with life insurance policies. These facts speak for themselves. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Versailles, Mo.

MISCELLANEOUS.

For the Herald of Truth.

YE MUST BE BORN AGAIN.

BY ORA JANK.

"Ye Must Be Born Again," how wonderfully must these words have fallen upon the ears of Nicodemus of old as they were uttered by our Savior when Nicodemus came to learn of Him. He looked at spiritual things through natural eyes and we know that it is impossible to behold the divine though mortality.

But in order to enforce the fact that we must be born again we are the "Kingdom of God," I shall by the grace of God endeavor to discuss the condition of the hearts of the children of men as hereditary from our forefathers. Naturally, our desires run contrary to the teachings of God's word. Naturally, it is easier for us to do evil rather than good. But says one, how can this be? Why is it? If the Lord intended us to be doers of good, why are such desires implanted into our natures? Just here is the secret of being born again; of being regenerated; of being changed from carnality to spirituality.

To show how this is, let us notice the law of nature in plant life. Suppose a farmer wants to reap a crop of wheat, will he sow tares? No. Suppose he should want figs. Think you he would sow hrambles? Never.

This shows us why the evil spirits are predominant in our natures, for the same principle, as in plant life, holds true with the children of this world. Sin is in our very nature, inherent from our forefathers, by their fall in the Garden of Eden. When Eve yielded to that subtle reptile in that garden sin became an inherent principle in all the children of men.

Heretofore we see that we are all born in sin and iniquity, not one of us escapes its fearful fangs, for, "All have sinned and come short of the glory of God."

Some may try to excuse themselves knowing that we inherit sin, but there

are no excuses. Who of us having a physical disease will not if possible eradicate it although we may know we naturally inherit it from our parents. Oftentimes there is no aid for our physical infirmities or we have not the means of taking advantage of the remedy. But no such hindrances accompany the spiritual body. We have a great physician who is able to heal both body and soul, and we need not be afraid to come to Him for the price of our healing has already been paid and there is no disease which He is not able to treat successfully. "Earth has no sorrow that Heaven cannot heal."

When I see our young people bleating the very purpose of their creation by engaging in sin of the vilest kind and shunning the Savior who so loved them that He gave His life for them; when I see and read of men all over this universe living a sinful and degraded life, I am made to think of that one transgression so many centuries ago; I am made to think of the misery brought upon the human family by what might seem a very little thing.

But what does it mean to be born again, and how is it possible?

I shall not attempt to explain this complex act of being born again. Even our Savior, when asked about it, gave this reply, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."

When we confess our sins and give up everything of a carnal nature a new motive comes into our hearts. We can no longer see these carnal desires and motives leave our hearts, neither can we see the new desires and motives enter them, but if we are truly converted we know they are there and will make themselves known in our actions.

Once our minds were set upon gain, having a good time, living a life of selfishness and doing nothing for Him who has followed a carnal heart. We did not care for anything or anybody, if we had a chance to catch a little we would do it.

But, "behold old things have passed away and all things have become new." We behold the goodness of God and His dear Son perishing upon the cross for our sins. Thus we see our sinful life hanging, as it were, by a single thread over the awful precipice of death when only a word from the Almighty would have hurled our souls forever into eternity.

Knowing this and the awful price of the souls of men we first bring our souls to God to whom they really belong, and then set about doing all in our power to bring other souls to Christ, and increasing the church. We are longing to do something for the One who has done so much for us, and may God give grace that we may get beside him, be up and working while yet it is called to-day; that we may not meet our God empty-handed, but come with ourselves gathered from the darkness and sins of this world, dear, precious living souls, each worth more than the whole world.

What rejoicing that will be when it is ours to lay down the burden of this life, the crosses, cares and anxieties, and receive in their stead the crown of life promised to all His faithful ones, to meet Him laden with sheaves for the Master's Kingdom. This is the new birth, followed by the new life, and without this it is impossible to live a life that is acceptable to God. Before

we can please God we must be washed in the cleansing blood of Jesus. He will cleanse us and give us this new birth. This is the only place we can go. He indeed will fill our souls with the Spirit.

Let us repeat the words of our Savior, "That which is born of the flesh is flesh; that which is born of the Spirit is Spirit." As I have told you before, we are all born of the flesh or carnality, and before we can be of service in the Kingdom of God we must be born again, that is born of the Spirit, born into the Kingdom of God, adopted by Him. Before we are born of the Spirit or adopted we are heirs of sin and death. But our Father looked down in mercy upon us. He so loved us that He decided to pay the penalty of the sins we are naturally heir to and adopted us as sons and heirs. "Heretofore we are heirs of the Grace of God and eternal salvation."

But before we can obtain this salvation and adoption we must first be willing. We must come with our all and lay it at the feet of Jesus, give up the vanities of this world and accept the pleasure which shall come to us of being born of the Spirit, for there can be no patching up. No man patcheth new wine into old bottles, else the new wine doth burst the bottles and the wine is spilled. But new wine must be put into new bottles. Mark 4:22. We are commanded to "Take up our cross and follow Him," but again He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and you shall find rest unto your souls." "For O, what folly! Do let us claim them. If we have complied with Romans 12:1, 2 and have completely surrendered our all to Him, every promise of the Blessed Book is ours. To make an unconditional surrender to Him is all we can do and should do it, yes, must do it if we would be fully consecrated to Him. We must give up all matter of choice, and then the cleansing, the refining, He must do and promises to do it; and just in proportion as we trust Him will He do it. Of more of this blessed growth in Christian grace, but many of us are not growing. What then are we standing still? We cannot stand still, we are going either forward or backward; which? He says, "Whatsoever ye shall ask in my name believing ye shall receive." Many people think this cannot mean whatsoever; because their prayers are not answered. The fault lies not in the promise but in the complying with the conditions of the promise, "Believing." This promise and that other most beautiful one—"Him that cometh to me, I will in no wise cast out," are sufficient for any case. In the last promise the conditions are, "come," in the other, "believe." In fact, upon these two conditions all promises are based. You see a soul on the way to ruin. Why is that? soul not saved? Because it will not comply with the conditions of this last promise. You see a Christian lacking greatly. Why is this? Because he has not yet learned to trust God's promises. Though each one has his own sphere of work, yet this blessed entire trusting is for all.

All are fallen by our first parents. We cannot help that, but "He hath subjected the same hope," and given us the great and precious promises, so that we might claim them and find His way of escape.

THE weaker the soul becomes, the harder will it lean upon Christ. I refer to such weakness as Paul implies in 2 Cor. 12:9 and 10. His strength is made perfect in our weakness. Before He can fill us we must be emptied of ourselves. Before He can apply His strength our strength must vanish.

But how can we lose ours and gain Christ's? Well, dear Christian friend, we can do nothing but give up our stubborn will to God, or give ourselves over entirely into His hands. He will do all the work, we must only yield. Paul says, "I die daily." Self must die, and as self goes out Christ can come in, and the harder will we lean upon Him.

Your surroundings, your circumstances, that burden upon your shoulders, were all made for you and fit you exactly. But they were made so on purpose by Him, so that you could not bear them alone but might cast your all upon Him. Has He not promised to bear our burdens? And yet we go on trying to bear them alone, just as if He had not promised. What good can His promises do us if they are not claimed? For O, what folly! Do let us claim them. If we have complied with Romans 12:1, 2 and have completely surrendered our all to Him, every promise of the Blessed Book is ours. To make an unconditional surrender to Him is all we can do and should do it, yes, must do it if we would be fully consecrated to Him. We must give up all matter of choice, and then the cleansing, the refining, He must do and promises to do it; and just in proportion as we trust Him will He do it. Of more of this blessed growth in Christian grace, but many of us are not growing. What then are we standing still? We cannot stand still, we are going either forward or backward; which? He says, "Whatsoever ye shall ask in my name believing ye shall receive." Many people think this cannot mean whatsoever; because their prayers are not answered. The fault lies not in the promise but in the complying with the conditions of the promise, "Believing." This promise and that other most beautiful one—"Him that cometh to me, I will in no wise cast out," are sufficient for any case. In the last promise the conditions are, "come," in the other, "believe." In fact, upon these two conditions all promises are based. You see a soul on the way to ruin. Why is that? soul not saved? Because it will not comply with the conditions of this last promise. You see a Christian lacking greatly. Why is this? Because he has not yet learned to trust God's promises. Though each one has his own sphere of work, yet this blessed entire trusting is for all.

Be ye born of the Spirit
Be ye filled with the Spirit.

There is in the minds of many, who do not intend to cross the bounds of propriety, a prurient curiosity about

vice. They conjecture about some shapes of evil, and daily with them in imagination, till those shapes of darkness seem almost shapes of light.—Anon.

For the Herald of Truth.

LEANING UPON CHRIST.

BY KATIE WEIGEL.

The weaker the soul becomes, the harder will it lean upon Christ. I refer to such weakness as Paul implies in 2 Cor. 12:9 and 10. His strength is made perfect in our weakness. Before He can fill us we must be emptied of ourselves. Before He can apply His strength our strength must vanish.

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How can we trust one promise without trusting the other? How can we believe a part of the Bible without believing the whole? Before you and I were born our salvation was provided for, and completely finished. There remains nothing for us to do but to "come" and "believe" and He is bound to fulfill every promise. Look at the little child upon your bosom, Christ has paid the ransom for its soul long before it ever commits any sin. O is it not a pity that one soul should be lost with such a salvation within easy reach! And is it not a pity that a single Christian should fall short of one of His blessed promises. Dear reader, reflect upon this wonderful plan of salvation, and as you do so with a longing after God, it will become more and more real to you until at last, perhaps a little surprised, you will find Jesus by your side in blessed reality. It is only "come" and "believe." May His faithful Holy Spirit pour out Himself upon us and guide us all.

Weigelstown, York Co., Pa.

For the Herald of Truth.

PRAYER.

BY EFFIE SHUTE.

"Prayer is the soul's sincere desire, Unuttered, or expressed,"

Prayer is a pouring out, a supplication, a petition to God. It is not simply uttering words, or repeating the same prayer. Prayer is the sincere desire or sentiment of the heart—a submissive, contrite heart toward God.

It does not take a loud or long prayer to reach to God. A person might pray so long as breath lasts and receive no answer unless he has faith in God's ability and willingness to answer.

This is why so many prayers go unanswered, and then we think God is untrue to His promise, when, if we would examine ourselves, we would find the fault is ours.

Let us see what Jesus said concerning this. Matt. 21:22 He says, "And all things whatsoever ye ask in prayer, believing, ye shall receive." Again, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

We see by the above passages that we must have faith to believe in the promise and in 1 John 3:22 we find that the promise is to those who "keep his commandments, and do those things which are pleasing in his sight."

It seems to me that prayer is the greatest privilege which we have in this life, because of the blessing and sweet peace found in communion with our Master.

How many have experienced the sweet comfort of entering our closets, where we are alone with our God, and there pouring out our hearts in thankfulness and communion with our blessed Master!

And this is a privilege which all may have. Young or old, saint or sinner, rich or poor, alike have free access to the throne of grace. Whether in health or sickness, joy or sorrow, whatever our position in life may be, we may still lift our hearts in prayer to God, and no one is able to deny us this privilege.

Prayer is the link that connects us to God. Let it be neglected and we lose sight of God. Many a poor backslider can date his fall from the time he neglected prayer.

Let us then exhort our Savior in this, and be often engaged in prayer and we will never be defeated by the enemy of our souls.

Oronogo, Mo.

For the Herald of Truth.

LET US READ MORE.

BY A. K. KURTZ.

A brother in the March 16th number of the HERALD OF TRUTH, writing on the subject of the India famine, asks the question, "What would be the best way to help the matter?" He intimates that if Bro. A. D. Wenger would make a tour of the churches and tell the people in person of India's needs, it would be one good way of getting people interested, which we also believe would be right and proper. But there are so many sources of information open to us regarding this great calamity which has again befallen this heathen land, that if the people cared as much to inform themselves about the needs of India as they do about keeping themselves posted on topics which concern the laying up of earthly treasure, we venture to say there would be no need of men going great distances to remind people of their duties to their fellowmen.

Many of our people do not read enough of the right kind of literature. There is no real harm in reading secular papers if it does not to the exclusion of those relating to the temporal and eternal welfare of the fellowmen. Any one in the least interested in the condition of the human family all over the globe can get any information from books and periodicals with little expense if he or she cares to. The photographic art brings these scenes of actual starvation so vividly before our eyes that no speaker could picture them more impressively.

The facts in regard to the horrible and soul-sickening sights witnessed there by our missionaries, both as regards starvation and the brutal treatment received at the hands of their own countrymen, is enough to enlist the sympathies of all of God's people. The great dearth of knowledge in the mission work so common in the Menomonee Church is due to the little interest manifested in reading books treating on this subject. Some parents oppose it for fear their children might want to obey the Master's last command.

We want information. If we are not willing to read, or cannot read, let us have someone tell us until we acquire a "missionary conscience" that can be touched by the appeals of our heathen neighbors, and "be grieved for their affliction." Read Amos 6:1-6.

Smithville, Ohio.

For the Herald of Truth.

A LOOK AT THE CHICAGO MISSION.

BY AN OUT-SIDER.

There are many points of interest connected with the mission work which is carried on at 168 West 18th St., Chicago.

A visitor to that part of the city will be impressed with the need of the gospel. Should we take a walk on some of the by-streets on a Sunday afternoon in summer we would see hundreds of children playing in the streets. Their hands, faces and clothes are dirty and many of the little faces show traces of hunger, want, sorrow and disappointment. They have grown old before they are ten as a result of their surroundings.

Many of the houses in this part of the city are old wooden structures resting on posts. The side walks are made of plank resting on a framework of posts. The houses are crowded closely together so that those who live on the lower floors have the sunlight streaming into the living rooms but few hours during the day if at all.

Saloon-keeping seems to be about the only business in which there is a profit, as nearly all the inhabitants use beer along with their meals. At noon it is no uncommon sight to see dozens of boys, girls and women going toward the saloons with pails and pitchers to get liquor for family use.

The department stores have crowded many of the small merchants out of business, and the dismal surroundings have driven the more refined class of people into the suburbs.

So here we have a vast territory of the lower strata of society, practically without the gospel.

During the six years since the Home Mission began its work it has made its influence felt in the neighborhood where it is located. Many of the people have never had any church home except what they find at the Mission. Hundreds of children have never attended any other Sunday school but the one at the Home Mission. Those who attend regularly are more tidily dressed and are much more orderly than when they first came. Through them the workers get into many homes and the house to house visiting by the Mission sisters gives them a hold on the affections and sympathies of the people.

The writer recently spent a Sunday at the Mission. At 10:30 A. M. there was preaching. There was a mixed audience of men, women and children. The order and attention was good. The interest was very good and a call for testimonies at the close of the sermon brought a number of hearty responses. The general impression of the service was very gratifying. In the afternoon the children gathered into the Sunday school. The attendance was about 150. Sometimes as many as 230 were gathered in. Willing workers gather the children into groups and teach the lessons telling the story of the gospel and making applications that will help the pupils in their daily lives. From 6:30 to 7:00 P. M. there is a meeting for children and from 7:00 to 8:00 a special Young People's Meeting. At 8:00 o'clock there is another preaching service. All these services are interspersed with the singing of gospel songs by the whole old and young join heartily. The meetings are very devotional and spiritual and we thanked God that in this dark part of this wicked city there was one light-house that would enlighten the souls of those who pass that way.

There are also occasional week-day and evening services, English and Ger-

man, sewing schools and children's meetings.

The force of workers consists of five, two brethren and three sisters who live in the flat just above the Mission hall and who are supported by the church. We could not help admiring the sacrifice of these noble men and women who left pleasant homes in the country so that these neglected souls in the tenement houses might hear the story of the Savior.

Preaching to the people is however by no means the only way in which they help them. Men and women out of employment, families who are in sorrow and distress, find in the Mission loving hearts and helping hands. This phase of the work is akin to that of the Nazarene, who went about doing good.

Much more might be said of this work, but the above will suffice to show that the gospel is still able to reach those who are down in sin. It is gratifying to know that this work is well supported and that the Home Mission promises to become a permanent institution.

WHAT WAS IT?

SEL. BY D. H. KURTZ.

In one of the daily papers of Atlantic City, N. J., Aug. 9, was this notice: "The fall of Santiago." There will be a bombardment, battle, etc., in the Japanese tea garden, for the benefit of the Baptist Church.

Admission at the gate. This notice called out some strange expressions from the Japanese Christians and non-Christians. There are two Buddhist priests here from Japan, studying "Christianity in America." There are Japanese infidels here, too, followers of America's famous leader of infidelity—"Hob" Ingersoll. One of them made the following remarks:

"The American churches are regular museums: some of them dime museums, too; the idea of a religious body stooping to such as that!" This shows that even so-called infidels like to see consistency in a professor's life. Some of the Japanese Christians said: "Festivals, bazars, fairs, flower-shows, bombardments, Punch and Judy shows, all used to make money to carry on the Lord's work! Even our lowest Buddhists do not do that; they think the money given to their idols should be honestly earned, and even then they reverently take it to the temple, and with a prayer beg them to receive it. How can Christian people do such things, when they know of Christ's love, and what He suffered for them?" The Buddhists said: "The American Christian's God is money."

When I read that notice and heard these comments, my first thought was, Was it really the fall of Santiago? Is it not the fall of the church of the living God? I came here at the request of some of the Japanese Christians to assist in Bible study, or rather to help in a Sunday school.

The Sunday school is started. A Japanese is our leader. We have sweet, spiritual meetings, studying God's word. But they try to see Christ through His people, so-called. Reader, what think you? Do these money making schemes improve the spiritual condition of our churches? I spent

seven years in Japan, and the one question that was the hardest for me to answer while there was this: "Do the Christians in America hold festivals in order to make money for the Lord's work?" I will relate the circumstance, and then, reader, after you have read this article, I ask you to think.

In the congregation in which I worked, they had a rule that, if any member of the church was absent three months without a good excuse, he was to be tried by the session. One of the members of this church, a young lady, had been absent the three months, and we could not learn the reason. Her absence was more marked because of her former faithful attendance. The pastor, a Japanese, stopped at my house one morning and said, "I am going to see why Matsuda Ran does not come."

I asked him to stop and tell me as he went back home. He stopped and for once forgot his Japanese politeness, but said, excitedly, "Tell me, and then stopped, as if ashamed to say the rest. I asked him what he wanted me to tell him. "Do the Christians in America make festivals in order to make money to carry on the Lord's work?" To say I was astonished, is a mild way of putting it. I had helped in many festivals before going to Japan, but never thought it was just the thing to teach them to do that. But I had taught them to give one-tenth to the Lord. Now to be confronted with such a question! I hardly knew how to answer. I did not want to tell the truth; neither did I want to lie about it; so I asked him why he asked the question. "Do they do it?" came with more emphasis than before. I replied, "some do." His next question, "Why do they do it?" remains unanswered to this day. I said to him "I want to know why you ask these questions?" "Well, I went down and asked Miss Matsuda why she did not come to church, and her father (a Buddhist) said in answer to my question, 'I tell you why; just read this; pointing to an article in the daily paper, printed in that city. It read as follows: "A Presbyterian Church in America lacked funds for carrying on the Lord's work. The members got together and got up a festival, but there was not yet enough. So the young people planned and held a kiss social, the girls charged a dollar each for their kisses; the money was made, and the church debt was paid." After reading that, the minister said to the father, "I do not believe that." But the father replied, "I do, for a Japanese in America sent that to the editor, saying that he saw it; and if that is the way you Christians do, I will not allow my daughter to go to your church any more. I do not believe that you love your God, or you would not do that." We would not treat our gods that way." I carried the paper home again to church. In vain did the minister protest and say, "Well, we Japanese don't do that." So then I understood why he asked that question, hoping, believing that I would say no, and then he would tell this man it was not true. But when I confirmed the statement, by telling him that none did, his aching heart cried out, "Why do they do it?" The question comes over the rolling sea to you, "Why do they do it?" You say, "We need money." Does Jesus tell us to get it in that way? He says, Lev. 27: 30, "All the

tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's." Again, in verse 32: "And concerning the tithe of the herd of flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." If we give to Jesus what we owe Him, there will be no scarcity of funds for our Father's work. Congregations will have plenty; the different Boards will not be pleading for more, more, more. The officers will be full. If God's children would pay their rent (some of us may have back rent, don't forget it) and get a clear receipt from God, Mal. 3: 10, we will wonder why we ever turned aside from God's way of supporting His church on earth. "The earth is the Lord's, and the fullness thereof is in His hands. For He is only renter. Let us be honest and pay God His rent."

Again, I hear some one say, "O our young people must have somewhere to go, and a festival or flower show is harmless amusement and entertaining, and we can make a little money just as easy as not." I agree with you, that the young people must have somewhere to go. Invite them to our homes often; give them good, pure social advantages with no money-making schemes attached. We do need more sociability, religious sociability, in our churches. "Then they that feared the Lord spoke often one to another." We do not speak "one to another" often enough. Can we write out the real reason why we have these questionable ways of money-making in the church, sign our names, and present it to our Master in consecration? I know not about others, but my motive for holding festivals was this: "We will get money that way that we cannot get any other way, and we will not have to give so much. Do you think I could present such a reason as that to the Lord Jesus and ask Him to bless it? No, I cannot. But if I have paid Him the rent due Him, and then bring Him an offering, I can with sweet peace and sure confidence say, "Lord Jesus, use this to feed the multitudes of Thy people," and I know that He will do it.

But some say, "Oh, that is a return to Judaism, and we are done with the law of tithing." When Christ came He did not destroy it. Listen to Luke 11: 42: "Voe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." Then note what He says to the rich ruler; "one thing will stay with thee, but thou must be taken, that we may be perfect in heart before Him. O for a revival in systematic giving, and a blotting out from the Church of God all questionable amusements and all questionable ways of money-making! "Howbeit, this kind goeth not out but by prayer and fasting." May the Holy Spirit teach us to think, to pray, to fast. "If meat makes my brother to offend, I will eat no flesh while the world stands, lest I make my brother to offend," said a consecrated co-worker with Jesus: So if these ways of making money cause a babe in Christ to stumble, I for one will take no part in anything questionable, but will ever hold up the word as the only rule and guide of life, seeking only to be popular with the Lord Jesus, and helpful to my fellow

traveler to eternity. "Let us think on these things."

Let us help the younger to grow up on a different system of giving, for God does not need our money, but gives us this privilege of consecrating our gifts to Him; remembering also that "God loves a cheerful giver," and that He looks down in our hearts and sees the motive. And, after all, it is motive that gives weight to our actions, *Baldwin, Md.*

THE BATTLE IS THE LORD'S.

I bring to you this evening a little message from a (to me) very precious phrase we find in the 17th chapter of I Sam. "The battle is the Lord's, and He will give you into our hands."

They are simply David's expression of confidence in and loyalty to his God in the conflict as he was going forward to fight the Philistine giant. They are not said boastfully, but with a quiet confidence and determination to let God use him for a work of which all Israel was afraid.

So often in our own lives we find hard things. There are days when our most cherished plans become broken; there are times when some work that we had so hoped to be able to accomplish lies before us an utter failure.

It is so natural for us to go in our own strength, just as long as we can, and when we fail, then realize our helplessness and go to God for His help. How much more successful and blessed might be our work if at the very beginning of each day we would settle, quietly but firmly, the fact that we could not manage even our own life for that day and from the depth of our heart would realize that "the battle is the Lord's." We know that His great Father heart is longing and ever ready to help us.

Again, when in our work, how our hearts are yearning to help and bless the souls with whom we come in contact. We see sin in all its awfulness, and we know that we can not cope with it. Satan's hosts are strong, his devices are so many that we can not begin to do one thing to resist them. Might we not then, more often than we do, realize to such an extent our own insufficiency and helplessness that at the very beginning of the battle we would surrender the whole battle to Him, while we would only in His strength do His errand?

We have seen a little hand trying to write. Over and over again the little fingers would try to make marks like the ones they were trying to copy, and each time with disappointment I found only marks and every one of them wrong, until a larger hand completely covered the little one and guided it, so it went in the right way.

Is it not often so in our lives? There is failure, defeat and discouragement, and we keep trying to improve with no success until we utterly despair of ourselves and leave the task with the Master, who, the moment all is yielded to Him, takes complete charge and the work is successfully done. The battle is the Lord's, dear ones, the work is His and if our lives are ever to amount to anything, it must be by self-surrender, so He can use us.

A LETTER received from Bro. J. A. Reesler, Dhamtari, India, just as we go to press, states that they were then (March 27) in the midst of a cholera epidemic.

MISSIONS.

MENNONITE HOME MISSION.

1930 East York St., Phila. A springtime greeting to the dear HERALD readers. As the days come and go, with their sunshine and showers, we are reminded that man has a work to do, and he must do that work (namely sow the seed) if he would reap a bountiful harvest. Jer. 4: 3, says, "Break up your fallow ground, and sow not among thorns."

We stop and look about us, and lo, there is much soil that needs to be broken up; will you unite with us in prayer, that the Holy Spirit may do His work in these hearts so hardened by sin?

The enemy is busy, plotting forth every effort, even to discourage, and says that others are doing much more than we,—our work is only commonplace. But we rejoice, for in gentle, clear and unmistakable tones, we hear, *not commonplace where I lead*.—"It is the Lord."

Imagine yourself with us on Sunday morning at ten o'clock as the children come in to Sunday school, bright and happy; and we remember that early impressions are lasting, and too—this is the Lord's work, may we then not betray our trust; thus with fifty pairs of bright eyes looking up to the one who has been called to read a lesson, or review the classes, that we can only say, Father, help that I may be so bled with Christ in God, that they may see Jesus only.

The children commit scripture verses readily, and should it not be ours to read the full, ripe grain, we thank God for the privilege of sowing seed. We remember Jesus said in Jno. 4: 36 "he that soweth and he that reapeth may rejoice together."

Report of Sunday school for the last three months:

| | |
|-------------------------------|----|
| Pupils enrolled, | 65 |
| Average attendance of pupils, | 48 |
| Teachers, | 5 |
| Visitors, | 73 |
| Total average, | 61 |

We opened sewing school the first of July with five little girls; we now have fifty enrolled; highest number present at one time was forty five; 106 garments have been finished, for which the children pay about as much as the goods cost, which makes the school about self-supporting. One very pretty quilt has just been finished, and the girls are working on a number of others. This is an interesting part of the work.

We leave the mission home now and take you along to a blind widow's home, found in one room on the second floor; her face lights up and she says, "I'm never alone, Jesus is always here and He never lets me make a mistake, to fall,—now sing, and read, and pray." And when we read the blessed word that has been and is such a comfort to her, she follows word for word for she has learned it when she could see. May each one of us hide the Word in our heart against a day of need.

Since our last writing there has been a great deal of sickness, and death has robbed us of one whom we had learned to love. Coming to the city as we did, entire strangers, we were received into the Shelly home as belonging to the family; now as Sister Shelly has been taken we can sympathize with the family, for we always called her our Philadelphia mother. She suffered extremely of cancer and dropsy, the last few weeks of her life, but through it all, in her mild way, she would say, "I want to suffer all I am to, don't give me anything to ease the pain." And thus she passed away on the 23rd of March, conscious almost to the end. That sick room scene is one long to be remembered. The faithfulness of those near and dear to her, in every effort to relieve her suffering, and her patience in that agony, reminded one of Jesus when He said, (to those who stood about weeping), Weep not for me, but weep for yourselves and your children. While the home is lonely, she has only gone before. Reader—we have death to face; are we ready? If so, we can look up and say, "O death, where is thy sting? O grave, where is thy victory?"

Bro. Jonas Mininger of Hatfield will preach for us on the 23d and Bro. Loucks of Scotland, and Wenger of Millerville, Pa., on the evening of the 23d, God willing. The Lord be praised for sending us preachers and helpers in the work.

Pray for all who take part in the work here that God's will be done in us.

THE SISTERS.

For the Herald of Truth.

WHY A MISSIONARY?

BY L. Z.

DEAR HERALD READERS.—Many people wonder why others feel that they must live and work among the poor and degraded in a large city; there are dark skies, there is darkness and degradation and sin, and they feel that one could not with any pleasure work, much less live, in such places.

No one denies the fact that many things about mission work are hard; there is darkness, there are discouragements, but nevertheless the Master's command to teach all nations stands firm and plain and some one must go.

A lady was at one time having a severe struggle with herself in regard to leaving a beautiful country home where she was stopping, to go into the slums of a large city to rescue the lost ones there. She could not decide. She thought, and argued and wondered, and finally in prayer brought the whole question to the Master.

One day as she was walking in the garden, thinking about the question that meant so much to her she noticed a paper at her feet, and stooping to pick it up, she found the work following this little sketch and which I think will find an echo in many a city missionary's heart.

WHAT CHRIST SAID.

He said, "Let me walk in the fields." He said, "No, walk in the town." He said, "There are no flowers there." He said, "No flowers, but a crown." He said, "But the sky is so black." There is nothing but noise and din."

And He wept as He sent me back.—"There is more, He said,—there is sin." I said, "But the air is thick, and foggy and cold the sun." He answered, "Yet souls are sick, and souls in the dark night." I said, "I shall miss the lodge." And my friends will miss me, they say." He answered, "Choose to go, if I am to miss you, or they." I pleaded for time to be given, He said, "It is hard to decide." "It will not be hard in heaven." "To have followed the steps of your Guide."

URGENT.

Under the above heading appears an article by M. B. Fuller of Bombay, India in the "Bombay Guardian." It is satisfactory to note that the Mennonites of Kansas are collecting a cargo of 10000 bushels of corn for India, which will in all probability be placed in charge of Eld. David Goetz of Newton, Kansas for distribution in India.—Ed.

"For months it has been very clear to some of us that large importations of American corn for sale at cheap rates to the poor working classes, to save them from reaching the point where they will be unable to work, would meet an urgent need."

"It is now getting rather late for that, and yet if grain should be given to be sent, or if the railway would carry it free to New York, and the steamship companies would bring it at half rates, even corn purchased at twenty cents per bushel would meet an urgent need if it reached India even as late as the first of July, and the price of corn will not probably go below forty cents a bushel till the harvest here in November next. In November corn was forty-one cents per bushel in New York and thirty-one cents in Chicago. So that paying full freight from N. Y. to Bombay it could have been sold at sixty-six cents. But in the grain fields of the central States it could have been bought for about twenty cents, and could, paying full freight, be sold here at about fifty-six cents per bushel, and that twenty or even ten cents saved on each bushel would have reduced the price of millions of bushels of jowari, bajri, rice, wheat, corn and dal, ten or twenty cents per bushel. What has been given we shall sell at a low rate and invest the proceeds again in grain at the exorbitant prices here unless more foreign grain comes. Corn is now selling in Bombay at 79 cents per bushel, and it costs ten to twelve cents to ship up country—and that for men working at three or four cents a day."

I heard last mail from a practical friend in Kansas, to whom I wrote on the corn question, and he set about visiting various places and now writes that they have sent seventeen hundred bushels of corn which we expect here about April 25. I suppose most if not all of the corn was given, and the relief was obtained. He also writes that the Anchor Line Steamship Company carried 100 tons of corn from New York to Bombay at half rates, or one sovereign per ton, so that it costs here only twelve and a half cents (or six and a half annas) per bushel of fifty-five pounds. I cannot but believe that a million bushels would have been given in America and Canada if the matter had been united upon and pushed.

"There has been a difference of opinion among missionaries, and some have

urged that it was best to send money as it takes time to send grain, but when last October the famine was upon us, there were nine months to plan for, and corn could have been landed here by New Year and would have been a great boon. During this month I have paid out nearly seven thousand rupees of money sent from America and England for corn at seventy-one to seventy-six cents per bushel and cannot get an offer of less than seventy-six cents for April, and that by special consideration for famine work; the market price is seventy-nine. There are large areas in India where corn is a staple food and the people are glad of it, and even where they do not like it so well yet they buy it when it is so much cheaper than other grains.

"But it is not simply the amount of grain that we offer cheap, that benefits the people, but the prices of all other grains are affected. In one station we began selling corn fourteen cents a bushel below the merchants and twenty-five of their shops left the relief work. Then they combined and brought in another grain at our price and the people bought it, so our ear load of corn brought down the prices of perhaps many carloads of other grain and the people got the benefit of it, and so a ship-load of grain from America might affect the prices of many times as much other grain here. They would sell at two-thirds the present prices rather than let foreign grain have the market, and have their stock on hand at the end of the famine. For the present prices are about three times as high as the usual prices."

"My own conviction is that a serious mistake has been made on this matter of importing American corn, and I wish that before another famine comes (which we pray may not be soon) there will be a unity of opinion, and that American corn may be early in the markets for those who like it and to regulate the prices of other grains for those who do not like the corn."

"The poor houses and orphanages are very full and getting fuller and there are already thousands who must be nursed back to strength by the use of delicate foods. There is a grand opportunity for some of the Manufacturers of oat-meal, corn starch, corn flour, shredded wheat, wheat cream, Quaker Oats, granola, hominy, condensed milk, Horlick's Food, and other prepared foods, to send generous donations. Besides the Manufacturers, wholesale and retail dealers could send cases of them too. Many a weary missionary wearing out her life to prepare some delicacy for a hundred orphan boys or girls with famine sore mouth or some other awful effect of famine, would be cheered and helped and perhaps her own life might be saved for the work by a good supply of such delicacies which could be so easily prepared."

"When the rains begin and all who are able to work will go to the fields to prepare them for the sowing, there will be thousands too weak to work who must be nursed and fed for a long time or else left to die."

"Ship loads of corn to keep them strong would have been the best economy, but now they are past eating coarse food and must be nursed or die."

"Even after the rains begin, and even when sufficient has fallen to insure good

crops, there will yet be long months before the new crops will be harvested. Many who have fields have no seed to sow, no clothes to wear, no cattle to work the fields (for only ninety per cent of the cattle will probably have died in some sections), and no houses to live in, for in Gujarat people have taken the roofs off their houses and sold the wood and only the mud walls are left. We are right in the middle of it in time, but the most awful suffering is yet ahead of us and we hope that all who are interested will maintain their interest and do all they can to get others interested. Many have done well, a few have done exceedingly well, more have done a little, but the most of the Christians of America and England have as yet done nothing, not even given the price of one meal to save millions of lives. It is humiliating for a missionary to realize how little the people of America and England have done, and one can only pray that somehow they may be roused to see their opportunity and to meet it. It makes one ashamed to look at a poor dying man or woman or child and think of the luxury and waste even among Christians in the homeland. Many a Christian man's tobacco bill would feed several starving children and many a Christian woman's superfluities of dress for one season would save a number of lives. The cost of a dinner party would feed a starving family a month, and the cost of some Church festival, where four-fifths of the whole cost is eaten up, would feed a hundred poor people for a month."

M. B. FULLER.

HOW TO GET MONEY.

One of the veterans in the Lord's army sends this reminiscence: "In my parish was a farmer of feeble constitution, working on a hard, cold piece of land, and with quite a little flock of hungry mouths to feed. Sickness and unfavorable seasons had impoverished him. The house and farm were mortgaged, but cheerfully they tolled on. Every year, as I was about to make an annual visit to attend the conference of the church, the good man's wife came to my house with money for the missionaries. As she counted the dollars and fractions I always marvelled that she could bring so large a gift. At length she came, and with tears she could not control, said that she was very sorry that she could not give so much as she had given before. I told her that she ought not to be troubled; the Lord looketh not on this 'dross'; but on the giver."

"May I ask where this money comes from?" said I.

"After a little hesitation she freely told me. 'We are poor, sir, as you know, but are glad to give if it is but little. In the fall of the year, when the sheep are driven home from the pasture, I go out and select and mark one-fourth the number of the lambs. I sell the lambs as well, and send the proceeds to them. That sheep has always had two lambs; but this year one of the lambs died.'"

The wintering of one sheep produced between three and four dollars year by year; and if, in a similar method, all our Christian agriculturists should contribute, the Lord's treasury would be well supplied, as well as the building of the tabernacle.—*Christian Advocate.*

HERALD OF TRUTH.

May 1, 1900.

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10. Illinois.
11. Western District.
12. Missouri, Iowa and E. Kansas.
13. Kansas, Nebraska and Oklahoma.
14. Nebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for May, 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
| | | | 1 | 2 | 3 | 4 |
| 6 | 7 | 8 | 9 | 10 | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 | 31 | | |

☾ 6; ☼ 14; ☿ 21; ♀ 28.

BUSINESS NOTICES.

Send for a circular describing our "Combination Offer" \$10.00 worth of good books for only \$5.00, postpaid.

A number of Colportage books which we have just learned are not yet out, have been dropped from the list for the time being.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for reduced prices.

The new edition of 2000 copies of "Lying Testimonies of Saved and Un-saved," is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

The Golden Text Book contains the Titles, Lesson Readings, Reference Readings and Golden Texts of all the Sunday School Lessons for 1900, besides many Bible Facts, Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts.

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Letters on Baptism, by Edward B. Fairfield, D. D. 245 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

TIMELY TRAGTCS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.
- No. 17. Fearful Results of Gambling.

- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.

- No. 21. Eternity! Eternity!
- No. 22. The Infidel and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.

- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
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- No. 29. Who is my brother?
- No. 30. Idle Words.
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The value of kind deeds is out of all proportion to their cost.

"If my kingdom were of this world, then would my servants fight."

CONFERENCES.

ANNUAL.

The Annual Conference of Ohio will be held Thursday and Friday May 17th and 18th in the Midway (Oberholzer) M. H., Mahoning Co. The bishops are requested to meet at 9 o'clock Thursday morning to arrange the work. All are requested to meet all 10 A. M. for public worship. Conference proper will meet at 1 P. M. Thursday. The nearest R. R. station is Columbiana. By notifying Allen Rickert, D. S. Lehman, J. S. Lehman or the writer you will be met at the station and conveyed to the conference. Ministers and deacons as well as brethren and sisters, not only in the state of Ohio, but those of other states also, are invited to be present. Questions for discussion must be submitted to the bishops before Thursday May 17th, 1900.

JOHN BURKHOLDER.

DAKOTA, ILL., APRIL 10th 1900.—The annual Sunday school and church conferences for the state of Illinois, will be held at the Mennonite M. H. near Culiom, Ill., on the 23d, 24th, and 25th of May, Sunday school conference on Wednesday and Thursday. Church conference on Friday. A cordial invitation is extended to all Sunday school and church workers of other districts to be with us. All questions to be discussed at the church conference should be sent to the undersigned as early as possible.

J. S. SHOEMAKER.

The Annual Conference for the Middle District (Amish) will be held at the meeting house near Berne, Adams Co., Ind., June 7 and 8.

The Ohio and Pennsylvania annual Amish Mennonite conference will be held, the Lord willing, in Stark Co., O., near Louisville, on May 31st and June 1st, 1900. All who are interested in the cause of Christ are invited to attend. Any one desiring further information may write to Michael Slonecker, Louisville, Ohio.

There will be a Home Sunday School Conference at the Blauch M. H., Somerset Co., Pa., on the 24th of May (session day). Those coming over the Baltimore & Ohio Ry., will stop off at Holsapple. Write to Stephen Yoder. Those coming by the P. Ry., will inform Levi Blough, Johnstown, and they will be met at the Johnstown depot.

SEMI-ANNUAL.

The semi-annual Conference of Virginia will be held at the Spring Dale M. H. (Upper District) Augusta Co., Va., on the second Friday and Saturday of May. Brethren and sisters from abroad are cordially invited to attend, especially ministers and deacons. Any one coming by train will be met at Waynesboro, Augusta Co., Va., by writing to Erasmus Shank, Waynesboro, Va.

S. M. BURKHOLDER.

The semi-annual conference of the Eastern District of Pennsylvania will be held on the first Thursday in May (3) at the Franconia M. H.

May 1,

MEETING OF M. B. C. H.—The Mennonite Board of Charitable Homes will meet in annual session, Tuesday, May 22d at 10 A. M., with Bro. D. C. Amstutz near Orville, Ohio. All the members of the Board are especially requested to be present. Any one having a desire to meet with us is welcome.

M. S. Steiner,
Pres. M. B. of C. H.

SUNDAY SCHOOL LESSONS.

LESSON VI.—MAY 6.
JESUS WARNING AND INVITING.

—Matt. 11:20-30.

[Read Isa. 23. Memory Verses 28-30.]
GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

INTRODUCTION.

TIME.—Latter part of the summer of A. D. 28, soon after the delegation was sent from John, as recorded in our last lesson.

PLACE.—Galilee, probably in or near one of the cities located on the shore of the lake.

PERSONS.—Jesus, the people.
CONNECTION AND SURVEY OF LESSON.—This lesson is undoubtedly a part of the discourse delivered to the people after the disciples of John returned to carry the encouraging and convincing testimony that Jesus is the Messiah, to him who was confined in prison at Macherus. Jesus wrought the greatest miracles, and preached the most powerful sermons, in and about the cities on the shores of the Sea of Galilee. Yet there were comparatively few that were willing to repent of their sins, and believe on Him as the Savior of the world. When the Baptist appears on the scene in an ascetic manner, like an ancient prophet, preaching the doctrine of repentance, they offer objection, saying, "He hath a devil." And when Jesus came preaching the gospel of the kingdom, and dining with sinners, they say "He is a gluttonous man, and a wine bibber, a friend of publicans and sinners." In the face of all the light and divine teaching, the inhabitants of Chorazin, Bethsaida and Capernaum closed their eyes and ears against the truth. "Great light, with the ability to walk in, means great responsibility; and great light and great responsibility bring any nation, or people, into a place that is both to be desired and feared. It is to be desired because of the opportunity thus presented for personal advancement, and also of accomplishing much good. It is to be feared because the light rejected will be the means of increasing the severity of the sentence at the judgment day, and of intensifying the soul's anguish in the regions of eternal despair." The wise and prudent of this world took upon the wisdom of God as foolishness, and consequently refuse to submit to the will of God, because their understanding is darkened through the effects of sin. It has pleased the Father to reveal the "wisdom that cometh from above" unto babes, unto those who have become willing to enter the school of Christ and learn of Him, the same have found rest unto their souls, being relieved of the burden of sin and a guilty conscience, through Christ, the great Savior and burden bearer.

1900.

APR. HOME READINGS.

30. M.—Jesus warning and inviting. MAY. Matt. 11:20-30.

1. T.—Rebellious children. Isa. 1:1-9

2. W.—Pretense and sincerity. Isa. 1:1-30

3. T.—Responsibility for privileges. Matt. 25:14-30

4. F.—Worldly wisdom rejected. 1 Cor. 1:18-31

5. S.—Hated without a cause. John 15:18-25

6. S.—Made nigh. Eph. 2:11-22

LESSON VII.—MAY 13.

JESUS AT THE PHARISEE'S HOUSE.—Luke 7:36-50.

[Read Matt. 18:23-35. Memory Verses 44-47.]

GOLDEN TEXT.—Thy faith hath saved thee.—Luke 7:50.

INTRODUCTION.

TIME.—Summer of A. D. 28, in close connection with the two previous lessons.

PLACE.—In some town in Galilee, probably in Capernaum.

PERSONS.—Jesus, Simon, the woman, those who sat at meat.

TWO CHARACTER SKETCHES.—We have in our to-day's lesson two representative characters, the one of the highest respectability in church and society, and the other of the lowest caste and despicable phase in society. Jesus, whose all-seeing eye can look into the life and character of man, very wisely and skillfully exposes the real character and true position of him who had assumed a character to which he was a stranger, and presuming to occupy a position for the sanctity of which he is wholly unfitted; and on the other hand he brings out, in vivid colors and hold relief, the work of Grace in redeeming the fallen woman from the great degradation and filthiness of character into which the leprosy of sin had drawn her, and in imparting unto her cleansing and purity of character, through true repentance and faith on her part, and compassion and forgiveness on His part, by which she is brought into sympathy and intimate relation with Him to whom is given all power in heaven and upon earth. "Jesus Christ is more pleased and honored by the affectionate offerings of penitent and grateful hearts, even of those who have been very great sinners, than by the most costly entertainments of the most distinguished self-righteous worldlings." Simon the Pharisee invites Jesus to dine with him, but retains his self-righteous spirit and unbelieving heart. The sinful woman receives Jesus into her heart with all confidence and submission. The former is reproved for his attitude toward Christ and the woman, the latter, is commended, forgiven and saved.

MAY. HOME READINGS.

7. M.—Jesus at the Pharisee's house. Luke 7:36-50

8. T.—Anointing another. Matt. 26:6-13

9. W.—Hope for sinners. Matt. 9:9-13

10. Th.—A contrite heart. Ps. 51:1-17

11. F.—Rich in mercy. Eph. 2:1-10

12. S.—Hunted out. Col. 2:18-15

13. S.—Saved by faith. Rom. 10:6-13

HERALD OF TRUTH.

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LESSON VIII.—MAY 20.

PARABLE OF THE SOWER.—Matt. 13:1-8, 18-23.

[Read Mark 4:1-20. Memory Verses 22, 23.]

GOLDEN TEXT.—The seed is the word of God.—Luke 8:11.

INTRODUCTION.

TIME.—Autumn, A. D. 28, not very long after our last lesson.

PLACE.—On the shore of the Sea of Galilee, near Capernaum.

PERSONS.—Jesus, the disciples, the multitude.

LESSON INTRODUCTION.—As our Lord returned from His tour through southern Galilee, He healed a demoniac, which caused the Pharisees to openly oppose Him, and to declare that His miracles were wrought by the power of Beelzebub, the prince of devils. The growing opposition of the Pharisees, the exceeding dullness of the hearers, and their unwillingness to accept His teaching, may have led to a new epoch in His teaching. He now begins to teach by parables. This is the first parable spoken by our Lord, but from this time on He speaks often by parables; no less than fifty-three are recorded by the evangelists. The kingdom of heaven in all its power and glory is very beautifully and vividly pictured to us in the various parables spoken by our Lord. This world with all its forces and powers seems to have been provisionally so framed and formed as to express, in visible forms, the invisible facts and realities of the spiritual world. The parable of our lesson very aptly illustrates the effect of the gospel upon different hearts. The hearers of the Word can generally be classified under the four heads here enumerated. The Lord of the harvest has ordained or chosen certain ones especially for the work of the ministry, whose special work is to sow the gospel seed. This does not exclude any one from sowing the gospel seed, whenever and wherever the opportunity affords. Every true child of God will find many opportunities to do something along this line, either privately or publicly. "Whatever a man soweth, that shall he also reap."

MAY. HOME READINGS.

14. M.—Parable of the sower. Matt. 13:1-9

15. T.—Speaking in parables. Matt. 13:10-17

16. W.—Explanation of parables. Matt. 13:18-23

17. Th.—Way-side hearers. Acts 14:8-20

18. F.—No root. John 6:59-66

19. S.—Good ground. Acts 2:37-47

20. S.—Much fruit. John 15:1-8

CORRESPONDENCE.

ITHACA, MICH., APRIL 23rd, 1900.—Dear HERALD readers:—We had the pleasure of a short visit by Bro. Jonas Loucks of Wakarusa, Ind. He came to this place on the 6th and remained until the following Tuesday. During his stay he preached four sermons, which were very interesting to us. We were glad for his visit and hope he will come again, and that others will do likewise. Pray for us that we may ever live according to the will of God.

SAMUEL DINTAMAN.

WOODSIDE, PA., Apr. 12, 1900.—Monday Apr. 9, Bro. Edward Miller and wife of Tub, Somerset Co., Pa., came into this vicinity to remain awhile, as Bro. S. F. Coffman and Bro. Aaron Loucks have been holding meetings. Bro. Miller preached Monday night from the text, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. May the power of the Spirit accompany his efforts, that many souls may be gathered into the fold of God.

JUSTUS B. BARE.

REPORT OF THE SEMI-ANNUAL CONFERENCE OF WATERLOO CO., ONTARIO.

The Semi-annual Conference of the Mennonite church of Waterloo Co., was held in the C. E. by church, Berlin, on the 11th and 12th of April 1900. After singing a hymn and prayer, remarks were made by Bro. Elias Weber from 1 Cor. 4th chap. The other bishops gave short addresses which were endorsed by the ministers and deacons present.

Bro. David Bergey was asked to resume his place as moderator.

Bro. E. S. Hallman was appointed secretary. The questions presented at the enquiry meetings were then handed in for consideration.

The following resolutions were passed during the different sessions.

It was resolved:—

1. "That an ordained minister be sent to Okotoks, Alberta, as long as may be necessary for the prosperity of our cause in that territory, provided the Annual Conference agrees."

2. "That the brethren Noah Stauffer, Benjamin Shoemaker, and Daniel Wenger be a committee to look after the needs of the minister sent."

3. "That the brethren Wendel E. Shantz, David Bergey and Benjamin Shoemaker be a committee to advise our brethren and friends who intend securing homesteads in Alberta, to locate together for church privileges."

4. "That brother Benjamin Shoemaker be a member of the committee that was appointed at the Semi-Annual Conference, held in Sept. 1897, in regard to Thanksgiving Offerings."

5. "That a minister be ordained at the David Eby Church."

6. Question: "Is it scriptural, or according to the non-resistant doctrine for a brother to have his brother's or neighbor's cattle impounded?"

Answer: "No."

7. "That the programme prepared for the next Sunday School Conference be accepted."

8. "That if there are any members of other denominations, who wish to unite with our church, can be received, after knowing whether they are in good standing, and having their names brought before the church according to our confession of faith."

9. "That a committee be appointed to receive volunteers for Foreign Mission Work, and to recommend them to the examining committee of the Mennonite Evangelizing and Benevolent Board."

10. "That the brethren Elias Weber, Jonas B. Snyder and Noah Stauffer be the committee."

The members of Conference present were the following:—

Bishops.—Amos Cressman, Elias Weber, Daniel Wismer, Jonas Snyder.

Ministers.—Jacob Woolner, Moses Erb Menno Cressman, Noah Stauffer, Samuel Bowman, Joseph Nabrgang, Jacob Gingrich, Solomon Gebman, Isaac A. Wambold, Abasalom B. Snyder, Enob S. Bowman, Abraham Gingrich, Eli S. Hallman, Jacob S. Woolner, Isaiah Rosenberger, Orphen H. Wismer.

Deacons.—John Z. Deweller, David Eschleman, John Shantz, Jacob Z. Kolb, Henry Baer, Abraham Oberholzer, Aaron S. Biehn, Moses Cressman, Benjamin Shoemaker, David Bergey, Levi Wismer, Abraham Hunsberger, Henry Mosser, George Hallman, Silas Bowman.

We are thankful to God for the unity which prevailed throughout the different sessions of this conference. May we "lift up a standard for the people," and may our lives glorify His name. Unto our God be all the blessing, and glory, and wisdom and thanksgiving, and honor and power and might forever and ever. Amen.

"REVEREND."

It is surprising that the use of the ministerial title "Reverend" has survived so long among Christians. In some denominations there is not much of Rome left except the use of this term, and it is time it also was swept away. Surely all Protestants should have done forever with its use, especially all who hold firmly the truth expressed in Chillingworth's immortal words, "The Bible, the whole Bible, and nothing but the Bible is the religion of Protestants."

We think the use of the designation "Reverend" should be renounced, first, because it is contrary to the spirit of the Savior's teaching in Matt. 23:5-10. If the servants of Christ are not to be called by such titles as "rabbi," "father," and "master," how can they consistently be called "reverend"? We know that it is the *spirit* involved in the use of these titles which the Lord condemns, but if the spirit is to be condemned why retain the letter?

Secondly, the place whence it came is a reason for rejecting it. There surely can be doubt in but few minds, at all acquainted with the history of Christianity, as to where this title came from. It is certainly not from that prolific mother from which so many similar things have come, *e. g.* the sacred relics; the holy places; the consecrated ground; holy water; sacred vestments; "holy orders"; the "holy father"; the Inquisition; and the "holy father" at the Vatican. "Reverend" belongs to the same family as "the Venerable"; "His Grace"; "His Eminence"; "the Very Reverend"; "the Right Reverend"; "the Most Reverend"; "His Lordship"; and "His Holiness." If we discard the Right Reverend how can we consistently retain the Reverend? If we reject these terms in the comparative and superlative degree how can we consistently use them in the positive?

The New Testament knows nothing of such titles among the servants of Christ. We find there no Right Reverend, or Very Reverend, or Most Reverend, or the Metropolitan.

James, or the Reverend Timothy. Let us get back to the plainness and simplicity of the Holy Scriptures and the primitive Church.

We suppose the principal argument for the retention of this term is its convenience as an ordinary designation for a minister of the Gospel. It is so easy to write "Rev." But if a thing is wrong it cannot be justified on the ground of convenience or expediency. But, after all, it is necessary as a convenient designation? Why cannot the Scriptural terms bishop, presbyter, pastor, evangelist be used where appropriate? Why should not all bishops be called bishops? If they are really bishops according to the *New Testament*, i. e., "oversers" (Acts 20: 28; 1 Th. 1: 1; 1 Tim. 3: 1-7; Titus 1: 5-9) they surely ought to be called by this Scriptural term. And even if no convenient general designation can be found, to include all Christian ministers, why not use the plain name? Surely no humble sensible Christian man could object to that.

We hope there are none who would claim that the "Rev." is necessary to ministerial rank and recognition. The poor man is to be deeply filled whose ministerial standing depends to any extent on titles. If his character and abilities, his gifts and graces, do not accredit him as a minister of Christ he would better leave the ministry. What he is and what he does, rather than titles, should be his credentials.

We know how difficult it would be to get rid of the use of this term. Those who might advocate its disuse would be charged with "draining at a gnat," with excessive scrupulousness, with making much ado about a matter of very minor importance, with desiring to draw attention to themselves, etc. But if it ought to go that is enough for conscientious men: the difficulties in the way are not to be thought of. If every man who is ready to cast it away should let his brethren know that he no longer wants any such objectionable titles attached to his name, a reform would be started which would eventually sweep this little remnant of popery clean away. May the day not be far distant when all true Christians shall be entirely free from it.

But "Reverend" is not the only title applied to ministers of Christ to which exception may be taken. There are others sometimes called academic or scholastic, which will hardly bear the test of our Lord's teaching; and every thing must be brought to that test. Let us remember in what use of the Church these things came into use, and when and where they have been most in vogue and most highly esteemed.

"Holy and Reverend is HIS name"; Ps. 103: 9.

A PATIENT MINISTRY.

We are all familiar with the expressions, "A brilliant ministry," "A successful ministry," "A popular ministry." We want to make a plea for a patient ministry. In the sight of God this may be more brilliant, more successful and more popular than all other kinds. We think likely it is so. For in God's own character patience equals His other characteristics, and a patient ministry may receive more marks in heaven than men of this world can know.

It does not take a great man to do work when every stroke of his hand brings down the fruit from the tree to the ground. But to labor on, in season and out, and with the greater energy under the greatest discouragement, requires a man who knows how to implore the aid of God. A Moses without entering the promised land is equally great, if not greater, than a Joshua leading the hosts of Israel where milk and honey flow.

A patient ministry may require us to labor on for years and years, and still see little fruit. But one fruit we still see—a transcendent holism of character; and such laborers may illustrate in their own persons the saying of Jesus: There are those who are first but shall be last, while the last shall be first.

Not need we confine our thoughts to ministers over churches. The pastor is but one in a hundred, and lay workers God has ordained to a place in the economy of His grace. Never since the world began has the work of the laymen been in greater demand or more blessedly rewarded. The laymen, then, need remember that "to labor and to wait," though one die in the waiting time, is the demand God puts upon all, both male and female.

Faith and patience in the Bible go hand in hand—a proof the Book is human as well as divine. The putting the hand to the plow in the furrow and never looking back, the mellowing the soil and the sowing the seed with no misgivings, these are the qualities we call Christian, because Christ-like. They are the characteristics of a patient ministry. Oh, for more such workers in the pulpit and out! More men with staying qualities. Men who believe every prospect in religion and in morals to be as bright as the promises of God.

THE INFIDEL AND THE PIRATES.

God's ways are unsearchable, and the means He employs to bring men to know His will are beyond mortal conception.

The early part of the eighteenth century, A. F. Kothen, a native of Sweden, wished to go from Stockholm to Abo, in Finland. The regular vessel between the ports having sailed, he took passage in a fishing-boat, going the same way. Whilst they were in the midst of the Gulf of Bothnia, he heard the men consult in the Finnish language—which they thought he did not understand—the best method of taking possession of the property which he had with him in several trunks. Some proposed to throw him overboard. To show them that he was not laden with money, he opened one of the trunks containing books. On seeing this, they said one to another, "This is not worth while to throw him overboard, as we do not want books."

From the number of his books they now got the impression that he was a preacher, and appeared pleased, saying they would have a sermon the next day, it being the first day of the week. This misapprehension had a tendency to increase the anxiety and distress of his mind, he believing himself to be as incapable of such an undertaking as it was possible for any man to be; for he knew not much about the Scriptures, neither did he believe in them, nor in any divine revelation whatever, manifested in man.

The pirates, for such they proved to be, took him to a small rocky island, which served them for a retreat. This island was about a quarter of a mile in circumference. A number of other like men were there when they arrived. Kothen was taken to a cave and introduced to an old woman, whom they called mother. She told her they had got a priest. She answered:

"Thank you, my sons; to-morrow is the Sabbath, and we shall have a sermon, which I have not heard for several years."

Kothen was much tried at the expectation thus raised respecting him. Fears for his life deterred him from undeceiving these people. He spent the night in great anxiety, which was increased by several more pirates coming into the cave.

When morning came he arose and walked to and fro, still shut up in darkness and distress, striving with all his might to collect something to say, but failing to fix upon one single sentence. The pirates put on their best clothing and made preparations for the meeting. At the appointed time Kothen went to the cave, where he found them assembled, and a table with a Bible on it, and a seat provided for him. Upon sitting down, they all continued, he believed, the space of half an hour in profound silence, when the exercise and anguish of his soul were as great as it seemed possible for human nature to bear, and he supplicated for divine help.

At length the words came before him: "Verily there is a reward for the righteous; verily He is a God that judgeth in the earth." Ps. 58: 2. With these words he arose, and having delivered them, some other pertinent matter presented, and so on, from less to more, until his understanding became opened and his heart enlarged in a manner wonderful to himself, to treat on subjects suiting their condition, such as the excellent rewards for the righteous; the just judgments of God awaiting the wicked; the necessity of repentance and amendment of life; the universality of the love of God to the children of men. As he went on thus speaking to them, he was the more affected, as he felt the sinful state of his own heart, and the hope that was now set before him also, through sincere repentance and faith in Christ our Lord.

These poor people were most of them broken into tenderness, and wept to such a degree that the floor was wet with their tears. Kothen was no less astonished at the goodness, power, and love of an Almighty Creator, in thus interfering for the saving of both his natural and spiritual life; and well might he exclaim: "This is the Lord's doing, it is marvelous in our eyes." Upon a softer sense of God's favor, his heart became filled with such thankful acknowledgments as were beyond the power of language to convey.

After the meeting, the old woman took him into her arms with motherly affection. She directed a boat to take him to Abo, with all his baggage. The men, too, were loving and affectionate, willing to show him all the kindness in their power. He thereupon became an entirely changed man, having entered into covenant with his Maker, which it is believed he sought to keep. He settled in the south of France, and lived a number of years afterwards.

One can hardly imagine circumstances less likely to result in good than those here described. What good could come from the presence of an infidel in the midst of a gang of pirates? But God is above all circumstances; He worketh all things according to the counsel of His own will; He maketh the wrath of man to praise him; and He can still cause all things to work together for the good of man and the glory of His great name.

WAS CERVERA'S FLEET DESTROYED?

Dr. D. O. Thomas, of Minneapolis, gives me a clue, in a newspaper clipping which I have received, and I meet with a slightly different application. The question, Did Jesus arise from the dead? has been argued from the negative side by calling attention to certain alleged contradictions, not as to the main fact, but as to points of time and the order of events. It is held by unbelievers that these contradictions amount to proof that the story of the resurrection is not credible. Let us try this method with the accounts of the destruction of Cervera's fleet off the harbor of Santiago, as given by the principal witnesses, Admiral Sampson and Commodore Schley. According to the gospel of Sampson, that fleet came out of the harbor at 9:30 A. M. According to the gospel of Schley, it came out at 9 A. M. Both of these commanders are supposed to have carried chronometers, as naval law requires, which kept exact time.

Again, according to the gospel of Sampson, the order in which the Spanish vessels came out of the harbor was this: "Infanta Maria Teresa, Viscaya, Cristobal Colon, and the Almirante Oquendo." But according to the gospel of Schley, the order was this: "Admiral Cervera, with the Maria Teresa, Viscaya, Oquendo, Cristobal Colon, and two torpedo boat destroyers."

Here, now, are a number of contradictions between two accounts, said to have been official reports by two eye-witnesses:—First, a contradiction as to the time; second, a contradiction as to the position in line of the two ships, the Colon and the Oquendo, one account putting the latter first and the other the former; third, one account speaks of the ship Oquendo, and the other of the Almirante Oquendo, showing that one or both spoke from unreliable tradition as to the names of the vessels, and not as eye-witnesses, for every eye-witness could see the names painted in large letters on the sides of the ships; fourth, one account styles the Maria Teresa "the flagship," but the other does not, although if it was, and if the latter writer had been a real eye-witness, he would have known that it was by seeing the flag at its masthead; fifth, one account says that the two torpedo boat destroyers also came out, a fact so important that the other could not have omitted it if true. They show that the real authors were not Sampson and Schley, but men of a later age, whose information was contradictory. The contradictions throw doubt on the sources of information possessed by the two writers. When considered in connection with the intrinsic improbability of one fleet totally destroying an antagonistic nearly its equal without serious

loss to itself, they render it exceedingly improbable, if not incredible, that the Spanish fleet was destroyed at all. May not this be the very line of argument that shall be current in the higher criticism of American history in the year 2998? It certainly may be so, and, if so, it will disprove the destruction of that Spanish fleet as conclusively as it now disproves the resurrection of Jesus. —J. W. McFarney.

RELATED LOVE.

I have known a husband to neglect his wife in his pursuit of pleasure or business, and when finally she died he wrung his hands over her dead body, called her his angel wife, said his heart was broken and home desolate, and climaxed the whole by having built over the unconscious body the finest marble monument in the graveyard. She asked for love and he gave her a stone. And I thought as I pondered over the whole scene that if some of the loving words he was roaring into the dead ear had been uttered in life, and if some of the dollars he had spent on the coffin had been invested in a way to make life and body easier and less toil-worn, she would have been the happy-faced wife and mother of the home circle instead of sleeping alone under the cedars and among the white monuments on the hillside.

What we want is kindness in life, and not in death. It is not flowers scattered on her coffin lid that will make a woman happy, but a bunch of them tied together in the form of a bouquet and given her with the words, "I love you." That makes her pulse leap, the crimson comes into her cheek, the light comes into her eye, and the warm, happy feeling rush to her heart.

We want kindness shown us in life. This is what our servants look for; this is what the children need—they crave to be treated gently and kindly in life, not kept over in death. Hearts everywhere cry, "Treat me lovingly now." When dead we do not hear the cries of affection around the coffin, or feel the tears dripping from overloving eyes on our faces. Be kind now.

COMPANION WITH GOD.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?—Job 11: 7.

To the first question the answer must be in the affirmative. We search for Him as the thirsty traveler searches for a spring in the pathless forest. There is a Divine impulse in the soul which forces us to make the search, and we can have no happiness until the clue which leads to Him has been discovered. We might as well try to live without love as to live without God.

To the second question the answer must be a decided negative. God alone can know God. This is an appalling and overwhelming statement of fact. The mind trembles at its contemplation. Throughout eternity there will be questions which we cannot solve. Our horizon may enlarge indefinitely, but its greatest circumference will not include a perfect knowledge. He will be the mystery of the universe in those boundless eternities when the soul has reached its utmost proportions. Or, better still, the soul will never reach

its utmost proportions, for its development knows no limit, and though it may gather brighter pebbles on the beach, there will always be the everlasting ocean to be explored.

And behind, within, pervading this universe, controlling its every process of evolution, is its Maker. No soul could nourish a flower, no branch could be laden with blossoms, no human heart could beat, no aspiration wing its upward flight, were it not that this Eternal Spirit is literally present. All life is its Divine manifestation, my own life included.

And this God reveals Himself in proportion to my ability to receive such revelation. I can look the door, and then He will not enter unbidden. I can open the door—that is, I can make myself receptive—and my soul will be filled with light and joy. What is a prayer but a cry for illumination, a petition that we may be taught what it is best to do, or an expressed desire that we may have additional strength to endure?

Suppose our life were one continuous prayer. It is not within my meaning that we should spend our time on our knees or that we should use any specified form of petition, but suppose we were in that calm, inquiring, receptive mood which renders possible any suggestion from on high, what consequences would follow?

As to all material things we are well developed, but as to spiritual things we are still among the crudities. But we are thinking along higher lines and beginning to walk on a higher level. We have regarded religion as an intruder, to be sought for only when we are afraid that we may be called to another world. But Christ's religion fits us for life here, and we need it, as we need our daily food. It is not the medicine for our sick hours, but the regimen that will preserve us in health until the last and then make us glad to go. Religion is the wisest, grandest thing in the world, and if happily we possess it it will open the very heavens that in our daily walk we may see the angels who are helping us with their tasks.

God will reveal Himself in a way so progressive that we will seek His presence in the most ordinary duties of life with the feeling that He alone can ennoble them. Added years shall lift us step by step in the upward climb, widening our view, sweetening our nature, until the church-yard becomes the jasper gate, swinging wide open for our welcome into the other home.

GEORGE H. HEFORTH.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbor, and that the chances are that most of them are quite erroneous. What our neighbor really is, we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The

mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People are crammed with self-consciousness and self-concern are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.

THE BIBLES OF HEATHENDOM.

The largest Bible known is a Hebrew Bible in Vatican, in manuscript, weighing three hundred and twenty pounds, for which the Venetian Jews once offered Pope Julius II. its weight in gold or about sixty thousand pounds sterling. And yet the substance of all this book is found in two simple precepts on which "hang all the law and the prophets." (Matt. 22: 35-40.) And the whole book, combined with the New Testament, can now be found in legible printed form weighing only one and one-eighth ounces. And this book is a collection of sixty-six different volumes, all of which can be read in one hundred and eighty hours, an average time of less than three hours to a book.

Compare these little simple tracts with the "Sacred Books of the East," of which the learned Max Muller has edited some fifty octavo volumes. In an article in the *Nineteenth Century* this eminent scholar writes concerning these cumbersome volumes as follows:

"The sacred books of the Buddhists are perfectly appalling in their bulk. They are called the Tripitaka, the Three Baskets, and were originally written in Pali, a vernacular form of Sanskrit. They have been translated into many languages, such as Chinese, Tibetan, and Manchu. They have also been written and published in various alphabets, not only in Devanagari, but in Singhalese, Burmese, and Siamese letters. The copy in nineteen volumes lately presented to the University of Oxford by the King of Siam contains the Pali text written in Siamese letters, but the language is always the same; it is the Pali or the vulgar tongue, as it was supposed to have been spoken by Buddha himself about five hundred B. C. After having been preserved for centuries by oral tradition, it was reduced for the first time to writing under King Vattagamani in eight hundred and seventy B. C., the time when the truly literary period of India began to decline. But besides the Pali Canon there is another in Sanskrit, and there are books in the Sanskrit Canon which are not to be found in the Pali Canon, and vice versa.

"According to a tradition current among the southern as well as the northern Buddhists, the original Canon consisted of eighty-four thousand books, eighty-two thousand being ascribed to Buddha himself and two thousand to his disciples. Book, however, seems to have meant here no more than treatise or topic.

"But as a matter of fact, the Pali Canon consists, according to R. Spence Hardy, of two hundred seventy-five thousand two hundred and fifty-eight stanzas, and its commentary of three hundred sixty-one thousand five hundred and fifty stanzas, each stanza

reckoned at thirty-two syllables. This would give us eight million eight hundred and eighty thousand syllables for the text and eleven million five hundred sixty-nine thousand six hundred syllables for the commentary. This is, of course, an enormous amount; the question is only whether R. Spence Hardy and his assistants, who are responsible for these statements, counted rightly. Professor Rhys Davis, by taking the average of words in ten leaves, arrives at much smaller sums, namely, at one million seven hundred fifty-two thousand eight hundred words for the Pali Canon, which in an English translation, as he says, would amount to about twice that number, or three million five hundred and five thousand words. Even this would be ample for a Bible; it would make the Buddhist Bible nearly five times as large as our own; but it seems to me that R. Spence Hardy's account is more likely to be correct. Professor Rhys Davis, by adopting the same plan of reckoning, brings the number of words in the Bible to about nine hundred thousand. We found it given at seven hundred seventy-three thousand six hundred and ninety-two. But who shall decide?

"The Kanjur consists of a hundred volumes. In Pali, the Tanjur of two hundred and twenty-five volumes, each volume weighing between four and five pounds. This collection, published by command of the Emperor of China, sells for six hundred and thirty pounds sterling. A copy of it is found at the India office. The Burjates, a Mongolian tribe converted to Buddhism, have gathered seven thousand copies for one copy of the Kanjur, and the same tribe paid twelve thousand silver rubles for a complete copy of both Kanjur and Tanjur. What must it be to believe in three hundred and twenty-five volumes, each weighing five pounds, nay, even to read through such a Bible!" —H. L. Hastings.

A COURTEOUS MANNER.

There are two opposite extremes into which persons sometimes fall in regard to courteous manners. Some accord to them the homage which is due only to nobility of character. They make them the test by which to judge of those they meet and to decide whether to grant them the companionship of their lives. They can discern any value in a rough diamond, nor do they detect that a fine polish sometimes covers a worthless stone.

On the other hand, there are those who, to a greater or less extent, despise courteous manners and a polite behavior. They profess to honor only real character and a kindly spirit, but care nothing for their outward expression. Indeed, they are very apt to suspect that gentle ways and a genial bearing may conceal very opposite thoughts and feelings, and thus they frequently imagine that to associate with them an inferiority which deprives them of all value. In their own case, therefore, they cannot bring themselves to nourish what they disdain; consequently, while pluming themselves on candor and singleness of purpose they acquire the habit of ingracious behavior and bluntness of speech.

The man who really has a kind heart and a generous nature, but who scorns

to express them in his outward life, will not find that they flourish in the shade. Every time he denies them utterance they receive a set back from which they do not easily recover. If he is rude and disrespectful in his manner, his heart necessarily grows somewhat harder; if he would another by slighting words or cruel jest, it can only help becoming less sympathetic; if he be cold and silent in his manner or morose and churlish in his conduct his feelings do not usually retain a tender and chivalrous character. And this forms one of the strongest reasons for cultivating a courteous bearing, and for performing many little acts of amenity, which are so pleasing to witness. Not only do they add greatly to the sum of human happiness, but they also react upon the giver to repress selfishness and to increase his power of sympathy. No one can ever nourish within himself a generous spirit who refuses to perform the small offices of generosity that he continually in his path. Nor can any one persist in fulfilling them without experiencing a gradual response in his own spirit of good will and friendliness.

It is in this way that a courteous manner comes to be a spontaneous expression of what is within, and only thus does it attain its highest character and its finest bloom. And here, too, lies the source of the power which manners exert over us all and which no observant man can deny.

Like all other habits those of kindness and courtesy are most easily implanted in youth. It is truly said that there never was so much done for children as at the present time. Yet it may be questioned if in this very abundance they do not lack the opportunity of cultivating true generosity. With all the freedom and pleasure and instruction which we procure for them we shall fail as parents and educators if we do not train them in the habits of kindness, in a willingness to make sacrifices, in a respectful demeanor and a courteous bearing. It cannot, we fear, be affirmed that our young people as a whole excel in these things, yet they are now laying the foundation of their lives and forming habits which will never be entirely overcome. It is unreasonable to expect that a child who is only accustomed to receive, and never to give, should grow up to be a generous man, or that one who is suffered to be continually rude and rough in his demeanor should suddenly acquire winning and negotiating manners when arriving at manhood. Whether we wish it or not the seed we sow in early years will surely develop into its own peculiar blossoms and fruitage in mature life, and to hope for something different is like expecting to gather figs from thistles. With all our gifts to them, let us not forget to bestow one of the most valuable of all possessions, a noble and generous nature, expressing itself spontaneously in every cordial, gracious and kindly way.

MAKING CHARACTER.

A mother in New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was broken hearted. The preacher visited her home and she poured into

his ears this life sorrow. She could not understand why they had all gone to sea and left her. She could not understand the mysterious work of Providence. Her heart was desolate, the home forsaken. And she said her boys had never seen the ocean until they were grown. She asked the preacher to explain it. He looked around the room, and over the mantle he saw a splendid picture of a great ship under full sail, every white wing instinct with the message of foreign nations. The waves that dashed against the bow spoke of a thousand shores that had been washed as around the world they had swept. The preacher said to her: "Why, madam this is the explanation. Your boys became sailors because this picture told them of the ocean and led them around the world." The very picture on your walls, every inch of tapestry—these are sacred. They make and unmake character. Guard them well. The foundations of every great man's character is laid in these primal hours of life.—*Ex.*

COURAGE BUILT ON FAITH.

The root of the noblest courage is faith in God. The courage that inspires is clear-eyed and sensitive. Men do not care for the fluent conclusions of the comforter who has never known grief; they long for the word of one who has passed through a like trial and been victorious. The man whose optimism is a matter of perfect health and who takes no account of the black mysteries and the tragic sorrows of life can never lead his fellows; we follow those only who have faced all the horror of darkness and who feel the full weight of the great and terrible burden of the world. Courage becomes contagious and inspiring only where it grows like a beautiful flower in the very heart of the storm. If Christ had not drunk the cup of anguish to the bottom, He would not have been the supreme Comforter. The courage which shines like a light on the confused and storm-swept field of life must face and feel all the perils and yet rise above them; it must be encompassed with all the mists and clouds of earth and yet pierce them to the vision of the undimmed sun above all fog and blackness. There is no real rest until we reach God; there is no noble and inspiring courage until we trust in Him. When we build on such a faith, floods may break on the foundation, but cannot destroy it. "You may kill us, but you cannot hurt us," said one of the noblest of the early martyrs to his persecutors. "If God be for us, who can be against us?"

SOMETHING TO AVOID.

A little personal plague, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work and nullifies the most intelligent and wise action. It is one of the painful things in experience, that effort is often defeated by these small, purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed of some of the most painful features if men always acted to each other on a basis of real justice and intelligence, and left their

small personal feelings and prejudices out of sight. A man's work ought to be judged by itself, and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do.

And yet most of us are constantly neutralizing the best work of others because it is not done in our way, and are constantly failing to do justice to others, because of some small personal prejudice against them. The really strong, clear-sighted man, is the man who is able to put himself out of the question and to judge others by what they really are and do, not by their relations to him.

In this working world, there is neither time nor strength to be always coddling our small vanities, and still smaller prejudices. The world does not stand in order that we may be pleased; it stands as a place for the doing of honest work in the best way; and if that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly and to be just with your fellow-men, keep clear of the fumes of vanity, and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things.

A person may be very distasteful to us, and yet be eminently useful and successful in the world.—*See L. M. J.*

CONFESSION

There is a remarkable sentimentousness in the words of Jesus Christ. He was able to put a whole system of theology in a word, and state the plan of salvation in a paragraph. In the two words that are found at the head of this article we have given us the whole religious duty of man. Come unto Me! Go work in My vineyard! The invitation and the commission are here put in a form that cannot be misunderstood. Without compliance with the first a man cannot be equipped for the second. Without a willingness to obey the command to go on a man cannot have the privilege of accepting the invitation to come. When Christ says "Come!" He also means "Go!" and when He commands us to "Go!" He opens to most direct path by which to "Come!" If we would be His disciples, do whatsoever I command you, and His command is, "Go ye into all the earth and preach My Gospel to every creature." Paradox as it may seem to be, the further we go in the path of duty the nearer do we come to Christ in the enjoyment of the privilege of His Gospel.

To come to Christ requires renunciation of sin, repentance towards God and complete surrender of man's self to His will. He can receive no divided heart. He will accept no partial service. Ye cannot serve God and man. It is not coming to question but to surrender; not to start inquiries but to accept salvation. It is to go, not because it promises a good place, but work for Christ; not because there is hope of prominence and worldly preference, but because there are souls to save and sacrifices to be made. It is needless to say that neither can be done without the other. To "go" into any successful Christian work requires that a man first "come" with all his mind and soul and strength to Jesus Christ.

When he comes to Christ he will be sent upon a mission with Christ of salvation to somebody, for the conditions of staying with Christ are all bound up in going to do His will wherever He may send him.

MISS EVA BOOTH, "General" Booth's bright young daughter, who dressed herself in rags and went soul-saving among the hovels and slums of Darkest London, tells the following story of her experiences:

"You little know the poverty, degradation and crime which exist in London, and which I saw; where there is a hatred of everyone who appears to belong to a higher class.

"In order to reach the homes, the hearts and the better side of these people, I had to pose as a flower-girl and a street musician.

"I had a room four flights up in the darkest neighborhood of the great metropolis.

"No carpet, a little couch, a common deal table, and a noble companion—this was my home.

"You ask how I got into the homes, then into the gaols, and into the hearts of these unfortunates? I had a secret which I carried in my bosom for years. An angel placed the cord around my neck and God planted it in my bosom.

"Four little keys on a miniature ring and Miss Booth drew a little ring with four keys on it from the folds of her shawl.

"The first one is Love. I went to Calvary to get it. At the foot of the cross I found it, and I found no doors it would not unlock, nor bolts it would not throw back.

"The next key," Miss Booth said, "is Sympathy, the third Sacrifice, the fourth Action."—*Christian Leader.*

QUARTERLY MEETING OF THE MENNONITE S. S. MISSION.

The quarterly meeting of the Mennonite S. S. Mission held at Kinzer, Pa., on Thursday, April 12, was an unusually interesting one. The meeting was called to order by the general superintendent, John H. Mellinger, at 9:30 A. M., and after singing, Scripture reading and prayer, Bro. S. S. Kraybill of Maytown, Pa., was called to preside.

After the reading and approval of the minutes of the last meeting, Bish. Eby of Kinzer preached the opening sermon from 2 Cor. 6:17, "Touch not the unclean thing." The sermon was calculated to direct to a pure and spotless life, undisturbed by the sinful things of the world.

Following this was an address by Bro. A. D. Wenger of Millersville, Pa., Subject, "The Holy Land." Bro. Wenger's talk of an hour was listened to with keen interest, and was very interesting. But as some of the things mentioned have already been given through the HERALD in the "Notes by the Way," we will give only a few condensed points.

Palestine is 7000 miles from here, a little south of east, it is 150 miles long by 60 miles wide. Three fourths of the country is now a desert waste. The population numbers about 2,000,000. It was formerly about five times that number. More than half the population is Mohammedan. They worship the living God, but deny the divinity of

Christ. Beside Mohammedans there are Greeks, Roman Catholics, Armenians and Jews. These different sects are all very fanatical and very jealous of each other.

Many things are noticeable in traveling the land that give proof of the authenticity and truth of the Bible. Some time was devoted to a description of shepherd life and the customs of agriculture. Jerusalem, Gethsemane, Calvary, Bethany, Jericho, the river Jordan, the cave of Machpelah, and Jacob's well all came in for a share of the speaker's notice.

Under the head of miscellaneous business Supt. Mellinger stated that the Lancaster Mission was crowded for room. The owner of the building now occupied by the Mission offers to sell to us and leave as much money as is desired to remain at five per cent. As this would give an opportunity of changing so as to give the needed room, and effect quite a saving over the rent now paid, it was decided to buy as soon as enough money was in sight to bring the amount of indebtedness to a safe limit.

The afternoon session was opened by a song service followed by prayer.

Supt. Mellinger appointed the officers for the various Mission Sunday schools for the ensuing year, after which Bro. John W. Weaver of Spring Grove addressed the meeting on the subject "Duties of Members." The several special duties of members of the Sunday school Mission were referred to, but as the object and purpose of this organization is the same as that of the church of Christ itself, namely, the winning of souls for Christ, the duties of its members are largely only those that belong to all Christians. Some of Bro. Weaver's points, briefly stated were:—Labor earnestly for the upbuilding of Christ's kingdom, and trust the Lord for the increase in His own time and way. Pray for the church. Give of our means; few of us have ever made any real sacrifice for Christ. Too much money is spent for self-gratification and display. Be loyal. Stand firm for the principles of the gospel.

Following this was an address by Bro. G. E. Rutt of Maytown. Subject, "Our Present Need." The greatest need of the world to day is a regenerated humanity. The Holy Spirit in the hearts of men would settle all the difficult problems both in church and state. The great need of the church of God's grace. We need more charity. It is the greatest of the Christian virtues. Coming down to the Sunday school, we need better attendance and more interest. You will get the children interested by being intensely interested yourself. We should remember that we are teaching for eternity.

Next was an address, "India and our Missionaries," by Bro. A. D. Wenger. India is about 11,000 miles away from us, almost directly opposite on the globe. It is about the size of the United States east of the Mississippi. The population numbers 300,000,000 nearly all of whom are bowing down to hand made gods. More than half the population are Buddhists. Our Missionaries are diligent in caring for the bodily wants of the people during the present distressing time of famine, and doing what they can to give them the light of the gospel.

Bro. Wenger also spoke of Egypt with its pyramids, the greatest of all

monuments. Its wonderful tombs and interesting mummies. Of Rome with its catacombs and beautiful frescoes and many other things both interesting and instructive.

The report of the Welsh Mountain Industrial Mission was given by the Superintendent Bro. N. H. Mack.

After attending to some miscellaneous business the exercises closed by singing, "When shall we meet again?" and offering the Lord's Prayer in concert.

The exercises throughout the day were interspersed with appropriate hymns and songs well rendered and the day was enjoyed by all.

AMOS A. RESSLER, Sec.

WHEN SYMPATHY IS NEEDED.

Sympathy is often better than comfort. Tears call for tears. "Jesus wept" by the grave of Lazarus, though in a moment He was to turn weeping into singing. Let us not tell a bumped child to be more careful, and say, "You will know better another time," but give the child our kisses and sympathy, and postpone the calculation about moral values. Let us not say to a heart in new sorrow, "He doeth all things well," but let suffering know the answering pain of our heart. The best sympathy is often voiceless,—the pressure of a hand, the tear-brimming look that says, "I cannot speak, but I have heard." Tears before truth for sorrow, otherwise truth may be wasted on unprofitable soil.—*S. S. Times.*

THE INDIA FAMINE

In the HERALD of Feb. 15, it was stated that the harvest in India would be in June. This is an error. The rainy season begins in June, which is the seed time; the harvest does not come until November or December. If the season is normal the new crop can not be used before Christmas. There is a secondary crop known as the rabi harvest in spring, but last season was too dry even for that. We are indebted to Bro. J. A. Ressler for this correction.

A CHRISTIAN BRAHMIN.

Half a century ago or thereabouts a thoughtful young Brahmin of high caste was brought face to face with the most important problem the human mind can consider, namely, how to be reconciled to God and be saved from the punishment, power and love of sin. He sought peace for his soul from the Hindu scriptures, but failed; he turned to the Bible, especially the New Testament, and was instructed by earnest missionaries, eventually becoming convinced that Jesus Christ, the sinless Son of God, is indeed man's true and only Savior. He believed on this divine Savior who receives all who come to Him without respect of persons, and soon found the peace which Christ alone can give. He personally realized the Savior's power to forgive sin and to cleanse the heart. With the courage of a true seeker of truth he resisted all attempts to dissuade him from becoming a Christian, and was duly baptized into the Christian faith. Afterwards he became a highly esteemed

minister of the Free Church, and was honored in an especial manner as a servant of Christ in Great Britain and America, which countries he visited more than once. The name of this man was Narayan Sheehadi, a Mahatma Brahmin.

After many useful years in the service of Christ, Dr. Sheehadi died in the faith which had stood all tests and which had brought him true peace with God and abiding rest of soul. He once gave the following reasons why conscience and reason, through the gracious influence of God's Spirit, induced him to forsake Hinduism and become a Christian.

1. Hinduism furnishes no proper, consistent and intelligible account of God.

2. Hinduism gives erroneous and absolutely inadequate views of sin.

3. Hinduism reveals no satisfactory way of salvation by which men may find peace and rest.

4. Hinduism furnishes no rational account of the world to come. Christianity demonstrates its divine origin and infinite superiority to human religions by its teachings on these momentous subjects—teachings which commend themselves to the wisest and best of men as reasonable and soul-satisfying.

TO THE FAULTFINDER.

If you are disposed to find fault with the church, your pastor, and God's dealings with you in general, the probability is your soul needs sweetening. The grace of God has leaked out some way, and your nature has soured. Some one has called your state a state of "sour godliness"; but that is a mistake. There can be no such thing as sour godliness. The least degree of godliness possessed has a sweetening influence upon the soul. It disposes one to be generous and charitable toward all his brethren, and loyal and submissive to the will of God. Depend upon it, my friend, your sourness and faultfinding spirit is of the devil.

If you will review your religious history, you will recall that when you enjoyed religion you loved everybody. Your pastor and the church were very dear to you. You had no harsh, unkind words to speak of any one. You loved God, and were submissive to His will. You loved the will of God, and were sweet-spirited and patient toward all. You were then a Christian; you are not now. What you need is to go to God as you did when you first sought salvation. Read the twelfth chapter of Romans. Ask God to accept your poor, sour, shriveled soul, and renovate it, and fill it with His Spirit, to sanctify and make you sweet and holy in disposition. Then the world will look better, and everybody will seem better, for you will be better.—*M. J. Stutz.*

LITTLE THINGS.

"A little thing is a little thing, but faithful-ness in a little thing is a great thing."

Part I.

"(Y'K DID IT?)"

"Wasn't a tiny token Of thy love for Christ the Lord, 'Twas but a little spoken, A loving, tender word."

But it touched a heart grown weary Of its heavy load of sin, And no longer sad and dreary, Has that lost one "entered in."

'Twas but a smile of gladness That you dropped upon my way, 'T'ne'er could banish sadness, 'Twas but a word of love said, But it reached a heart long broken With a sense of deepest grief, And that seeming joy token Was the means that brought relief.

'Twas but a song of Jesus, His love so true and strong, So tender and so precious— A simple little song, But it smoothed the lonely pillow, And it calmed the troubled breast, O'er one o'er the pillow, In the land of endless rest.

Part II.

"(Y'K DID IT NOT?)"

'Twas but "a word in season" That the Spirit bade you speak; You stopped to think and reason, 'T'was but a word so weak, But the soul is lost forever That the Lord meant you to reach, Because you said, "you never, 'Twas meant or made to preach."

'Twas but a loving action You felt you ought to do, The bringing satisfaction To one whose joys were few; But you did it not. Portraying The trouble it would be, You thought not Christ was saying, "Ye did it not to Me."

'Twas but your testimony That the Master bade you sing, You said, "They'd think it funny If I did such a thing," But the soul in sin is straying, That was near the kingdom then, All through your disobeying God's voice, for fear of men.

—Selected.

BE NOT WEARY.

Yes, He knows the way is dreary, Knows the weakness of our frame; Knows that hand and heart are weary; He "in all points" felt the same. He is near to help and bless; He is near, onward press. Look to Him who once was willing All His glory to resign, That for thee the law fulfilling, All His merits might be thine; Strive to follow day by day Where His footsteps mark the way. Look to Him, the Lord of glory, Tasting death to win thy life; Gazing on that "wondrous story," Canst thou falter in the strife? Is it not new life to know That the Lord hath loved thee so? Look to Him who ever liveth, Interceding for His own; Seek, ye, claim the grace He giveth Freely from His priestly throne; With His Spirit's "quickening dew" Look to Him, and faith shall brighten, Hope shall soar, and love shall burn; Press on more by heart shall lighten; Hither He calleth thee; return! Be not weary on thy way; Jesus is thy strength and aid.

—Frances Ridley Havergal.

"THE COMFORTER."

It is good to get the root meaning of our English word "comfort," very different from the meaning which has come to be associated with it. The word is suggestive of a cosy seat beside the fire on some Winter's night, when bleak winds howl and bitter rains beat on the windowpane, while within the light and warmth of the fire, with the charm of an entertaining book completing the enjoyment. But the word finds its true meaning rather outside, in the darkness and storm, where there

Jesus had such love for those who crucified Him that He prayed, "Father

to crime. Doubtless simplicity of
tire and humility are most pleasing
the Savior. Vanity and love of display
are not traits that will attract people
of intelligence and correct principles
anywhere.

prescribed fasts and make vain repetitions, and think that they are thus serving God and securing admission into heaven, when in their daily life they do not give evidence of a single characteristic of true Christians—such as consecration of person and property to the service of the Master, non-conformity to the world, self-denial, humility and love of humanity.—*Hermes Haupt.*

STUTZMAN.—Christian Stutzman was born on the 11th of June 1824, at Holmes Co., Ohio; died Apr. 4, 1900, aged 75 ys., 9 ms., 24 ds. He was married to Magdalena Naat, Feb. 15, 1848. The union was blessed with seven sons and five daughters of which number one son preceded him. He leaves his aged widow and eleven children, seven grandchildren and five great grandchildren to mourn his death. He was confined to his bed for three weeks of the gripe at the home of his son.

| | |
|---|-------|
| Isaiab Christopherel. | 1 00 |
| Maron's Cong. Loretta, S. Dak., E. Illinois. | 50 50 |
| Jacob Kilewer's School, Altona, Man., | 14 00 |
| Isaac Peters. | 15 00 |
| Wid. Jacob Wall, | 15 00 |

| | |
|--------------------------------|----------|
| P. Meeling, Oak Grove Cong. | 14.00 |
| Champaign Co., Ohio | 14.00 |
| A. Brohier, Shippewa, Ind. | 2.00 |
| Brother, Middlebury, Ind. | 2.00 |
| Marlin Post | 1.75 |
| Brother, Middlebury, Ind. | 5.00 |
| Jonas Over and Sons | 5.00 |
| Long Grove, South, Saak, N. | 5.00 |
| W. T. | 25.00 |
| G. J. Guth | 9.00 |
| John Gladson | 9.00 |
| Menn, S. B., Bellevue, Pa. | 28.25 |
| Dr. C. C. Fambod, Ks. | 12.75 |
| M. M. Landis | 2.50 |
| Mrs. Anna N. Graybill | 30.00 |
| Long Grove, S. Baltimore Co. | 6.00 |
| A. Friend | 1.00 |
| A. Friend, Birmingham, Ala. | 10.00 |
| Barbara Meyer | 1.00 |
| Busan Harshb | 1.00 |
| Ed. H. Foy | 1.00 |
| Barbara Harshb | 1.00 |
| Beck, Barab | 1.00 |
| Bethel Cong., Wadsworth, O. | 33.50 |
| Clifford Cong., Milford, O. | 16.00 |
| Andrew Nafziger and Mother | 10.00 |
| C. J. Sprague | 3.50 |
| Val Hartizer | 3.50 |
| Yost, Springfield | 13.00 |
| Yost, Springfield | 13.00 |
| Mrs. M. J. Feuchy | 3.75 |
| John W. Knecht | 1.00 |
| Joe K. Kanagy | 9.50 |
| J. S. Hartizer | 1.00 |
| Charles Schuler | 2.25 |
| A. Lognbil | 3.25 |
| Benjamin of Suss. Elmira, Ore. | 3.65 |
| H. M. S. Hinton, Va. | 1.00 |
| Bethel Cong., Union, Conn. | 17.00 |
| Haldeman, S. S. Wakarusa, Ind. | 10.00 |
| Brother, Union, Conn. | 1.00 |
| Elkhart Co., Ind. | 21.00 |
| Brother, Union, Conn. | 1.00 |
| A. R. and C. Canon, Ks. | 3.50 |
| Hein, Tennes | 1.00 |
| Hein, Tennes | 1.00 |
| Mrs. Mary Menns | 1.00 |
| Mrs. J. V. Knecht | 1.00 |
| A. J. Schrock | 1.00 |
| Mrs. J. W. Knecht | 1.00 |
| Lovina Ernst | 1.00 |
| Jerome Martin | 1.00 |
| Total | \$ 93.85 |

Received on Agreements to Maintain Order.

| | |
|-----------------------------|-----------|
| Abr. P. Knecht | 15.00 |
| E. H. and M. S. Crocker | 10.00 |
| Mrs. Helena Knecht | 10.00 |
| Brother, S. Editor | 10.00 |
| Gerhard Harder | 30.00 |
| Brother, K. W. W. W. | 30.00 |
| Levi Hooper | 10.00 |
| Brother, S. Editor | 10.00 |
| Mrs. and Mr. E. K. Williams | 15.00 |
| Brother, S. Editor | 15.00 |
| Sisters' Aid Society | 15.00 |
| Mrs. J. W. Knecht | 1.00 |
| Arnon Pedhast | 1.00 |
| Total | \$ 241.00 |

Received for Armenia.

| | |
|---------------------------|---------|
| Menn, S. B., Peabody, Ks. | \$ 8.00 |
|---------------------------|---------|

Received for Chicago Mission.

| | |
|------------------------------|---------|
| Sister M., New Danville, Pa. | \$ 1.00 |
|------------------------------|---------|

Received for Philadelphia Mission.

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| S. L. Letherman. | |
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Total receipts, 171.84
 Previously acknowledged, 27.94
 Balance on hand, \$179.90

DISBURSEMENTS.

| | |
|---|----------|
| Paid for freight, A. Hoesler for India suffering. | \$ 1.00 |
| Paid for freight, A. Hoesler for India suffering. | 11.50 |
| Paid for freight, A. Hoesler for India suffering. | 8.75 |
| Paid for freight, A. Hoesler for India suffering. | 5.00 |
| Paid for freight, A. Hoesler for India suffering. | 1.00 |
| Total | \$179.90 |

Balance on hand \$179.90

Gratefully acknowledged,
 Home and Foreign Relief Commission,
 C. C. S. HOSKINS, Secy.

P. S. — In our former report we credited John W. McCulloch with having sent \$15.00. The sum of \$15.00 was sent by Mr. McCulloch sent the money for the Sunday School.

It is worthy of remark here that Peter's loyalty to Christ must have been very great for him to abandon everything just at the time that he made such a splendid haul.

After this (d) PETER BECAME AN APOSTLE at the same time that the Master installed them all into that office. So that the steps were: *disciple, literal follower, apostle.*

Only one step more remained, and that was taken when Pentecost, when (e) HE BECAME THE LEADER OF THE TWELVE.

PETER'S CHARACTER. Peter's character was impulsive to a degree. Naturally, he was always oscillating between two extremes. At one moment he was up, and the next, down. There are people just like Peter to this day: they are either on the mountain top of ecstasy, or they are in the valley of despair. They are either inclined to rush forward and attempt everything, or to lie down and do nothing. These are unfortunate temperaments. I think that these mercurial people suffer more than others, while at the same time they enjoy more than others, too. When on the mountain top they say, "It is good for us to be here;" but when they are in the valley, everything becomes blue, and the skies over them are dark.

By degrees Peter was entirely made over, so that after he gave himself up to the divine influence, he was as steady going as any of them. In order that we may understand how mercurial this man was, we must look at him somewhat in detail. Whenever Peter was honored in any way, he always was uplifted, and grew head and high-minded. Invariably, soon after this he had a fall, which taught him a bitter lesson of humility. Notice how often this is true. For instance:

When they had lodged in vain all night on the Sea of Galilee, and Master says, "Let down your nets for a draught," Peter answers: "Master, we have toiled all the night and have got nothing," as though he would instruct the Master in his duty. He was a little puffed, I fancy, that a carpenter should tell a fisherman what to do. Nevertheless, he says, in a condescending way, "At Thy word I will let down the net." See how he oscillated to the other extreme. When the ship, now filled with fish, began to sink, Simon Peter fell down on his knees and said: "Depart from me; for I am a sinful man, oh Lord!" He saw then how his position had been an unwarranted one, and he went to the other extreme, saying, "Depart from me!" This is the very thing he should not have said; he should have said, "Draw nigh to me; for I am a sinful man!"

Notice another instance. When they are in the storm on the sea, the Master says, "He of good cheer; it is I; be not afraid." And Peter answered him and said, "Lord, if it be Thou, bid me come unto Thee on the water." Jesus said, "Come." There Peter was exalted above the other apostles by this privilege of walking the waves. I can imagine the scene: the ship tossing and fro violently; the wind howling; waves roaring; Peter hanging onto the rigging, and putting one foot on the wave to see if it would hold him, then the other foot, then letting go, then starting out. Finally his success gave him too much confidence, and stimulated his pride. And I dare say he looked back to see what the other disciples thought of him. He got his

eyes off Jesus, and all of a sudden the sight and sound of the waves and the winds came upon him with an awful power, and he began to sink. Fortunately, he did not make a long prayer when he was sinking or he would have gone to the bottom before he closed. Short prayers! How many short prayers there are in the Bible! One of the very marked experiences of this apostle in this oscillation is that where he comes out with the declaration, "Thou art the Christ, the Son of the living God!" And is so terribly rebuffed by Jesus.

Again, on the Mount of Transfiguration Peter goes too fast. "Master," he says, "It is good for us to be here; and let us make three tabernacles; one for Thee, one for Moses, and one for Elias."

This is just another instance of Peter's rashness. In being taken to the Mount of Transfiguration, and there seeing Moses and Elias, he at once becomes high-minded and ventures to tell the Master what to do.

In the upper chamber, when they had been quarreling as to who should wash the other's feet, and none were willing, and the Master starts to wash their feet, every disciple willingly has his feet washed except Peter, who says, "Thou shalt never wash my feet." The Lord answers: "If I wash thee not, thou hast no part with Me." Peter then jumps to the other extreme, and says: "Not my feet only, but also my hands and my head."

Notice again, in the same chapter. Peter says, "Lord, why can't I follow Thee now? I will lay down my life for Thy sake." Jesus answers: "The cock shall not crow till thou hast denied Me thrice." Then Peter answers: "Though all men should deny Thee, yet will I not deny Thee." Who was it went back farthest? Peter. He runs like the rest. They all ran; John did, too. But Peter in addition denied his Lord with cursing and swearing.

Then comes after the resurrection, that interview at the Sea of Galilee. Then Peter has begun to learn. And Jesus says, "Simon, son of Jonas, lovest thou Me more than these?" And Peter, warned, simply says, "Thou knowest that I love Thee." He is learning. He is coming to some knowledge of himself.

There are two things that you and I need to know in this world; and if we know those, we need to know nothing else; one is yourself, and the other is God. He who knows himself and knows his God is an educated man; no one else is. The Master repeated that question three times, I think to remind Peter gently that three times Peter denied Him, and so to bring him into that frame of mind where, by and by, he could be thoroughly converted. I mean by this, turned again, changed from his old attitude of self, to a state of self-loss.

Before Pentecost, after the Ascension, Peter again comes to the front, saying, "We have to appoint an apostle," and gets the whole church to work to appoint an apostle. And they appointed Matthias. Is it possible that the whole thing was a mistake as some people claim? Had the Lord ever told them to appoint any apostles? He had told them to do one thing, and that one thing was, to wait. It is true we

never hear one word of Matthias after that. Should they therefore have done anything until the Spirit came to guide them what to do? Is it possible that Paul was the twelfth apostle instead of Matthias? The Lord appeared to Paul, and the Lord appeared to the twelfth apostle, and there were never more than twelve. It may be that that action of Peter's was simply another illustration of the man's very great self-confidence, not to say self-conceit.

After Pentecost all this changes. There is not one instance after Pentecost of Peter overstepping, as he was all the time doing before that.

All his life after Pentecost was a changed life. The indwelling of the Spirit emptied Peter of Peter, and filled Peter with Christ, to Peter's enormous advantage, and the immense benefit of the world.

While we are on Peter, of course the matter of what is called "The power of the keys," comes up. The church of Rome has its claim on the power of the keys as follows: It says Jesus gave Peter the power of the keys. Rome says that Peter went to Rome and founded the church in Rome. Rome says that Peter conferred that power of the keys, which he only had, to his successor in Rome, and he to his successor, down to the present incumbent, Leo XIII., and that, therefore, the bishop of Rome has pre-eminence authority over all bishops all the world over, and that the present pope sits in Peter's place, and through Peter has the power of the keys from Christ straight through. This is the claim of the church of Rome, and whenever they deal with us they always refer to that Peter passage, the "key passage." What is the truth with regard to this whole matter? The truth is this: Jesus did give Peter pre-eminence over the other apostles; He did say to him some things which He said to no one else, and He did give him power to open the kingdom of God on earth to believers; there is no denying that. How was that promise to Peter fulfilled?

It was fulfilled in the greatest two events of his life, namely that on the Day of Pentecost, and that in Caesarea. (a) On the Day of Pentecost. On that great day, Peter preached one sermon, the result of which was to bring 3,000 Jews into the kingdom of God. Remember that only fifty days before this, the Master had been condemned and put to death with two malefactors, and the disciples had been scattered. To all human appearance, the cause that these men had espoused, was hopelessly shattered. Yet here, in one day, Peter gets more disciples for the Master, than Jesus had revealed to all the three years of His ministry. In baptizing these multitudes, the promise of Jesus was fulfilled to Peter, and he was permitted to open the door of the church of Christ to the Jews, as it had never been opened before.

(b) It was fulfilled again in Caesarea. Up to the time of Peter's vision, on the housetop in Joppa, there had been no thought in the minds of the disciples that any Jew could enter the kingdom. All Gentiles if they would be saved, must first become Jews. Between the Jew and the Gentile world there was a "middle wall of partition," which God had built, that had lasted now for two thousand years. There was no idea in the apostle's mind, that this "middle wall" would ever be broken down, and Gentiles be admitted to the church without rites of ceremony.

But the triple vision in Joppa, in which God told him that he was not to call that unclean, which God has cleansed, taught Peter that he was to follow the divine leadings. And when Cornelius, led by the same Spirit, sent to get Peter to come to his house, Peter saw that he was being led by the divine hand. He saw that the miracle of the sheet let down from heaven, fitted into the miracle that God wrought for the guidance of the Gentile, Cornelius, and that God had now broken down that "middle wall of partition," so that Gentiles as well as Jews were welcome into the church. So he opened the door here also, as he had done on the Day of Pentecost, and let in the Gentile believers. Thus was fulfilled the promise of the Master to this apostle, and it was shown what was meant by the "power of the keys."

To understand the power of this "double miracle," I may use an illustration drawn from my own experience. I received once a letter from a stranger in Germany, saying that he sent to me a trunk, for a friend of his. In the letter was a piece of paper curiously cut. The writer told me that when there should call on me a man, who should produce the match of this cut piece of paper, I was to deliver the trunk to him. The letter lay on my desk for some days. Presently a stranger called. I said, "Well, what can I do for you?" Without a word, he took out his pocket-book, and produced a piece of paper, saying, "You have the match to this."

I took his piece and matched it with that which I had received. The two matched exactly. At once, and without any further words, I said, "There is your trunk, take it." Much in the same way God gave Peter the object lesson of the sheet containing all manner of unclean beasts; and on Peter's remarking that he had never eaten anything common or unclean, God had thrice told him that he was not to call that unclean which God had cleansed. This was the piece of paper for Peter. Then to Cornelius God gave a miraculous vision, which fitted exactly that truth which he had revealed to the apostle. When Peter brought these two miracles together he felt that he could no longer doubt that it was God who was leading him to admit the Gentiles into the church at once.

With regard to the claims of the church of Rome: First, we have no sure sign that Peter died in Rome, or that he ever was in Rome at all. Of course, if he never was in Rome, then he never founded the church of Rome. But Second, if he was in Rome, there is not the slightest sign that Jesus ever gave Peter the power to confer this authority on the next man. There is no sign that the claim of Rome breaks down utterly. With Peter died that power of the keys, and no other man ever received it. And so the claims of the church of Rome as based on Peter, fail to the ground. The apostles had no successors, and all claims to apostolic succession are based on air. There is

no apostolic succession any more. All are kings and priests unto God; all are common believers, and there is no difference among believers this day.

Peter died a martyr's death, and was crucified according to the tradition; and tradition, as you know, is that Peter refused to be crucified head upwards, saying that he was not worthy to be crucified as his Master was, and insisted on being crucified head downward. It may be that he died in Rome, that is the tradition; but that is not essential.

Now, this whole life of Peter is another signal instance of what God's grace can do with unpromising material. We saw that in the life of Jacob, and in its measure the same thing is apparent in the life of this impetuous and impulsive apostle. All this should be to us a great comfort, when we realize our own deficiencies. Some of us are too slow; some of us are too fast; some of us are sometimes too much exalted and others too depressed. But whatever be our natural failings, the grace of God comes in to make them up; to give speed to the slow one; to check the too rapid one; and to equalize the one who is sometimes too exalted and sometimes too depressed; that is the charm of the indwelling of the divine Spirit, that life knows the deficiencies and gives power to remedy them.—Sel.

JOHN WESLEY ON LOVE.

Let us inquire what this love is: What is the true meaning of the word. We may consider it, either as to its properties or effect. And that we may be under no possibility of mistake, we will not at all regard the judgment of men, but go to the Lord Himself for an account of the nature of love; and for the effects of it, to His inspired apostles.

The love which our Lord requires in all of His followers is, the love of God and man—of God, for His own, and of man, for God's sake. Now, what is it to love God, but to delight in Him, to love Him, but to delight in Him, to rejoice in Him, will, to desire to continually please Him, and to thirst day and night for a fuller enjoyment of Him?

As to the measure of this love, our Lord has clearly told us, "Thou shalt love the Lord thy God with all thy heart." Not that we are to love or delight in Him, but that we are to love or delight in Him, not only to love or delight in Him, but to desire and pursue their happiness and as sincerely and steadily as our own—but also to love many of His creatures in the strictest sense; to delight in them to enjoy them; only in such a manner and measure as we know and feel not to displease but to prepare us for the enjoyment of Him. Thus were called to love God with all our hearts.

The effects, or properties of love, the apostle describes in the chapter before us. And all these being infallible marks whereby any man may judge for himself whether he hath this love or hath it not, they deserve our deepest consideration.

"Love suffereth long," or is long suffering. If thou love thy neighbor for God's sake, thou wilt bear with long his infirmities. If he want wisdom, thou wilt pity, not despise, him. If he be in error, thou wilt mildly endeavor to recover him, without any sharpness or

reproach. If he be overlaken in a fault, thou wilt labor to restore him in the spirit of meekness; and if he haply that cannot be done soon, thou wilt have patience with him; if God, peradventure, may bring him at length to the knowledge and love of the truth. In all provocations, either from the weakness or malice of men, thou wilt show thyself a pattern of gentleness and meekness; and be they ever so often reproached, wilt not be overcome of evil, but overcome evil with good. Let no man deceive you with words; he who is not thus long suffering, hath not love.

Again: "Love is kind." Whosoever feels the love of God and man shed abroad in his heart, feels an ardent and uninterrupted thirst after the happiness of all his fellow creatures. His soul melts away with the very fervent desire, which he hath continually to promote it; and out of the abundance of the heart his mouth speaketh. In his tongue is the law of kindness. The flame is impressed on all his actions. The flame within is continually working itself away, and spreading abroad more and more, in every instance of good will to all with whom he hath to do. So that whether he thinks or speaks, or whatever he does, it all points to the same end; the advancing, by every possible way, the happiness of all his fellow creatures.

Further: "Love envieth not." This, indeed, is implied, when it is said, "Love is kind." For kindness and envy are inconsistent; they can no more abide together than light and darkness. If we earnestly desire all happiness to all, we cannot be grieved at the happiness of any. The fulfilling of our desire will be sweet to our soul; so far shall we be from being pained at it. If we are always doing what good we can to our neighbor, and wishing we could do more, it is impossible that we should repine at any good he receives; indeed, it will be the very joy of our heart. However then we may flatter ourselves, or one another, he that envieth hath not love.

It follows, "Love vaunteth not itself;" or rather, is not rash or hasty in judging; for this is, indeed, the true meaning of the word. As many as love their neighbor for God's sake, will not easily receive an evil opinion of any to whom they wish all good, spiritual as well as temporal. They can not condemn him even in their hearts without evidence, nor upon slight evidence, neither, or, indeed, upon any without first, if it be possible, having him and his accuser face to face; or, at the least acquainting him with the accusation, and letting him speak for himself. Every one of you feels that he cannot act thus, with regard to one whom he tenderly loves. Why, then, he who does not act thus, hath not love.

I only mention one thing more of the effects or properties of this love. "Love is not puffed up." You can not wrong one you love. Therefore, if you love God with all your heart, you can not so wrong Him, as to rob Him of His glory, by taking to yourself what is due to Him only. You will own that all you owe Him you can do nothing; that He is your light and life, your strength and your all; and that you are nothing, yea, and less than nothing, before Him. And if you love your neighbor as yourself, you will not be able to prefer yourself before

him. Nay, you will not be able to despise any one more than to hate him. As the wax melteth before the fire, so does pride melt away before love. All haughtiness, whether of heart, speech or behavior, vanishes away where love prevails. It bringeth down the high looks of him who boasteth in his strength, and maketh him as a little child; diffident of himself, willing to hear, glad to learn, easily convinced, easily persuaded. And whosoever is otherwise minded, let him give up all vain hope: he is puffed up, and so hath no love.

A SAFE DWELLING PLACE.

The apostle says, "He that dwelleth in love dwelleth in God." This doctrine was not original with the apostle. Long before John was born, and before Jesus came into the world, the psalmist sang, "Lord, Thou hast been our dwelling place in all generations." And again he sang, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." In one of our hymns we sing, "Nearer, my God, to Thee." It is well to dwell near to God, but according to the psalmist and the apostle, we may dwell in Him. It is a good thing to dwell in the house of the Lord. The psalmist earnestly desired this place of refuge and meditation when he sang, "One thing have I desired, . . . that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." And again he sang, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." But one may dwell in the house of the Lord, and yet be far away from the Lord of the sanctuary. The Lord is in His holy temple, but judgment that enter into the temple do not draw nigh to God.

Moreover, it is impossible to dwell in the house of the Lord all the time. One may visit the sanctuary every week, and perhaps every day, but he cannot remain there every hour. But one who dwells with Him wherever he goes. Whether on land or sea, at home or abroad, among friends or enemies, he is dwelling in the secret place of the Most High. Great as is the blessing of being in the house of the Lord, it is far better to be in the heart of the heavenly Father.

Men men live in palaces, and some in hovels. Some good men have no permanent abiding place on the earth. Jesus had not where to lay His head, but He had what is better. He had an everlasting dwelling place in the heart of His Father. We may have the same secure abode. This is far better than the grandest palace ever built with human hands. We call men poor when they have no house to live in, but if they dwell in love they are rich. How can one be poor who dwells in God, who made the universe and all that is in it? This is a safe dwelling place. The world is full of dangers. Temptations, Satan goeth about as a roaring lion, seeking whom he may devour. But if the Lord is our refuge let war arise; they shall not harm us. Let the arrows of the enemy fill the air; they cannot touch us. The psalmist speaks of the strife of tongues as one of the evils to

which men are exposed. We know something about this peril. The tongue is sharper than the sword. The wounds inflicted by the deceitful tongue, the lying tongue, the tongue of slander, will not be healed so readily as wounds inflicted by cold steel or dynamite guns. The one wounds the flesh, the other wounds the spirit. The strife of tongues rages in every community. Who is safe? Who can protect his own? One may throw his shield of love about his children, and do his best to protect them from the strife of tongues; but these arrows find their mark. There is a sure and safe refuge. It is found in God. One who dwells in God is safe. The poisoned arrows may pierce his reputation and tarnish his good name, but they shall not touch his spirit. His character is safe. He abides while the deluding angel passed over. He comes out safe and sound in the morning.—*The Christian Advocate.*

IT GROWS BRIGHTER.

"I've traveled this road for forty years, and it grows brighter all the way." The experience of this aged Christian is not an exceptional one. Many can testify of the "shining light, that shineth more and more."

"Brighter all the way"—rough and thorny may be the path, trials and temptations may abound, sorrow and disappointments often may be met, yet the way is not dark. Perchance for a little season a cloud may enfold.

"There is the grief that must have way," but the light soon breaks forth with a brilliancy unknown before, and the trial is over.

"It is good that I have been afflicted," the Lord takes away one great gift to bestow a greater; "Blessed be the name of the Lord."

Thus it is the path grows brighter; through toil and reward, trial and victory, temptation and conquest, sorrow and joy, the Lord reveals Himself to His children. The discipline of life He uses as a means to subdue the stubborn will—the nature so prone to go astray; yet life draws the child of His affection nearer to His own infinite heart of love, and then there is increasing light, for "with Him is the fountain of light."

"Brighter all the way!" Oh, how bright as earth grows dim; we seem almost to catch a glimpse of the glory beyond when the triumphant spirit wings its flight to the home where "the Lamb is the light thereof."

THE THREE APPEARANCES OF CHRIST AFTER HIS ASCENSION.

In the Spring of the year, and especially at Easter, our thoughts gather around our Lord's resurrection, and His eleven recorded appearances between His resurrection and ascension, five of these on the resurrection day, and the other six occurring between that day and His return to heaven.

But I think we sometimes lose sight of the fact, that after His return to heaven He appeared again to three of His faithful ones—to Stephen, to Paul, and to John. Let us turn for a moment to the accounts of these as given in the New Testament. The first we find re-

corded in Acts 7: 55-57. After his grand sermon, standing boldly to declare the truth concerning his suffering and then ascended Master, he is given a wonderful vision of his Master "standing on the right hand of God." But for his declaration of this wonderful sight, he is dragged away by the unbelieving multitude and is stoned to death. There, like his Master, his dying words are words asking God to pardon his murderers.

The second appearance we find recorded in Acts 9: 36, and again in 1 Cor. 15: 8. We are told there of his appearance to Saul. It was needful to the apostleship that one should have seen the Lord, and to Paul was this vision granted at the time of his conversion, which, doubtless, was a great joy to him through all his years of whole-hearted service to the Master. Zealous as a Jew, doing what he then felt was the will of God, he was as zealous in preaching Christ after his wonderful conversion.

The third appearance, to John, the beloved disciple, is recorded in Rev. 1: 13-18. An exile on the Isle of Patmos, for the sake of his Master, this wonderful vision comes to him with the words of assurance and comfort, showing that Christ is indeed the same Master and Savior with whom he had walked and talked years before in the homeland of Palestine. Just as Jesus was with His servants of old, will He be with His servants now? And so conscious are we of His presence in times of our greatest need, that it seems almost as though we, too, could see His face, and hear His gentle voice saying to us: "Fear not; I am with thee and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 17, 18.)—*Frances G. Angell, in Herald and Progress.*

REST IN GOD.

In a time of great perplexity, Dr. Tyler said to a friend: "I am pained by trouble; I have committed myself to God, and wait the guidance of His hand."

How simple and right—only what every "child of God" ought to do, and is encouraged by his heavenly Father to do, yet how rare and glorious an achievement! The man who can do this is a hero. We are too apt to be tossed in the presence of trials and perplexities; our hearts are faint; we tremble and despond. But what, then, of God, of prayer, of the promises, of providence? Or shall we trust only when we can trace? believe only when we can see? Ah! any one can walk in the sunlight; it is the storm and darkness that try the Christian! It is his high and blessed distinction that he can walk by faith, as seeing Him who is visible.

"The child leans on its parent's breast,
Leaves there its ear and its eye;
The bird sits singing by its nest,
And tells aloud
Its trust in God, its love, its bliss,
'neath every cloud."

It has no store, it knows no need,
Yet sings aloud and doth not heed;
By flowing stream or grassy mead
It sings to shame
Men who forget, in fear of need,
A Father's name.

The heart that trusts forever, sings,
And feels as light as air; it sings:
Good or evil comes within its wings;
Come good or ill
Whate'er to-day, to-morrow brings,
It is His will!

HERE are two things essential to a good sermon: A praying minister and a praying congregation.

MISSIONS.

For the Herald of Truth
STARVING INDIANS.

BY J. A. RESSLER.

The question quite naturally and quite properly arises: If the Government of India is doing so much for relief, where is the room for proper use of private charity? From the tone of some of the letters we have recently received from America we gather that an impression exists that the famine is about at its worst or near its close. Something is expected to happen in June—just what does not seem clear.

Private charity finds its outlet in 1. Employing skilled labor such as carpenters, masons, blacksmiths. The Government does not recognize skilled labor in its system of relief. Mechanics must leave their work and work with a pick at 2½ or 3 cents a day unless private means, such as our building operations, provide them with work. Our pay roll of skilled workmen amounts to about 300 rupees or \$100 a week.

2. Medicines for the sick. We are now passing through an out break of cholera. The Government has as yet made no provision for paying for the medicines used by the Dr. in his practice. He buys most of his medicines in crude form and makes them up himself thus saving from ½ to ¾ of the price and he is about to send off an order for Rs. 200 worth of medicine which are needed at once.

3. Supporting honest people who will give the poor the benefit of government relief. An officer in charge of a relief work near here was recently found guilty of stealing Rs. 12,000 of the poor people's money.

4. (Placed last for emphasis.) Supplying seed rice and work-cattle for the farmers. The rains are expected to come in June and then the seed must be sown for the harvest of next December. But the government so far has exerted all its energies in simply keeping people alive. It has made no promise to supply seed or cattle to farmers who are now living from hand to mouth on relief works. If the rains come with normal strength and steadiness it is probable that the farmers can borrow money from the money lenders. These usually charge from 200 to 300 percent interest payable in grain. It would be a great boon to these poor people if some one were liberal minded enough to lend them their seed rice at, say, 6 percent interest. This would be no hardship, as in the past the price of grain has dropped to about one-half its value at seed time, and the interest and principal should be payable in so much grain, not so much money. We expect to do all we can in this way. But if contributions fall we can do nothing. Truly in this matter, he who gives quickly gives twice. Shipments of grain will be very welcome for they will help control prices on up to the time of harvest, but the need just now is for a prompt and ready response in money so as to take care of the seed time.

Let us emphasize before possibility of doubt: This famine cannot end except miraculously BEFORE the harvest of next November and December. If the rains of June to October fall this year as they did last it cannot end then. And the people must be kept at work or fed free, or left to starve, until a harvest comes. Which of the three is best?

The spiritual aspect of the matter has been mentioned before and cannot be too strongly emphasized. The help we extend no matter whether it comes from America or from the government of India is given in the name of Christ. In His name we ask for help.

Dhantari, C. P., India.

LETTER FROM ALICE YODER.

Khangmon, Berar, India,
April 16th, 1900.
My dear sister:—I can only say the Lord bless you all for what you have done for this work here, for oh so often your precious gifts have just come at the very time needed, and all has gone in the work. The last offering sent I used to enlarge my holdings as my school is getting too full, and I expect yet many more the coming month. May the Lord bless and reward all for what they have done and may these gathered in hears in your crowns, that all may know God and accept Jesus as their Saviour and best friend.

Seventeen days ago Mrs. Fuller the superintendent's wife came here. She had gone the day before to one of our stations to brother and sister Cockburn and their five week old baby was very sick, so Mrs. Fuller, thinking we could help them if they would come to Khangmon, sent for them and they came the next night. Mrs. Fuller and myself watched with the baby almost all night, but I saw it would die which it did at six in the evening.

About 9 o'clock in the morning Mrs. Fuller called me to come into her room and said I should pray, that she felt very strange. She never felt so before. We prayed, but she soon began to purge and I saw that she really was getting cholera, and in the very worst form too.

Mrs. Cockburn's sister who used to be a missionary in China had been with them the last year and had come along to help take care of the baby; she ate with us at ten o'clock, and a little later she too was taken with purging and soon began to cramp and turn black and at ten in the evening was a corpse. She knew she was going and was quite happy to go. Her room seemed like heaven, for she said she was going to see Jesus who has redeemed her and washed her in His precious blood and that she would drink of the living water where she would never thirst again. Thus she passed away. About noon Mr. Cockburn too began to purge and was getting bad, but the Lord did stay the disease. Oh could I pen or describe that day, the 23rd of March! I shall never forget it. Yes, the baby fell asleep in Jesus at six and dear sister Parnam at ten, only four hours apart. In one room two corpses, in the second room mother Fuller very low, in the third room Bro. Cockburn with cholera! Well, in the evening the doctor said I was the worst kind of cholera and the dead and all these sick with the disease must leave here at once. Because of the school there is so much danger of it

spreading. The doctor said Mrs. Fuller would not live till morning. She too was getting rather black and the doctor said we must go into the Government hospital. I told him that would be death for both the well and the sick as it is built for natives, and is no protection for the sun for Europeans. Well he said that Mrs. Fuller is dying any day. She herself asked him "Am I going to die?" and he said "yes." Well, the Lord at that awful time showed me what to do. It was after ten at night. We had a house with rather a good roof where we sold the corn for the famine. It was this side of town so he said we might take the sick there, so we moved sister Fuller and brother Cockburn. I shall never, no never, forget that night, but the Lord gave me assurance for sister Fuller's life, although she was in the very jaws of death, a few times she thought she was going. She looked at me and said, Have you still assurance? She is now improving and is sitting up. The doctor and all say, "What a miracle that she did not die." Oh we need her so much in the work yet. Bro. Cockburn was soon raised up. We praise the Lord for sparing his life, also mother Fuller's, and we hope she will soon have her strength. What was so hard on her she had influenza when she came here so that too was much against her, but the Lord did oh so much for us. These few words of famine and pestilence, for we need your prayers so much. Will you kindly thank all the dear ones and the church you mentioned that sent help and ask them all to pray for us?

Your sister in Jesus,
ALICE L. YODER.

NOTE.—This letter is an acknowledgment to an offering given by the Mennonite congregation at Donegal, Lancashire, Co., Pa., and also makes its own appeal to the hearts of Christians to pray for the suffering and tried ones in India.

LIZZIE K. BRUBAKER,
Little, Lancashire Co., Pa.

FOREIGN MISSION SHOWINGS.

In the "Alte Glaube" for January 12, are two articles on "Are Foreign Missions Fruitless?" and "German Foreign Mission Societies," from which we glean the following information: North Africa is still the citadel of Islam, but in the south Christian missions are active. In North Africa there are only 7,000 Christians, but in West Africa there are 145,000, in the south 560,000, and on the islands 350,000, or over a million in all. The negroes say "the Christian religion has power, ours will die." Within twenty years the Uganda mission gathered 15,000 converts, and 2,400 catechisms, while over 26,000 attended services. Farther India that Ceylon has over 700,000 Christians; and other islands have 300,000 more. The Balta mission on Sumatra has gathered, since 1861, at 23 stations, 35,000 converts. In China and Korea there are 180,000 Christians, and in the south 26 societies. Women missionaries are especially prominent in China. In Shantung, the province of Confucius and Laotse, there are 35,000 Protestant Christians. In Japan mission work began in 1872 which a church of eleven members, and now there are 50,000

Christians there. Liberal Protestants who have labored to spread an undogmatic "Japanese Christianity" have been unsuccessful. In Oceania there are over 300,000 Christians. A young Polynesian from Rarotonga, where there were once 100,000 idols, visiting the British Museum, saw an idol and exclaimed, "That is the first idol I ever saw." In Greenland and Labrador are 18,500 Christians. There are 115,500 converted Indians in Canada, and 215,500 in Central and South America; in all America there are 1,149,500; and in all the heathen world 4,001,200. In recent times conversions have rapidly increased. Heathenism is every where declining. Pagans accept Christian ideas. The indirect results of Christianity are felt everywhere. The Moravian missions, started 1732, have 137 chief stations, 186 missionaries with 1,141 native helpers, 92,142 converts, 266 schools and 24,425 scholars. There are 15 other German societies active. All told they have 480 chief stations, 940,000 baptized, 780 missionaries, 4,350 native helpers, 2,255 teachers in 1,650 schools with 80,000 pupils. There are in the whole world 150 mission societies, with 6,000 missionaries, 4,500 native preachers, 60,000 native teachers, 4,000 female helpers, and about 700 physical change. All converts, as said, are over 4,000,000. Only three societies were in existence in 1,800, with 70,000 converts. All else in the work of this century.

HOME MISSION NOTES.

At the request of Bro. Leaman, I will endeavor to write concerning the new home of the Mission (or rather the old temporary home).

Yesterday was a busy day, (as is always the case at the Sunday). In the morning was a dedication service, by which we devoted to God this property, and also consecrated ourselves anew to Him. To some, that might seem somewhat singular, but however much we have given up ourselves to God, still things in our lives that have not been entirely, or willingly, laid upon the altar of God. It is no evidence that sacrifice has been committed, because of consecration, especially when a soul has been walking near to God. The meetings were well attended throughout the day, and every one seemed to be especially cheerful. The Sunday school was very good, and the order was the best that it has been for some time. The attendance was 182, which is also above the usual number. To small ones, and considering the throng of children there are here upon the streets, but, brethren, remember that the environments of these children are so different to those in the country, that it is hard to get them away from the city and the city is a place to sin. But is that any warrant for giving up the battle? Oh, no! dear reader, that should only send us upon our knees before God in earnest prayer, remembering that Jesus said to His disciples, that "this kind goeth not out but by prayer and fasting."

The Gospel service in the evening for the children and young people also was interesting, and we feel sure that there were impressions for good left upon those present. At 8 p. m. the regular preaching service began, with a goodly

number present (more than usual), and God was present to own His Word, and some deep impressions were made. And the close an invitation was given, and one dear soul manifested a desire to forsake sin and lead a better life. My dear brethren and sisters, will you not join in earnest prayer in behalf of those lost ones? They are some of the "other sheep," of which Jesus said, "Them also must I bring." Shall the Master be put to the painful necessity of bringing these "other sheep" alone? or will I with Him take them up my cross, and go with Him in search of the lost ones to feel sure there are many who would say, "Here I am, send me," if they only were able to conceive the magnitude of the work, and the thousands who need help. May the blessed Lord send forth laborers into the harvest before it be too late to gather in the already ripened grain.

I am becoming so absorbed with the needs of the work that I almost lost sight of what I began writing about, viz.: "The New Home." In my estimation the Board has acted wisely in purchasing a building as a permanent home for the Mission, because it will give the people confidence in us, and it also will prove our sincerity in the work, and show them that we really want to and long to do them good. And as to the building which they secured, I am convinced that they have made a good selection. While the old place had a few advantages, yet I fully believe the disadvantages on the other hand would show them that we really want to and long to do them good. And as to the building which they secured, I am convinced that they have made a good selection. While the old place had a few advantages, yet I fully believe the disadvantages on the other hand would show them that we really want to and long to do them good.

Will all those who know the worth and power of prayer remember us oft at the Throne of Grace, that we may bow in humble submission to the will of God, and labor on for the unbuilding of Zion in this little corner of His moral vineyard?

Yours till Jesus comes,
THE WORKERS,
Ter L. J. Lehman.

145 W. 18th St.

LETTER FROM INDIA.

Dhantari, C. P., April 9, 1900.
DEAR BRO. COLB.—I wrote last week explaining how private means might be used in the famine supplementing the government aid. To-day circulars arrived confirming the expression of need, and urging the usefulness of private charity. One circular which the government manifests is from the government of Central Provinces and states that the Imperial

Government has been asked to grant twenty-five lakhs of rupees for seed rice in the C. P. It is probable that at least part of this will be granted. Thirteen lakhs are assigned to the Chhattisgarh Division of which Dhamtar is a sub-district forming a part. It is Rs. 100,000. Now it's 1300,000 seems like a large amount and one would think that it would be enough to furnish seed rice to all India. But the Chhattisgarh division is half as large as Pennsylvania and it is almost entirely occupied by rice fields. The climate breathes a heavy spirit of doubt that the means asked for, even if granted, will be sufficient to meet the needs of the persons within the scope of the government grants. Then there is one provision that makes one stare: "No lakhs (money advances) can be given to petty cultivators without cattle; their care must, if possible, be met from charitable funds."

Judging from the number of "small cultivators" whose cattle are on the verge of starvation here, and from the reports of thousands of cattle already starved in other places, there will be many, many who will be cut off from this government provision. A circular from the Deputy Commissioner of the Raipur district (of which Dhamtar is a sub-district) supplements this one and furnishes forms for returns of statistics upon which the distribution is to be based. He urges extreme caution in making out the lists so that none not entitled to the aid can receive it. A special list is prepared of such as cannot receive the government aid and are to be subjects for charity.

In issuing circulars like these the government clearly admits its inadequacy to the present emergency. When we think of how staunchly the government spurned the help of missionaries in the famine of '97 we cannot but wonder at the very cordial way in which the government invites the missionaries and all their resources to help save the starving now.

We are furnished with all the government circulars, and every opportunity is granted us to study just what the government is doing and purposes to do. And they will furnish us with all the help in their power in the way of census statistics in minute detail so that relief may be distributed to the best advantage.

We think the present circumstances are trying enough, but it requires no prophetic eyes to see that the worst is yet to come. The long months from seed-time to harvest must be worn through in some way or other. The present appeal we are making is only for seed rice, but after the seed-sown, or the starved till harvest. Which shall it be?

It takes two months to get an answer from America but if you are prompt in your response you can still help to sow the fields for next year. You remember that we are not asking for our own work. We are giving toward the famine fund more than most people in America are and the means we receive we simply pass on. Some of us have nothing more to give.

One of the evidences of appreciation which the government manifests is the adopting of Bro. Page's kitchen as a

model. A recent circular had a sketch of it as a pattern for others.

Pardon the lack of sentiment in this letter. I have tried to show you a few hard facts and want to leave the rest with your consciences. I need not tell the readers of the HERALD to read Prov. 28: 27; 19: 17 and Acts 20: 35.

Yours for India's loss,
J. A. RESSLER.

A NEW DEPARTURE IN JAPAN.

A distinct impetus to Bible selling in Japan has been given by an American missionary, S. S. Snyder, who has thrown himself into the work with that practical enthusiasm which generally gains its end. In China every missionary is a Bible seller, but in Japan such work seems to be left to the official corps. Mr. Snyder's aim is not only to stir up the corps but by precept and example, but to kindle in his brother missionaries an enthusiasm akin to his own. Convinced that, rightly directed, the offer of the Scriptures should open the way for a direct and hopeful missionary attack, he began to sell Scripture portions to messengers and tradesmen at his own door. He was soon encouraged to carry Testaments and Gospels for sale as he went to and from missionary errands, and with such success that in September the "Bible Societies' Committee made a tentative agreement with him, to devote himself entirely to colportage for a limited term of service. In little more than six weeks he has put into circulation with his own hands 120 Bibles, 376 Testaments, and 3,499 Portions, and at \$4.02 per scripture, realizing from sales 234.12 yen.

The quarter's sales of thirty-six colporteurs were 302 Bibles, 1,503 Testaments, and 1,916 Portions, equal to 3,711 Scriptures, for 672.70 yen; so it would appear that one American missionary is equal to thirty Japanese colporteurs when Bible selling is in question.

Mr. Snyder gives a lively account of his experiences in this untrodden field: "In an hour's journey by train I sold 114 Portions. Another day a Buddhist priest watched me very closely, and was glad to examine several Portions. Then I handed him a New Testament, explaining briefly what it was. He soon wanted it and paid for it; then he began talking about religion to the man next to him, who also bought a Testament. One missionary on whom I called thought I was casting pearls before swine, but he was not. He was his own yard, God was refuting his words. I had left a Gospel of Mark and a tract with the jirikakia man, and read while he waited and when I rejoined him his greeting was, 'If we would read this all the time we should always be right.'—*Faithful Witness.*

ENGLISH-SPEAKING NATIVES IN INDIA.

It is estimated that there are 5,000,000 of English-speaking natives now in India. That is about one in sixty of the population. That the number is increasing the number constantly from the colleges and schools, will have more influence in shaping the educational, social, political, and religious future of the country than the other 25,000,000 combined, is most evident. They are the teachers in the schools, the editors of the newspapers, the natural and recognized leaders of the government manifests its life and activity.—*Missionary Review.*

fled incontinently from the spot. If we could could see ourselves—I was going to quote the hackneyed old words—"as others see us," if we could see ourselves in God's mirror, then we as to its guilt or criminality. Strange that it should be so difficult for us to know ourselves, and that it should be true about all what one of the old prophets says about idolaters. "A deceived heart hath turned him aside that he can not deliver his soul, nor say, Is there not all in my right hand?"—*Alex. McLean.*

CLEARNESS.

If a man cannot see clearly, we get him glasses; if a man cannot bear distinctly, we have multiplied varieties of phones; if a man cannot write distinctly, we give him a typewriter. O, that our genius would go a step farther, and invent for all of us some kind of an apparatus for clear thinking and plain speaking. There is no place where this is so much needed as theology. We are sure many congregations would invest immediately in some such thing for the minister if it were available. There is so much muggy preaching; so great is the lack of clear, definite teaching. Dr. Munro Gibson tells us of an old Scotch minister who was so deeply wrapped up in abstruse metaphysical questions that his people used to say that he was invisible for six days of the week, and incomprehensible on the seventh.

Let us set it down, when we speak, or teach, or preach, that our greatest enemy is vagueness. Nothing that we can say can be of the slightest value unless it is understood. We must constantly beware of running into a fog. Elaborate the old proverb a little bit, and if you have anything to say, say it, so that it will be understood.—*Good Way.*

A FALSE STANDARD.

To tell a young man if there is anything in him worthy of recognition the world is sure to find it, is to set before him a false standard. In the first place it directs him to the public eye rather than to the all-seeing Eye. In the second place, it makes popularity the measure of greatness. As a matter of fact popularity measures nothing. The world is slow to appreciate its best things—a large part of its best things. A light bulb wins its way in a day; a book born not to live a hundred years in its swaddling clothes. The greater a man is, the longer it takes the world to get his measure. We are figuring on Paul yet, while a thousand lesser men have had their measure, received their honors, and worn them out and gone into oblivion. God has not promised to reward greatness with popularity; we can hardly afford to make the promise on our own responsibility.—*Richmond Christian Advocate.*

GOD'S PRUNING-KNIFE.

"Measure thy life by loss instead of gain; Not by the wine drunk, but the wine poured forth; For love's strength stands in love's sacrifice, And who suffers most, has most to give."

God's way of training for service is often by means of suffering. All are

not asked to bear the same amount or kind of suffering, for all are not capable of bearing God's discipline of pain in the same measure, and so He knows the strength of each, gives to some less and to others more. Of life's trials to combat. It is to the deeper and more enduring natures that He applies the pruning-knife most closely, and it is to these that He looks for much fruit, after He has pruned away that which otherwise would have hindered growth in the spiritual life.

How surely the heart sometimes bleeds under God's discipline and pruning, only He knows. Still we know that He loves us infinitely, and so He cuts away a dear hope here, crushing a promise there, and breaks away a cherished plan in another place by sending us dreamed-of sorrow into our lives, only that we may ultimately be more fruitful for Him.

To each of us He is saying, as He prunes, "Herein is my Father glorified, that ye bear much fruit." The finest fruit comes from well-pruned vines, and if we would yield our best service to our Master, we must be willing to have the Father apply the pruning-knife as He thinks best. After all, is it not true that "the sharpest pang of most trials is not so much in the actual suffering as in our own spirit of resistance to it?"

A GROWING LIGHT.

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). People who are right with God never have to travel in the dark. Even when it is dark to all the rest of the world they have a constantly growing light. Nothing can happen to a Christian that may not result in his good. No trial can overtake him that will not tell him more of God. He walks in a sure place and knows that there are no pitfalls before him, but the wicked are in the most danger when they feel the safest. When midnight comes to the wicked it will be high noon for the righteous. Let us be in the light of Christ, and let us be lights to guide the feet of others unto the good and right way.

LEARNING HOW TO LOVE HIS ENEMIES.

There was a man of middle age, of cold, slow, dragging tendency of mind, who obtained at last a Christian's hope, and he hoped his name was in the book of life. He seemed to grow a little in the course of six or eight years, but slowly. He dreaded his deficiency in one feature of Christian character. The apprehension gave him pain. He read in one section of his Master's letter, "Love your enemies." For a long time, like thousands of others, he concluded he would not hurt them, or fight them or return evil for evil, and he hoped this was love. He could hear others say of injuries received, "I can forgive, but I will not forget it," and he could see in their case clearly, that this was Satan's kind of forgiveness. It made him feel in his own case that he did not love his enemies. He knew that Christ would not accept a false love. He knew that it did not mean a love for their sins, but the love of com-

passion. He tried to feel it, tried again, and for a year, but did not succeed. He read, thought, prayed over the subject. He did not love his enemies. He continued trying for several years. He thought, at times, that his feelings were softer; but he soon found that it was not love. At length he found that by mere effort of will he could not move his affections. He became alarmed. He fasted and prayed in earnest; and at an hour when he was not looking for it, at a moment when he was least expecting, he loved his enemies. It was a real love. He knew it in the same way, reader, that you know mirth from woe, when you feel it yourself.

When he afterwards forgot the need of this Heavenly help, he would sometimes fall again into his former feelings, and he almost as before from loving his enemies as before. But when he received the dew of Heavenly influence, the drooping grace of love to his enemies was quickened into new life, and bloomed with its radiant beauty and fragrance. Some of you may say that you can not love those who have done you an ill turn but you surely can, if you try as hard as did this man.

When the world seems full of evil,
Lurking near on every hand;
When I find my strength too feeble
Its temptations to withstand—
Then Thy strength becomes sufficient
As to Thee my weak faith clings,
And I'm kept in perfect safety
'Neath the shadow of Thy wings.—*Selected.*

CHRIST EVERY DAY.

The periodical piety that goes by the calendar, and only serves the Lord Jesus at set times and places, is of very little value; it is only a perennial piety that possesses both peace and power. He is the only healthy Christian who has his Christianity through all the routine of his every day experiences. Some people keep their religion, as they do their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous sickness overtakes them. Others, and quite too many, reserve their piety for the Sabbath and the Sanctuary, and on Monday they fold it up and lay it away with their Sunday clothes. A healthy, vigorous, cheerful, working religion cannot be maintained on Sabbaths and songs and sacraments; every day has got to be a "Lord's day." If we expect to make any real headway heavenward, I have observed that those who try to live by its its and frames and feelings are never fruitful Christians.—*Dr. T. L. Cuyler, in Christian Advocate.*

THE HOUSEKEEPER'S PSALM.

The one hundred and first Psalm may, with great entitainment, be called 'the housekeeper's psalm.' Read it with this thought in mind. A young wedded couple might accept this as their charter of rights. Home is the heart's sanctuary, and it is something, if not all, that is left us of the first paradise. A home reared on this psalm will be a happy, Christian home. It will be a home of song and right living. Note these words: 'I will behave myself wisely in a perfect way; I will walk within my house with a perfect heart';

'Whoso privily slandereth his neighbor, him will I cut off'; 'Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.' Children often take their first lesson in lying from untruthful servants. How fitting, then, the words, 'He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.'

"Could all our homes witness to the exemplification of these Christian principles, how truly would they be sweet homes, the dearest spots on earth, the truest types of our future and heavenly home!"

DANGER SIGNALS.

One night a few years ago a pilot, guiding a steamboat down the Cumberland River, saw a light, apparently from a small craft in the middle of the stream. His first impulse was to sound the alarm. He blew the whistle and ran down the boat. As he came nearer a voice shouted, "Keep off! keep off!" In anger, he swore at the supposed boatman and turned aside. On arriving at the next landing, he learned that a large rock had rolled down the mountain side into the stream and that a kind and thoughtful person had placed on it a danger signal. In the Bible are many signals of danger. There are examples recorded for our warning. The sins and the punishment of men are recorded to warn us of the whirlpools of sin into which so many are drawn, the floods of iniquity into which many are drowned, the rock of evil against which many have dashed into everlasting destruction, and the precipices of unbelief over which so many have fallen into the bottomless pit. We are told of the calamities which have come to men because of their unbelief, carelessness, and wickedness. Many are tempted to disregard these signals. But to do so is to rush down to certain destruction. Far better turn aside and go by in safety. It is the only right and wise thing to do.—*Midland.*

ALL NIGHT IN PRAYER.

Luke 6:12.

"All night in prayer"—whilst others slept, or, heedless, their wild revel kept. In lonely spots, oppressed with grief, The Saviour spent His nights in prayer.
"All night in prayer"—"His joy to know I have such comfort in my woe; And whilst I wait, His pity shows, Who often spent like hours in prayer."
"All night in prayer"—I love to drink His hand doth mix each cup I drink; And for my blessing doth prepare Each night of exercises and prayer.
"All night in prayer"—O Saviour, Christ, My sins deprive Thy life of rest; And sore do I miss that Beat thou bear The sorrows of those nights of prayer.
"All night in prayer"—Ah! more shall come, A more whose light shall guide me home; Its dawn will scatter gloom and care, And joy shall crown our nights of prayer.
Elizabeth Annable Needham.

PURE READING.

The taste for pure reading cannot be too early cultivated. The careful selection of books for the young and watchful supervision over their reading mat-

ter, cannot be too strenuously impressed upon parents and teachers. Books are to the young, either a savor of life unto life, or of death unto death; either contaminating or purifying, weakening or strengthening to the mind of the reader.

If the first aim of a public school system is to make men better workers, the second should be to make them thinkers, and to accomplish this, young minds must be brought into correspondence with the thoughts and works of the great men of the past and of to-day.

Nine-tenths of what they have learned, as Arithmetic, Algebra, Geometry and Geography, will pass away as the cares of life come upon them. But the taste for pure reading, when acquired, will never pass away, it will be of use every day and almost every hour; they will find it a refuge and a solace in the time of adversity, and be happy when others are sad; it will spread from the father to the third and fourth generation.—*The Mother's Magazine.*

DIVINE KEEPING.

"The Lord is thy keeper." Amid the perils that threaten us, the snares laid for our feet, and the enemies that assail, and considering also our infirmities and our natural tendencies to evil, the assurance yielded by these words is most certainly encouraging. We need a divine keeper. He never slumbers. He is never surprised. He is always at hand. His resources are infinite. His power is never weary; never is he deceived in his understanding of the infinite. He never fails nor forsakes His people who trust in Him.

"The Lord keepeth mercy and truth for those that fear him, and for those who keep his covenant." "God keepeth the feet of his saints." "None of their steps shall slide."—*Western.*

WE ARE OUR EPISTLES.

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him, as so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of it to defend his own short comings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."—*Presbyterian.*

MY BROTHER'S KEEPER.

'Tis a question that awaits us in the morning when we wake;
When in prayer for care and blessing on our lips (God's name we take);
As we tread our daily round it still confronts us hour by hour;
Turn away, and life is shorn of half its glory and its power.
He best serves his weaker brother who is faithful to each trust,
Keeps his soul from every idol, sternly carbs each craving lust;
Who with footsteps firm and dauntless passes on the narrow way,
While his taper brightly shines sheds afar its steady ray.
Yes 'tis hard when duty beckons up some steep and towering height,
Where no friendly voice can cheer you tolling onward through the night;

Oh, to falter not nor stumble when the midnight tempests beat,
When the hands are torn with climbing, sadly bruised the weary feet;
For below, within the valley, multitudes are looking on,
Hoping, doubting, trembling, fearing; when they will take new hope and courage in the path that you have trod,
Follow on to heavenly summit, reach the palaces of God."

—*Meta E. H. Thorne.*

When the loved one is laid away in the grave, we recall indeed the good deeds he did; we love to recount these evidences of a useful, noble life. Yet it is not so much specific acts that keep coming up before our fond memory, as it is the inspiring thought of what the departed one was in the indefinable virtues of his character. The inner self comes back to us like a sweet benediction. May the one in restrained fortunes who wants to do good deeds but finds no leisure or opportunity, reflect on this truth. Being good is ever the most efficacious way of doing good. What we are is largely the measure of our worth to the world.

THE HOUSE UPON THE SAND.

Because it was built on sand, and shifting sand at that, the Hotel Wollaston, Boston, one of the handsomest new apartment house on the Beacon Street Boulevard, must be taken down. The cost of the structure was \$200,000, and it was completed about two years ago. Soon after it was occupied the walls, both inside and outside, began to open, and so rapidly did the cracks widen that the attention of the authorities was called to the structure, and it was ordered vacated.

As a consequence, one of the finest finished apartment hotels in that city it lies just over the Brookline boundary—has lain idle for a full year, with its vacant rooms growing more and more seamed. Even the sidewalk in front is deemed dangerous for people to walk on, as the enormous pile is likely to collapse at any moment, and the authorities have placed a fence about the premises.

What a striking illustration this gives us of the Savior's words in His Sermon on the Mount, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon sand." If buildings of brick and stones can not stand on sandy foundations, what must be the condition of the spiritual life of men who are building their spiritual houses on the shifting sands of this world.

IT. SINAI.

A traveler who has been privileged to camp near Mt. Sinai relates his impressions and experiences in the following words: "I lay with my head on a stone, but thinking much of Jacob at Bethel and Elijah's fast near this same spot. The brief majestic narrative of Sinai takes complete possession of one here. I think that Calvary itself is but a mere 'burned with fire' might mount" which burned with the Divine presence but yesterday; it is also unchanged, so

indescribably sublime. In the still, starry nights there are strange noises, rumblings and rushings as of distant avalanches of earthquakes, which the Bedouens say are sounds made by the imprisoned and tormented spirits of Korah, Dathan and Abiram, but which are possible avalanches of sand or the descent of masses of rock gradually detached by the action of frost. These nocturnal sounds do not detract from the solemnity of the surroundings. Oh, how infinitely it exceeds all my dreams and anticipations! It stands alone, I cannot compare it with anything; it does not remind me of anything. 'This is Mount Sinai in Arabia,' is all one can say; and as I think of the awfulness of the giving of the law, in the still night the sound of the cymbals of the convent, changed by the echoes of the desert valley into the sweetness of an earthly music, as it floats up to my tent in this Easter week, speaks at the foot of Sinai of Him who came not to destroy but to fulfill the law, himself the end of law for righteousness to every one that believeth.' Somehow the exquisite sweetness of these things made me revert to my old belief that the monks who dwell under the shadow of Sinai must be holy men who were cultivating an exalted piety in their sublime solitude."

THE INSPIRED WRITERS.

We call the Bible a record of the divine revelation made by inspired men, who were divinely fitted for the service they performed in our behalf. What qualified them to give us this inspired record? Here we come upon debatable ground—upon different theories and different schools. There are two distinctive theories. One is, that inspired men were passive under the influence of the Spirit. They were like the pen to the hand that guides it. The other is, that in the work of these men, there is a visible, a human element—that there is both a human and a divine side. It is not human in the sense of imperfection, but it shows human temperament, culture, language. Throughout the Scriptures, we see the difference between one author and another. Isaiah writes like a scholar. He shows great richness of imagination and sublimity of style. Ezekiel is rugged, stern, like John the Baptist. He is unlike other prophets in various characteristics that makes one as individual as another. The nineteenth Psalm by Moses has gravity and majesty which could not have been given save by one who had led a people and administered government over them for years. So, in the New Testament, there is a great difference between the writers. You readily distinguish John from Paul, Luke from Matthew, and Matthew and Luke from Mark. Paul is a cultivated man, an argumentative writer; Matthew is a business man; Mark has a Roman cast of mind. There are distinct indications of the different temperaments, culture, and habits of thought visible in all their writing, but this does not necessarily imply any imperfection in the production. These writers were divinely qualified by companionship with Christ. By participating with Him in many of His works, they obtained a distinct idea of His plans and purposes, and of His

character. They were submissive to the impress of Christ's nature. Moulded in the divine life from Him, they were divinely led, step by step, in their work. They were fitted to become teachers, unflinchingly accurate in the preservation of the thoughts Christ committed to their keeping and instructed to them to propagate.

NOBLE GENEROSITY.

When Sir Humphrey Davy invented his safety-lamp for the purpose of mitigating the danger to colliers working in inflammable gas, he would not take out a patent for it, but freely gave it over to the public. A friend said to him, "You might as well have secured this invention by a patent and received your five or ten thousand a year for it." "No my good friend," answered the scientist, "my sole object was to serve the cause of humanity. More wealth might enable me to put four horses to my carriage, but what would it avail me to have it said that Sir Humphrey Davy drives his carriage and four?"

OBEDIENCE UNTO ELECTION.

I remember one Sunday evening the deacons asked me to preach a sermon on "doctrine." "Do you mean election?" They smiled "Yes." So next Sunday morning I preached from the text: "Elect according to the foreknowledge of God through sanctification of the Spirit unto obedience." I did not election to heaven, but election to obedience, and if you are not obedient it is a proof you are not elected, and if you are afraid you are not elected, be obedient, as God says we should be, and that will be a proof that you are elected. I remember one gentleman left their pew and walked out in indignant remonstrance against the heresy of the young man.—*Norman Hall.*

HOW CHRIST RENEWS MANHOOD.

Christ said, "Make the tree good," and proceeds to do it. And how does He do it?

He does it by coming to us—to every soul of man on the earth—and offering, first, forgiveness for all the past. I do not know that, amongst all the bards of any age, which evil holds a poor soul that struggles to get away from it, there is more adamant and unyielding than the consciousness that the past is irrevocable, and that "what I have written I have written," and never can blot it out. But Jesus Christ deals with that. It is true that "whatsoever a man soweth that shall he also reap," but the Christian doctrine of forgiveness does not contradict that solemn truth; but it assures us that God's heart is not turned away from us, notwithstanding the past; and that we can write the future better and wiser altogether the fatal bond that decrees, apart from that, that to-morrow shall be as this day, and much more abundant and that past sin shall bear a progeny of future ones. That is at an end, if we take Christ for our Savior.

He makes the tree good in another fashion still; for the very center, as it

Wren Christians must be coaxed and humored all the time to keep their good and in church and at their post duty, they have come to Christ without forsaking the world and will fall so easy prey to the enemy. Christians are constrained by the love of Christ.

WHEN Paul writes of God as having chosen us in Christ before the foundation of the world, it is our business to believe it, however we may or may not explain it. When Peter writes that the Lord is not willing that such truth perish, we must look to a second truth. And Christ's "Many are called but few chosen," combines the two truths so that none may rest asunder.

But it is surely not Scriptural to believe that the Lord ordains any one to be lost. If lost, I am to blame, if saved, I give God the glory.

WE HAVE been redeemed to God. It is a great thing to be redeemed from sin, from Satan, from this present evil age, from death; but suppose that redemption stopped there. Suppose that God had said: "Now you are out of your difficulties; make the best of it." Suppose that, after taking Israel out of Egypt, God had left them in the wilderness. No; He has redeemed us to Himself, to take us to a second truth. He is taking religion as we do, and serious things, very easily. In such times the soul becomes adipose, and its sensibilities are dull. We need what the Greeks called *askesis*, the discipline which Paul had in his mind when he said: "Herein do I exercise myself to have a conscience void of offense toward God and men always." It is something more than gymnastics, which Paul thought lightly of. He had in mind a serious business in which Christian men go to the bottom of things in dealings with themselves, and live as having in mind a daily accountability to God.—*N. Y. Independent.*

TO BE USEFUL.

Do the duty which lies next to you. Live in the sunlight, and help others out of the shadows.

Have a great deal of hope in the heart, and wear a radiant face. Reach out a hand of helplessness to the stumbling ones, and speak a word of cheer to the discouraged. Spend much time in secret fellowship with the Master; then the time spent in trying to better the world will be more wisely spent.

Find out where the lame ones are, and help them over the rough places. Their gratitude will well repay you, and the Master will say, "Inasmuch as ye have done it unto one of these, ye have done it unto me."

SOMETIME.

Sometime, when all life's lessons have been learned.

And sun and stars for evermore have set, The things which our weak judgments here have equated.

The things over which we grieved with lashes wet, Will dash before us in the life's dark night.

As stars shine most in deeper tints of blue; And we shall see how all God's plans are right, And how what seemed reprieve was love made true.

And we shall see how, while we frown and sigh, God's plans go on as best for you and me; How, when we sigh, we are indeed not crying, Because His wisdom to the end could see.

And even as prudent parents disallow Too much of sweet to craving babyhood, So God, perhaps, is keeping from us now Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's woes, We find the wormwood, and rebel and shrink,

Be sure a wiser hand than yours or mine Pours out the potion for your lips to drink;

And if some friend we love is lying low, When human kisses cannot reach his face, Oh, do not blame the loving Father so, But wear your sorrows with obedient grace!

And you shall shortly know that lengthened breath Is not the sweetest gift God sends His friend, And that, sometimes the sable pall of death Conceals the fairest bloom His love can send.

If we could pass ajar the gates of life, And stand within and all God's workings see,

We would interpret all this doubt and strife, And not be loath to find a key.

But not to-day. Then be content, poor heart; God's plans like life are pure and white unfold; We must not tear the close-stitch leaves apart, Time will unfold the only gates of gold.

And if, through patient toil, we reach the land Where throes feed, with sandals laden, may rest,

When we shall clearly know and understand, I think that we shall say, "God knew the best!"

—*May Riley Smith.*

A SERIOUS MATTER.

We are living in luxurious times. We are taking religion as we do, and serious things, very easily. In such times the soul becomes adipose, and its sensibilities are dull. We need what the Greeks called *askesis*, the discipline which Paul had in his mind when he said: "Herein do I exercise myself to have a conscience void of offense toward God and men always." It is something more than gymnastics, which Paul thought lightly of. He had in mind a serious business in which Christian men go to the bottom of things in dealings with themselves, and live as having in mind a daily accountability to God.—*N. Y. Independent.*

WIN THE YOUNG.

A bishop once remarked, "If the church neglects the children, the devil will not." There is much truth there, for the devil neglects not for a single minute. Do not be afraid to bring the children into your societies or your church while they are young. When are they old enough? The old man with his head on the ground, and his feet in the wrong. There are 10,000 boys in the reform schools of this country under 17 years of age. Nearly all the criminals of this country are under 20.

Edwards was only eleven when he was converted, Wesley and Luther were about the same age, and Spurgeon was fourteen. You cannot tell what the boy may become. Do not be afraid to work for him.

Do not wait until the boy has got into the gutter before you help him, but reach out for him now. Spurgeon said that in all his ministry he never had to discipline a single member who was taken in under twelve years of age. The children understand vastly more than you think. Never give a boy up no matter how bad you may think him. The wild boys often make the best men.

WAR.

Is war cruel? How could it be anything else when we meet on the battlefield for the purpose of killing one another? Here is a sample of modern warfare as seen in South Africa. It relates to fourteen Boer women and their husbands during the fighting

around Spring Kop. These men and their wives were intrenched in one position and held it with amazing bravery against a small force of British. For a long time the men fought incessantly and kept their wives busy reloading their rifles. Finally fifty British soldiers, with fixed bayonets, came on the intrenchments. As they came closer, the Boer men crept over the earthworks, and while the women began shooting, tried with the butts of their rifles to hammer back the British. Before their wives' eyes every one of the fourteen Boers was killed—bayoneted or shot. The four women were quickly widowed never thought of surrender, but fought most valiantly and coolly for half an hour. The British surrounded them; not one of the fourteen survived to mourn her husband. Two days later, when the British forces retired across the Tugela, twenty-eight corpses, fourteen men and fourteen women, were found within a radius of 100 feet. Now there is a big, long mound where rest the bodies of fourteen husbands and wives, who were literally murdered. Who can call such work as this Christianity, or who, after reading such accounts, can ever endorse war?

UNBALANCED SAINTS.

The true Christian should be a well-balanced man. The tendency of Christ's gospel is to balance men, leveling up their lives. A true life, or should be, a symmetrical life; not one-sided or ill-balanced.

There are men who would not cheat you, but they will get drunk and abuse their wives. There are men who would not taste strong drink but take advantage of your necessities. There are men who would not curse nor swear, but they would slander and defame you in the most bland and brotherly manner. There are men who boast that they have not been angry for years, and yet their conduct has been such as would tend to make anyone else angry who had any respect for truth, righteousness, and uprightness. There are persons who profess to be patterns of meekness and propriety, who are notwithstanding, crafty and cunning and designing.

No such persons can be looked upon as illustrating the true idea of the Christian life. A man who is a Christian is a Christian all through. The heart is renewed by the grace and power of God, and the whole being responds to those secret energies by which the soul has been renewed. With the new man old things have passed away. The former conversation is put off. The old man with his deeds is cast aside. There may be much of imperfection, much of ignorance, much of frailty, and much to learn; but there is a teachable spirit, a willing heart, an enlightened conscience, a renewed soul, and a life centered in God, and quickened and controlled by the power of the Holy Ghost.—*L. H. in The Christian.*

TESTIFY AGAINST IT.

Dr. F. B. Meyer, of London, represents a large class of preachers when he says that the cheapest kind of

reformation is to denounce evil and declaim against vice. "Don't waste time," he says, "picking off the dead leaves in spring, but let the sap go up, and the buds will expand, and the dead leaves will fall off themselves." So we leave to preach Christ and get the love of Jesus to well up in human hearts, and then they will have no use for the saloon. But how is the sap to go up when there is a borer at the root of every tree? Would it not be good for the trees to exterminate the borer? In our boyhood days we took a deep interest in starting a young orchard on a sunny hillside in Wisconsin. The worst enemies the trees had were the rabbits which barked them in winter, and we found an excellent way to "let the sap go up" was to kill off the rabbits. The cheap method of reform is to quit bearing testimony against the evil. It saves the witness much obloquy and opposition. Dr. Meyer's method was worn out in this country, a generation ago, in dealing with the slavery question. Then the popular cry was, Quit preaching against slavery; preach Christ, and get the love of Jesus into the hearts of men, and the slavery question will take care of itself. No, brethren. Just as we had to get rid of the slavery curse, so we must get rid of the rum curse, and its attendant evils, before we can get much of the love of Jesus into men's hearts, or have much of a revival of religion in our churches.—*Christian Instructor.*

THE CHEAPEST THING.

"I suppose the meanest thing that a man can do is to stand on the bank when some one is drowning man, and to water to save a drowning man, and to criticize the stroke of the man that with laboring arms is bringing his brother to the shore. Poor creature! Very poor creature! Why, if we cannot take off our coats and go in ourselves, because God has not given us the spirit, surely we can give a bit of cheer in our hearts to give to the man. Give no heed to the crowd on the lower bank. There are more crowds than one on the bank, and there is a crowd of witnesses higher up; they bend over him, they understand it all. They say, 'Well done' and if he does not hear it in the quiet time of home, he will hear it on account of the babel he will hear it. Give no heed to the crowd on the lower bank. There are more crowds than one on the bank, and there is a crowd of witnesses higher up; they bend over him, they understand it all. 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Subscribers who change their location or their address should never fail to give both their former address and the one to which they desire their paper sent.

Some of the difficulties and experiences which missionaries meet in heathen countries are so unusual as to make them appear ludicrous. Our own missionaries have had a share of such experiences. From the fact that it shows how densely and intensely ignorant of the source of true help the average heathen is, and how emergencies must be promptly met and energetically dealt with, we take the liberty of quoting from a private letter from Bro. Hessler. He writes: "They die without hope. They dread death, and now, while the cholera is raging, they try to propitiate their idols of stone to stop the disease. Oh it is horrid!

"Just a little while ago a well-boss came and asked if he might not stop the work on his well to do worship to his idol to morrow on account of the cholera. I said, 'Have you gone crazy?' It is on the account of the cholera that we want the well as quickly as possible. Your Deva puja can help you nothing. If you are not ready to work at that well as rapidly as possible every day, why, get out, and I'll send some one there who will work." His hands came together and he trembled and said 'yes, I'll work. Do forgiveness.' He is working.

"Yesterday at another place a 'witch' used incantations to kill all the workers on a couple of our wells in another town. But she herself was the first to die of the cholera.

"We cannot get lumber just now because the priests have told the people they would die of cholera if they brought it here. There is some lumber being cut for us and we shall send our own cartmen for it, but we want it now. There is a native English speaking officer whom we blame for encouraging, if not instigating such foolishness. As soon as the sun sinks a little I want to go to see him. I expect to talk to him about as I did to that gang-boss. He is intelligent in some lines, but foolish in others. Are there any of that kind at home? The opposition here is slowly getting awake. That is encouraging. Pray for us, for we are in constant danger of death almost as quick as bullet wounds."

IRUL A few months ago a SELF-DENIAL sister in Nebraska sent a dollar to the "Home and Foreign Relief Commission" for the sufferers in India and writes: "My heart goes out in sympathy for the many poor, and our means are very limited too. I made it a rule to save the Sunday eggs

for the purpose of raising mission money, and very often I do not gather them on Saturday, so the sum will be larger. Of course this is a very small way of doing good, but I feel that I have been blessed in it, for since Jan. first I have collected \$1.43, I send you, etc. I pray the blessing of God to go with it." This is certainly an instance of an effort to do good that is worthy of imitation.

Promises are very easily made, but to fulfill them is quite a different matter. Our Solomon says, "Better is it that thou shouldst not vow (or make a promise) than that thou shouldst vow and not pay," or fulfill thy promise.

We have often been grieved to see how readily people make promises and do not fulfill them—persons, too, of whom we should expect better things. We have often been grieved at our own inability to fulfill all our promises, and therefore have all due charity so far as the word permits us to overlook and pass by the shortcomings of others.

Many times we have been especially grieved when we see church members, who have promised before God and many witnesses to renounce the world and all works of sin and darkness, and lead consecrated Christian lives, disregard their solemn vows, and, Demas-like, forsake the cause of Christ and His Church, "having loved this present world," with its honors, pleasures and vanities.

Let us constantly bear in mind, that when we do make a vow or promise "the Lord will surely require it of us," and it is better not to vow, than to vow and not pay our vows, or fulfill our promises. Faithfulness and sincerity are the safeguards of a true Christian life.

A devoted sister in Philadelphia, who has a feeling of sympathy for the starving people in India sends her check for one hundred dollars to be forwarded to these suffering people through the "Home and Foreign Relief Commission." Another unknown, some time ago, sent four hundred dollars for the same purpose. The Home and Foreign Relief Commission has been the means of collecting and forwarding to the famine-stricken people of India many thousands of dollars, and will continue in this blessed relief work as long as needed. Our brethren and sisters and others who desire to give are cordially invited to send it to us and we will see that it is applied as requested, and that the people for whom it is intended will receive it. Our Missionaries there will conscientiously disburse it to the needy ones.

All who give to this worthy cause have the approbation of their

heavenly Father, for it is His will that we shall adorn our Christian lives with works like these. Jesus says, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world, for I was hungry and ye fed me, thirsty and ye gave me drink," etc., etc.

INDIA DURING the reign of Queen Victoria there have been eight famines in India.

According to official reports the number of deaths due to these famines was over fifteen million souls! These figures are appalling,—fully twice the whole number of inhabitants in the whole of Canada and equal to about one fifth of the present population of the United States. The total amount of money contributed for famine relief during the distress of 1894-7 was, according to *The Times* of London, Eng., £90,000,000 sterling (about \$450,000,000), and yet hundreds of thousands of people died, largely for want of timely preparation for the impending calamity. The present famine is worse than the one of three years ago, and the mortality is fearful in some localities. The great distress is still to come, and unless liberal contributions can be speedily made and forwarded for the special purpose of providing the farmers with seed grain, no amount of rain will do thousands upon thousands of them any particular good because, not having any seed to sow, they cannot raise any crops. If it ever was true that "a stitch in time saves nine," it is true in the case of prompt contributions for famine relief and seed grain. One dollar now for seed grain may be worth more than ten dollars for the same purpose two months hence.

A truly busy life is not an active life only, but one spent in earnest, well directed effort to the accomplishment of worthy objects. Such was the life of Christ, of Paul and of thousands of saints since. The work that goes by fits and starts is unsystematic, and the efforts of one day may be undone by the inactivity or the opposite interests of the next. Desultory work is not effective work, it is not true Christian activity. The Christian is, "not slothful in business, fervent in spirit, serving the Lord." That is the keynote of true living. This does not necessarily mean increasing work, but it does mean systematized, Spirit filled, divinely directed effort. Rest, when necessary, is, to the wise man, really preparation for future and better work; it is not of the "soul-take-thine-ease" kind, which is so common in every community. "My Father worketh hitherto, and I work." All of God's work shows a system, a wisdom, a purpose that is divine. Nothing "happens" in God's work. Shall we work

as though we expected something to "happen," or as though luck might turn our way some day? To do so is to gamble with God's providences. Let us follow the divine example, and, laying aside every weight, and the sin that doth so easily beset us, run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who, for the glory that was set before Him, endured the cross, despising the shame, and is set down in the exalted position at God's right hand. Let us so labor that the plaudit "faithful" may be ours when the Master calls us to cease from earthly toil for the life that is to come.

THE SUBSCRIPTION LISTS. In examining our books and the subscription lists of our papers, we are prompted again to call attention to the fact that many of our friends are in arrears on their subscriptions, and that we need the money they owe us. It is not pleasant for us to ask for money, or to send bills to those who are owing us, but in order to do business honestly and successfully this must sometimes be done. Many good people often neglect little things like this without thinking how much it may inconvenience some one else. In the earlier years of our publishing work, we had a good friend, a kind brother, who subscribed for the paper and let it run 12 years before he paid for it. He was well to do, many would have called him wealthy, and we were waiting patiently, hoping that he would some time send the amount due, fearing all the while that he might take offense if we were to send him a bill and ask for payment—many people are very sensitive that way and we do dislike to give offense to any one—but at last we made the venture and sent the bill. A check with the exact amount was promptly sent, the account squared and the subscription continued as long as he lived.

If one of our patrons who is in arrears to us, had a thousand dollars due him, he would not hesitate to ask his debtor for it, and his debtor should not, and would not think hard of his creditor for asking him to pay. When one thousand persons owe the publishers of the paper one dollar each, they should not think hard for being asked to pay what they owe. A great many times we are asked to give money where we do not owe any. We are not offended. How much less should we be offended where the party asking us has a right to ask it. Reasoning on this line, we should be willing at least to help to bear one another's burdens with charity.

We hope therefore that if we do take the liberty to send bills to those who owe us they will not be offended, but pay as promptly as they can.

Those who have been blessed with prosperity can do it without inconvenience or self-denial. Those who are poor and have little means, may also by a little self-denial help us. The large amount that we have out-standing makes it necessary to collect all we can, and so we ask our patrons kindly to do for us what they can and help us in the work.

In any bills, if there is an error, kindly let us know and it shall be corrected.

THE PUBLISHERS.

ROOTED AND GROUNDED. During a recent period of dry weather people in town were very busy morning and evening sprinkling their lawns and gardens. Notwithstanding this some lawns showed the effect of the dry, warm weather. They were sprinkled, but the grass became brown in spots. Why? Because it was not properly sprinkled. Instead of giving one spot a liberal amount of water at one sprinkling, and another spot at another, the owner tried to cover the whole surface at one time with the result that the soil was moistened on the surface only. The roots will follow the moisture, hence they were also near the surface, and a hot day was enough to dry out the ground, roots and all. The grass was not "well rooted and grounded," because it had not been properly watered. In the church of Christ there is need of "watering." The condition of the church depends largely on how the watering is done. Occasionally we see a great deal made in this respect; there is a great amount of watering, a large amount of space is covered and everything seems prosperous, but let the scorching wave of difficulties, temptations, persecutions and the like blow for a season and we see the once fair, spiritual garden show faded, brown spots. The watering has been too general, too superficial. The teaching has not lacked in liberality, but in thoroughness, it has not been specific enough; there was perhaps more effort for show, for effect than for good, deep, thorough, lasting, well rooted and grounded growth. But there is another way of watering which is also harmful. Some lawns are literally "drowned." There is an unwise, wasteful, fatal use of water. The ground becomes a bog, more favorable for the production of mosquitoes and fevers than for healthy vegetation. Is not a similar condition—in a spiritual sense—possible in the garden of God? There is a time and place for everything. There is a time for learning and a time for resting, a time for the orizing and a time for doing, just the same as there is a time for eating and a time for digesting the food eaten. There can be too much of even the best things. To be ever learning and

never attaining, ever studying and never putting the knowledge to use, ever theorizing and never practicing, is simply an unwise use of that which when properly used is beneficial. Let the instruction from the pulpit, in the Sunday school, from the press, be definite, thorough, timely; let the sunshine of God's grace and the influence of the Holy Spirit have time for their work; let the cultivation of God's moral vineyard be done with a view to depth rather than a show of surface, then the peaceable fruits of righteousness will appear even in times of spiritual drouth and outward hindrances and difficulties, yes, they will then be all the more manifest. Let the work of the church be the moulding of character well rooted and grounded in the faith by a thorough, practical, experimental knowledge of God's word.

ARTICLES FOR THE HERALD. About the beginning of the year we had many good promises from our able correspondents and workers to supply us liberally with instructive and edifying articles for the HERALD OF TRUTH, and we looked forward with gladness of heart to the realization of the fruit of these promises; but we are disappointed. A famine has set in. It is only the month of June and the drouth of summer is already upon us, and has caused a dearth in the land. Where are our writers? They surely cannot already be out on their summer vacation; they certainly have not already forgotten their promises.

One man might get up a paper alone. The old editor of our paper frequently did this, in the years gone by, when the writers were few, but it would be very much like one man running a Sunday school alone. It could be done, but would soon become monotonous, both for the editor and the people, and with the array of workers and thinkers in our church to-day there is no necessity for it.

Brethren and sisters, we believe you have a deep interest in the cause of Christ and His church and we wait to believe the promises you have made. Send us your best thoughts, give us your highest and best ideals of such a life as Jesus wants us to live, such a life as the apostles have delineated and presented in their letters to the churches. Give us that which will instruct, edify, and establish in the true faith, the followers of the Lord. In doing this be sure that you do not mind high things, but condescend to men of low estate. Tell your thoughts in simple language, so that the people who have not had the advantages of a higher education may be able to read and understand; and that the children too, and the simple minded common

people may appreciate and understand the instructions given.

Several complaints have recently been made that they did not like the paper any more as formerly. They said they could not read it with the same degree of enjoyment as formerly; the style of the articles, and the words in which the ideas were presented were too high; they could not reach them, could not understand them and consequently could not appreciate them, and this matter became so serious that they concluded they had to give up the paper from the simple fact that it was too high for them to derive any benefit from it.

We would therefore ask our dear readers to seek after simplicity in language as well as in the style of their writing; simplicity in writing and speaking as well as in dress and conduct, and not follow so much after the popular style of the day as after humility and the purity and simplicity of the gospel and the earnest teachings of our devoted church fathers.

In your writings bring variety; do not always write on the same subject, and do not follow the line of some one else's articles, especially do not try to imitate any one; be yourself, give your own thoughts in your own way. That is, in other words, "the original."

Do not make your articles too long. Long articles are generally like long sermons—tiresome, and articles to be real good need to be reasonably short. As soon as you make your articles long you will be very apt, and frequently compelled, to take in some poor material.

We give these thoughts simply as suggestions; knowing our own imperfections and failings we have no desire and no intention to criticize, but simply to suggest.

Use your best judgment, apply your best gifts; give yourselves fully into the Lord's hands; ask Him to give you grace and wisdom in the work, and then do what you can to produce articles that will be both edifying and instructive. Such articles will always be appreciated, both by the editor and the reader. We ask especially, do not send us advertisements under the pretense of articles unless you are willing to pay for inserting them.

Those who promised to write we invite now to make good their promises. Articles from those who did not promise will be appreciated all the more.

PERSONAL MENTION.

BISH. ANDREW SHENK of Oronogo, Mo., recently visited the church in Shannon Co. The church there has lately passed through some gloomy experiences, but prospects are brighter again. Communion service were held

there on the 13th of May in which all the members present took part.

BRO. DANIEL KAUFFMAN of Versailles, Mo., visited the church at Wayland, Henry Co., Ia., on the 9th of May, and remained there several days holding meetings.

BRO. I. A. WARHOLD of Breslau, Ont., has been appointed by the Canada Conference to take charge of the work in the settlement recently established near Okotoks, N. W. T., Canada. This is eminently practical. May our brother's labors there be richly blessed.

DOCTRINAL.

For the Herald of Truth
RESTRICTIONS.

BY GEO. R. BRUNK.

NO. I.—SWEARING OF OATHS.

The oath is both commanded and forbidden in the Bible.

"Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name." Deut. 6:13.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, (Lev. 19:12) but shalt perform unto the Lord thine oaths (see Num. 30:2); but I (Christ) say unto you, Swear not at all; * * * but let your communication be, Yea, yes; nay, nay; for whatsoever is more than these, cometh of evil." Matt. 5:33-37.

Jesus manifestly is prohibiting something in this passage that the "Law and prophets" allowed.

He is not speaking of profane swearing, or of the violation of what under the Old Testament was a proper oath as both of these were forbidden in the Old Testament. Ex. 20:7; Lev. 19:12. He recognizes that the O. T. allowed the confirmation of the oath, only prohibiting the abuse of it, but He takes a stand in advance of this, and in words that have in them no shadow, no uncertainty, He says, "SWEAR NOT AT ALL." What language could have been used that would enjoin more unmistakably the doctrine of absolute non-swearing? If it could be made stronger, then the apostle James accomplished it when he said, "But where all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; * * * lest ye fall into condemnation." James 5:12.

Let note be made of the following facts:

a. God in the O. T. commanded His people to swear by His name. Deut. 6:13.

b. He promised special blessing to such as would cease swearing by the name of false gods and take oath in His name. Jer. 12:16.

c. The most faithful of O. T. saints practiced it without rebuke. James Gen. 21:22-24; Joseph Gen. 45:20; Moses Josh. 14:9; David I Sam. 20:3.

d. Jesus, knowing all the above, and speaking of it in the same connection commands the opposite. Matt. 5:33-37.

Objection 1.—We cannot accept this interpretation for the very reason that it does not accord with the O. T. Scriptures.

Reply.—If you as a Christian intend to live in accord with all God's will as revealed in the *Old Testament*? If so, you may not wear garments of divers colors (Deut. 22:11) nor sow two kinds of seed in your field. (Deut. 22:9) and should you have a stubborn and rebellious son you shall take steps promptly to have him stoned to death. (Deut. 21:18-21). These were not doctrines of men; they were the commandments of God.

If you can ignore the above commands and many others in the O. T. WITHOUT a special command to do so, why can you not ignore the command to *sow* since you have the pleasant kind of justification to do so?

Do you expect the New Testament to accord with the Old Testament? If so you will be disappointed. Those scriptures favoring the oath are of the O. T. Those we quote against it are in the N. T. There is no weight in the objection that the interpretation is wrong because it does not accord with the O. T., for 600 years before God gave the N. T. He spoke of it by the mouth of one of His prophets, not only making promise of a new covenant, which implies that it would be different from and actually saying that it would be "NOT ACCORDANT" to the old. (Jer. 31:31-34). Shall we then be surprised if we find God's word to be true in this case? The O. T. said, "Thou shalt swear." The N. T. says, "Swear not at all;" and in this is fulfilled the words of Jeremiah, "NOT ACCORDING."

Objection 2.—We cannot accept this interpretation for it causes the law to be destroyed by the gospel which Jesus expressly says He did not come to do. Matt. 5:17.

Reply.—The law was given and served the purpose for which God gave it and then was "done away" 2 Cor. 3:7, 11 and the gospel given in its place. The law was our school master to teach us that we were sinners, but there was no power in it to make us saints, hence the need of a "better covenant." Heb. 8:6. The law could not give life, Gal. 3:21, but was given to show us the need of the gospel.

Jesus did not destroy the law, but fulfilled it, Matt. 5:17, and plainly implies in Matt. 5:18 that it was fulfilled. It "passed away." Jesus is the only person that could fulfill the law; if He did not it never will be done. He says He came for that purpose. Matt. 5:17, "I am come to fulfill." If He did not fulfill it, then He failed to do what He came to do. If He did fulfill it, then it is "passed away," for it was only to stand TILL FULFILLED, and this, other scriptures plainly teach. Isa. 41:21; Rom. 10:4; Heb. 8:13; Luke 16:16. Here Jesus again shows the limit of the O. T. authority. "The law and the prophets were until John." Since the O. T. authority does not extend beyond John the Baptist we should not allow a New Testament command to be set aside for that which by God's own testimony has no jurisdiction over us.

The law served its purpose and was superseded by the gospel—fulfilled and taken away but not destroyed.

Objection 3.—We cannot think that swearing according to Deut. 6:13 is

wrong for God would not command His people to do that which was wrong and we do not think that your interpretation of Matt. 5:33-37 is correct for God would not forbid that which is right.

Reply.—There are two classes of obligations.

1. Moral duties which arise out of the nature of the case itself, prior to external command.

2. Duties which do not arise out of the nature of the case, but from external command. Butler's Analogy.

We are under moral obligation to speak the truth; lying is wrong, always and always will be. It is not wrong only because God has forbidden it but because it is the violation of a moral principle; God never required anyone to do that which was a violation of a moral principle. That which is morally wrong in one age is wrong in all ages; moral law never changes, it is as unchangeable as God.

Parents often allow their children to do one day what they had forbidden previously and with good reason also because there are many things not expedient to do to day because of peculiar circumstances which would be entirely right and proper to do to-morrow under other conditions.

Lying, stealing, etc., are moral evils and are always wrong and no command could make them right, but things not morally wrong are sin to us only when they have been forbidden by one who has a right to command. Taking an oath is not a moral evil else God never would have commanded it in the O. T. But it is a POSITIVE SIN because God has forbidden it in His last will and testament.

Picking up sticks on Saturday is not a moral evil. To Israel it was a sin worthy of death. Num. 15:32-33, simply because God had forbidden it in the O. T.; to us it is no sin because God has NOT forbidden it in the N. T.

So with the oath; it is not a moral wrong, therefore the rightness or wrongness of it must depend altogether upon what God, who has a right to command, shall say. It was right for Israel because God commanded it in His covenant with them. It is wrong for Christians because God has forbidden it in His covenant with them, which is the New Testament.

God is wiser than we. Had He not seen that the oath was necessary under the law and O. T. times He surely would not have commanded it, and had He seen that it were best under the N. T. He would not have forbidden it.

There are many things not morally wrong that it is not best to do. Paul says, "All things are lawful unto me, but all things are not expedient." 1 Cor. 6:12.

The oath was necessary in Israel in order to get truthful testimony. It was also effective because people feared to use God's name in connection with a falsehood lest His judgments should flash out upon them and they be destroyed.

Now the oath is NOT NECESSARY to Christians because they will tell the truth though they die for it, without being under oath, and to the ungodly it is NOT EFFECTIVE because He deals with them now in mercy and there is no fear of God before their eyes." Rom. 3:18.

It is an ornament to the gospel that Christians can be believed without oath and it is a dishonor to the cause to take oath for it seems to imply that they otherwise might not be truthful. Whatever restraint there be upon falsehood springs from the fear of the penalty of perjury and should that penalty be added to the untruthful affirmation the results would be as good and all would thus escape the evil of violating one of God's plainest commands.

There are those who reject the doctrine of non-swearing because they believe that Christ testified upon oath in Matt. 20:63, 64, when the high priest said: "adjure thee by the living God that thou tell us whether thou be the Christ the Son of God." We may reasonably believe that Jesus practiced His own teachings and ignored the oath. His answer was a simple affirmation on this occasion and there is no record that He ever confirmed a statement by an oath.

It is also claimed to be right because of Paul's words in 2 Cor. 1:23; etc., but this, even if it could be proven to be an oath, does not change the commandment in Matt. 5:33-37 and James 5:12. The duty of Israel was not to be determined by what Moses and Joshua and Samuel and David and others did, but what the word of the Lord SHOULD SAY.

So our Christian duty is not to be determined by what Paul or Peter or Apollus or others did, but by what the Lord and His apostles say. Peter did not contend with brethren and part seunder as Paul and Barnabas did and do many other things contrary to Christian principles, but our duty is to be determined by what the Bible SAYS.

It is said of Paul that he affirmed, Acts 25:19, but it is never said of him that he swore. He expressed himself as desiring others to affirm, Titus 3:8, but he never thus encourages an oath.

There are those also who contend that there is no difference between an oath and an affirmation, but if this were true why should God say "Swear not" and "I will that thou affirm" Titus 3:8. The simplest kind of a statement is an affirmation but it is not an oath.

An oath is complete always contains an affirmation but a simple affirmation is not accompanied by an oath.

The quality which makes an oath is a solemn appeal to God or some object of veneration in connection with an affirmation. An affirmation without such appeal is not an oath.

Christians should live so truthfully and honestly that those who know them will not think of requiring any special confirmation of what they say.

Christians should be as scrupulous against signing printed forms of oaths as in any other manner. Provision has been made in the constitution of the U. S. to exempt those from taking oaths who have conscientious scruples against it. In printed forms the duty can generally be removed by striking out the word *swear* and any other objectionable word or phrase and substitute the word *affirm*.

That which is of sufficient importance to call forth a commandment from the Lord of glory is not to be ignored by His disciples. Remember Matt. 5:19 and Job. 14:15.

Canton, Kans.

"When certain strange words come to our ears from those who are certainly living in the life of God, let us seek to understand whether what we hear is a new gospel, or a further insight into the everlasting Gospel. This is often no easy task, but it is one of great importance."

MISCELLANEOUS.

For the Herald of Truth.
PREACH.

BY ANNA SCHLATTER.

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

When Christ sent out His apostles to preach He told them to go into all the world and preach the gospel to every creature. There are many ways to preach Christ. We can do so without even the use of words. If we have Christ within us and are filled with the Holy Spirit, then our daily walk and actions will preach very often louder than words.

When Philip preached in Samaria the people with one accord gave heed to the things which he spake.

The whole city was in commotion and there was great joy.

How necessary it is for us all to labor for the kingdom of light. When we are willing to follow our Savior, nothing will be a burden to us. Yes, His yoke is easy and His burden is light.

The apostles on several occasions were commanded to stop preaching Christ, but their answer was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

When Jonah went to preach to Nineveh he proclaimed only one fact: "Yet forty days, and Nineveh shall be overthrown!" The people were warned, they heard, repented and were saved. The faithful preacher must warn the people and sinners from that awful danger they are nearing, whether the people will hear or whether they will forbear. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine." The voice of the prophet rings, "Cry aloud, spare not."

Preach the word boldly, earnestly, lovingly, for by doing so you shall purchase for yourself a good degree in the faith which is in Christ Jesus, and those who have by this faithfulness turned many to righteousness shall shine as the stars forever in the kingdom of their Father.

"If you cannot speak like angels, if you cannot preach like Paul, you can tell the love of Jesus, you can say, He died for you!" O, let us watch and pray that our lamps may be burning when the Bridegroom comes.

Wayland, Iowa.

For the Herald of Truth.

OUT-AND-OUT CHRISTIANITY.

BY EMMA PLANK.

Our Lord says, "If any man will come after me, let him deny himself, and take up his cross and follow me."

Luke 9:23. We must take up our cross. "Whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14:27. It is impossible to preach it, teach it, or testify to it unless we know something of this cross in our heart experience. In the cross is glory. O, the glory of sacrifice!

Count the cost, so you will be able to say and the apostle Paul, "But what things were gained to me, those I counted loss for Christ. Yes, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Paul knew this. We have his knowledge, excellency of knowledge—right in our own hearts. This glorious communion with God is worth all you can ever give. Well, let us count the cost; that is, get through this part of the business, do not stay counting the cost forever. Take off the shoes from your feet, for the place whereon thou standest is holy ground. But do not spend all the time taking off your shoes. Thought and calculation may kill as well as help. Let your foundations go deep and well. It is not the number of things we do God look at so much as it is the way we do them. We need to repent from dead works and exercise faith toward God. Heb. 6:1. But let us once and for all lay dead works aside and then be done with them, so we may work for God, in Christ.

Index, Mo.

For the Herald of Truth.

EXPERIENCES ENROUTE.

Los Angeles, Cal., May 4, 1900.

DEAR READERS:—

I have now reached Los Angeles, Cal. I left Roseland, Neb., Apr. 23d, 1900. There I could not see a blossom on the trees, but when I reached Topeka, Kan., I could see many flowers and the "May apple" was already partly grown. I also could see many very beautiful wild flowers blooming all through the state of Kansas from Kansas City to Oklahoma. I distributed many tracts in the car in which I rode and in the adjoining towns. While handing them to some people I soon found by their talk that they had not yet been converted, and one refused the tract altogether and told me that he considered religion only a humbug and that he was a Catholic, but not a strong one. Since he had been at Chicago he had been to one of their churches and the door-keeper wanted 25 cents to get into the church and then charge him extra for his seat or pew. By this he tried to measure up all the rest of the churches.

After I told him that the kind of religion or church rule would not stand in rented pews or salaried ministers, or anything that the Bible condemns, he wondered what kind of a church we had anyhow. I told him that we be-

lieve in giving the gospel without money or price and that we believe in saving even the worst of sinners if they only would be willing to give themselves up and do what the Bible says. He then asked whether we condemned the use of liquor as a beverage. I told him that we did. Then he said, I don't want any of your religion. And he profanely denounced the State of Kansas for being a temperance state. He told me when he reached home he would fill himself full of beer in his brewery in Ft. Worth, Texas. He said he never was hurt with beer and that when he was in his brewery he drank only 65 to 70 glasses of beer per day. I told him that if he intended to keep that up there would be little hope for him. After reading many verses to him out of my Bible against drunkenness, he kindly asked me to hand him some of my tracts, which I did after the argument. Many in our car became interested in the argument and wished to know more of the principles of our faith and after this I had no trouble in distributing my tracts especially when they found that we believe in non-resistance, non-swearing, oaths, non-secretism, etc. I left him at Kingfisher, Oklahoma, where I stopped to spend the night. In the morning of the 25th of April I walked out in the country and gathered about ready for heading. Peaches were one half inch in diameter and cherries were also of good size. The country looked very beautiful.

I took the 10:45 train for Ft. Worth, Texas, where I stayed for seven hours. I never saw many saloons in two hours in my life as I did at Ft. Worth. I thought by the looks of the streets I traveled over that there must have been many more walking beer kegs—beside the brewer I described in the former part of my letter. The country between Oklahoma and Sweet Water, Texas, is mostly cattle land. I saw hundreds of cattle and sheep there. But after I left Big Springs, Texas, for El Paso, Texas, I saw much land apparently worthless. I counted 50 prairie dogs in less than 5 minutes and more chicken hawks in one hour than I saw in four years at home. I saw hundreds and hundreds of prairie dogs all through western Texas and the country is a desert. I reached El Paso, Texas, next evening at 10:00 o'clock, our train being two hours late on account of a wreck on the road. I found a young printer from Philadelphia who seemed honest and I lodged with him several nights. April 27 I went to Ciudad Juarez, Mexico, where I spent a day with a friend. I gave the Mexicans my tracts whenever I found one who could read. Most of them do not know much more than to eat and sleep. They are sadly blinded by their priests and as they walk into their old church they bow to the images and pray with a string of beads as do the people in starving India. I was glad to hear that some Methodist and Baptist missionaries are teaching the gospel in the land of the Aztecs. They are even there to bear that even the Morbians were there busy preaching every evening on the streets of El Paso. I met a Salvation Army leader that had mission work at heart and was very successful in his work. El Paso has about as many Chinese and Mexicans as Americans and I thought the whole

town needs a "scrubbing." I met several very outspoken skeptics there.

I never in my life saw such poor country as here. Nothing seems to grow but large wild cactus of about a dozen varieties and many scrubby bushes and wild flowers cover thousands of acres of Texas lands. To look out into the yellow fields you may take them for wheat fields since they are mostly yellow as are our grain fields in July. Some localities are covered with flowers of every color which looked very beautiful, but they were considered weeds in Texas and New Mexico and part of Arizona.

Along the R. R. in the southern part of these three states the carcasses and skeletons of cattle and horses are seen. But New Mexico and Arizona are rich in mineral wealth. I did not like any part of Arizona until I reached the country near Tempe. There the farmers were harvesting their second crop of hay and it was very good. Some of the barley was being cut for fodder and wheat was almost ready for cutting; oats was in head and it was only April 25th. Here the desert country was made beautiful by irrigation. I saw the prettiest palms, beans, peas, potatoes, corn, orange trees, pepper trees I ever saw this time of the year; also giant cactus 30 feet high, growing wild in the plains. I stopped at Phoenix, Arizona, which up to this time was the most beautiful country I had ever seen.

I took a walk of five miles into the country and then lodged in the city. I heard of some eastern people being in the city and when I found who they were I called there and found Sister Rhoda Hilly and Miss Gilbert of New Stark, Ohio. They look very hearty and are in good spirits. The climate is very healthy and I enjoyed my visit very much. The people of Phoenix are very sociable and a trip to their valley is a pleasant one for the tourist. I went to the mountain and was almost lost, but we soon found our way back to the city. I left the valley Monday night and reached Colton at 10:00 A. M. I concluded that I had never seen a more beautiful valley than the country around Colton and Riverside, California. The mountains are more green and beautiful than any I saw before. There is considerable snow on the mountains which adds to the magnificent scenery. The beautiful valley all spotted with its beautiful orange and lemon trees makes it truly a pleasant home. I went to Riverside, California, May 1st and soon found a home there. I took the car down Magnolia Ave., one of the finest streets in the world, and stopped with Mr. Evans who invited me into his orange orchard of 50 acres. It was told to help myself to all the oranges I wished, and I did.

I met a Dunkard brother, a Mr. Miller, who sold me a comb of the finest orange honey I ever ate or saw before. I do not understand why none of our people live here. I was glad to hear that some of our people are buying land of 50 acres. It is good orange land and the rest for alfalfa clover for \$125.00 per acre and a good water right with it. Some clover land here can be bought at less than \$100.00 per acre and as they move from 5 to 6 crops per year, 10 to 20 acres is all a person needs to make a good living. I would advise people who come here to live to be careful of whom they

purchase land. There are some companies that have poor land for orange land, there being too much alkali in the land or water to produce a crop of oranges. I inquired of disinterested parties and heard the same story from the land agents. Never buy more than you can pay for, since it costs much to live.

I never felt better any place than here at Riverside. The air is pure. I passed out many tracts and the last few days I was in Riverside I was nicknamed the Mission Boy. I was privileged to speak to many non-converted. I generally called on the orange pickers and all seemed to be highly pleased with the tracts. I believe that is the only way to reach the people of this country. The country here at Riverside is so beautiful that I may make my home here. I never enjoyed myself better than here and I find one can do much for the advancement of Christ's cause here without much opposition if you bring them the true gospel. People everywhere have been hearing so much flattery that it is no wonder many are losing sight of the true gospel. People are getting tired of empty oratory. We need all over the world is plain truth.

The most unpolished man but ready with his Bible code do more good than can a dozen who are preaching just to fill their pocket books. I did not know what it means to have home and friends until now. I am not seeking honor; I simply mean to make my own way through, no matter what the cost will be. Friends never carried any one with them. I do not know what awaits me on my trip. Only a few doors from here a man was killed for his money the other evening and another one was shot on an adjoining street and the other evening a street car was stopped and robbed. I am told here that crimes are getting more and more numerous in Los Angeles. I was told yesterday that some people were actually starving in the city. We need more workers to carry the gospel to these people.

I pray for your unworthy brother that this trip be not in vain.

S. S. STEINER.

For the Herald of Truth.

OUR RELATION TO GOD.

BY OLIVIA GOOD.

Is it within our power to picture the spotless purity and holiness of the God whom we serve? The words, "Draw not nigh hither; put off thy shoes from thy feet, for the place where thou standest is holy ground," reveal to us one phase of the character of God.

The God on whom we are dependent, in whom we live, move, and have our being, is a God of inconceivable purity. We cannot think of Him otherwise than as an embodiment of goodness, of perfection. He is so holy that nothing defiled can stand before Him. Sin is so foreign to His nature that it cannot abide in His presence. None but a perfect creature, one without the least taint of sin, can approach Him.

In His irresponsible goodness, God created man in His own image—He made him a perfect man, pure, innocent, holy, able to come into the presence of God and to converse personally

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June 1, 1900.

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11. Illinois.
12. Western District.
13. Missouri, Iowa and E. Kansas.
14. Kansas, Nebraska and Oklahoma.
15. Nebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for June, 1900.

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| 17 | 18 | 19 | 20 | 21 | 22 | 23 |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 |

☾; ☼; ☿; ♀; ♀; ♀; ♀.

BUSINESS NOTICES.

"Dying Testimonies of Saved and Unserved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

The Golden Text Book contains the Titles, Lesson Readings, Reference Readings and Golden Texts of all the Sunday School Lessons for 1900, besides many Bible Facts, Lord's Prayer, Ten Commandments, 33 Miracles, etc. Price Only 5 cts.

Petoubet's Notes on the S. S. Lessons, postpaid, only \$1.00.

Arnold's Practical Commentary on the S. S. Lessons, postpaid, only 50 cents.

These books are very helpful to any S. S. teacher or pupil.

Letters on Baptism, by Edward B. Fairchild, 11 D, 25 pages, 12 mo. cloth, price 75 cents, published by the Congregational Sunday School and Publishing Society.

It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for reduced prices.

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June 1,

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Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

The Prince Messiah.—A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of Our Savior, narrated in a captivizing manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer. It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover designs. Price, in cloth, 50 cents; in paper, 25 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

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"Of course real principle must not be sacrificed, but then we must remember to be honest with ourselves, and not allow ourselves to dignify with the name of principle that which is really only a matter of judgment and preference touched with self-will."

CONFERENCES.

The Amish Mennonite Annual Conference of Ind. will be held (the Lord willing) Thursday and Friday June 7 and 8 at 9 A. M. in Adams Co. The bishops and as many of the ministers as can should meet on Wednesday afternoon at the M. H. to arrange the work. All questions for discussion at conference should be presented by that time.

The nearest R. R. station is Berne on the G. R. and L. Ry. By notifying Daniel Yoder, Linn Grove, Ind., you will be met at the station and conveyed to the conference.

Ministers and deacons as well as brethren and sisters are invited to be with us.

J. KUTZ.

Corresponding Sec.
 The eleventh annual Mennonite S. S. conference of Canada will be held Monday, June 4, 1900, at the C. Eby M. H., Berlin, Ont.

SUNDAY SCHOOL LESSONS.

LESSON XI.—JUNE 10.
 DEATH OF JOHN THE BAPTIST.
 —Mark 6:14-29.
 [Read Daniel 6. Memory Verses 21-24.]

GOLDEN TEXT.—Be not drunk with wine, wherein is excess; but be filled with the Spirit.—Eph. 5:18.

INTRODUCTION.

TIME.—John was imprisoned in March or April A. D. 28. He was beheaded a year later, in March or April A. D. 29.

PLACE.—John was imprisoned and put to death at Macherus, a strong fortress and castle on the borders of Arabia, nine miles east of the northern end of the Dead Sea. The feast made by Herod, at which Herodias demanded the head of John the Baptist, was probably held in this castle.

PERSONS.—Herod, Herodias, John the Baptist, Salome, Herod's chief men, John's disciples.

HEROD AND HIS UNLAWFUL SPOUSE.—Herod, known as Herod Antipas, was tetrarch, or ruler of Galilee and Peraea. He was one of the sons of Herod the Great, who slew the Bethlehem children.

His life and career is a dark picture of malignity, vice, disgrace and crime. He was at first married to the daughter of Aretas, an Arabian king, but he abandoned her for the sake of Herodias. Herodias was the wife of her uncle Philip, an older brother of Herod Antipas. She, however, deserted her lawful husband and eloped with his younger brother. Herod was guilty of base treachery toward his brother, for it was while visiting at the home of his brother Philip, in Rome, that he became acquainted with Herodias, and plotted to rob him of the honor and happiness of his home. Herodias was an "ambitious, unprincipled, but bewitching and fascinating woman." When she married Philip she probably expected that he, being the oldest son, would become heir of the kingdom;

but instead of reigning in his father's stead, he was disinherited and was forced to live in a private station. Herod Antipas, being more favored, lived in luxury and reigned in splendor at Tiberias. Herodias aspired to be queen and receive queenly honors at court. Thus she readily consented to forsake her first love to live a life of luxury and disgrace with Herod Antipas. She wilfully commits one sin after another, until eventually she commits the great crime of taking revenge upon John the Baptist.

JOHN THE BAPTIST was the son of Zacharias the priest. He was born at Juttah six months before the birth of Christ. He was a child of promise, ordained of God to be the forerunner of the Messiah. He was a Nazirite, pledged to drink no wine or strong drink; and no razor was to touch his head as a token of his consecration to God. He was filled with the Holy Spirit from his birth. He was faithful in his mission, reproving sin in no uncertain tones, even in the king's household; for which cause he suffered death at the king's hand.

- HOME READINGS.
 1. M.—The feeding of Five Thousand. John 6:5-14
 2. T.—Four thousand fed. Mark 8:1-9
 3. W.—Dull of Understanding. Mark 8:10-21
 4. Th.—The Widow's Meal. 1 Kings 17:8-16
 5. F.—Enough and to spare. 2 Kings 4:38-41
 6. S.—The hungry filled. Lsa. 107:1-9
 7. S.—Blessing makes Abundance. Mark 6:36-44

LESSON XII.—JUNE 17.
 FEEDING THE FIVE THOUSAND.
 —John 6:5-14.
 [Read Mark 6:30-44. Memory Verses 9-12.]

GOLDEN TEXT.—Give us this day our daily bread.—Matt. 6:11.

INTRODUCTION.

TIME.—In the spring of A. D. 28.
 PLACE.—A desert place south-east of Bethesda on the north-east shore of the Sea of Galilee.

PERSONS.—Jesus, the apostles, the multitude.

LESSON CONNECTION.—The events of this lesson took place immediately after those recorded in our last lesson. The twelve apostles who had been sent out over Galilee were preaching and healing the sick, when, "suddenly, like a flash from a distant cloud, came the news that John the Baptist had been beheaded by Herod Antipas in Macherus castle. The disciples hasten to Jesus, probably at Capernaum, as chicks hasten to their mother when the hawk hovers near, and all retired across the Sea of Galilee to the lonely plain at the foot of the hills near Bethesda, just outside of Herod's dominions. They needed this retirement (1) for physical rest, (2) for instruction, (3) for communion with God. The multitudes followed them. They came from all directions. The preaching of the apostles had stirred the whole country, the news of the tragic end of John, who was well known in Galilee, had excited the populace, and the miracles which Jesus had wrought had filled the people with wonder and curiosity.—Arnold.

PRACTICAL VIEW OF THE LESSON.—Jesus and His disciples had retired to the desert to rest, which they so much needed, yet His sympathies were so great toward the weary, anxious, pining thousands who waited to be healed of their diseases and comforted in their sorrows, that He denied Himself of the necessary rest until He had supplied the needs of the great multitude that came unto Him. The hungering multitude were a picture of the great mass of humanity, sinful, restless and hungry. Their great need is spiritual food, which will bring strength and nourishment to their souls; they need to be satisfied with grace, love and forgiveness, by which they may receive hope, faith and courage to go on fighting life's battles. The bread of heaven and the water of life are the only means by which the multitudes may become quickened. Our Lord has abundant supplies. His wonderful storehouse of grace, and may we be willing to lend a helping hand to distribute the life-giving bread among the hungry and dying.

1900.

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BENJ. B. WEBER.

- FROM WASHINGTON CO., MD.—The congregations here in Washington Co. have great reason to rejoice, in that so many young people have turned their backs to the world and started to live for Christ. At the services at Miller's M. H. on Good Friday six precious souls were received by baptism. On April 29 communion services were held at the above named place. Communion was observed in the Stouffer congregation April 22, preparatory services Saturday previous, when three were received by baptism. There are at present sixteen applicants for membership in the Reiff's congregation. They will be received June 2. The following Sunday communion services will be held. We thank God that these young people have been brought to see the errors of their ways and have turned to the giver of every good and perfect gift, Lord, do Thou help them to realize their new relation to Thee, and may their minds be so fully occupied with Thy riches that they may have no time or desire to turn again to their old life. May they remember that the promise is only for those who remain faithful unto the end. Thou hast said, "I will never leave thee nor forsake thee." Help us, O, that others who are standing aloof from Thee would turn to Him. We had a brief but very pleasant visit from Bro. A. D. Wenger and Daniel Lesman, of Millersville, Lancaster Co., Pa. They preached two very interesting and impressive sermons, one at Maugansville the evening of May 8, and one at Paradise on the 9th. They left in the afternoon for Winchester, Va.; from there they go to Augusta Co., Va., to attend the conference. We hope they will come again soon and stay with us longer.

CORRESPONDENCE.

FROM THE PLEASANT VIEW CONG., HOLDEN, MO., MAY 10, 1900.—Last Sunday, May 6, we had the pleasure of participating in the communion service in memory of our Lord and Savior Jesus. May its divine intent be attained and accordingly multiplied. Bro. Hartzler, with the help of Bro. Levi Miller, administered to us. As we have no minister in this congregation at present it was decided by a council held that one be ordained from our number in the near future. Brethren, intercede for us, that it be unto us as it was unto the congregation referred to in Num. 27:16, 17. "Peace be with you all that are in Christ Jesus." Cor.

BERLIN, ONT., MAY 15, 1900.—Sunday, May 13, votes were taken for a minister in the David Eby congregation near Waterloo. Three brethren received votes and on the 15th the lot was cast and fell upon Bro. Noah Hunsberger, son of Bro. Abraham Hunsberger. May the Lord qualify our beloved young brother for great usefulness in the ministry of the life-giving gospel.

COR.

REID, WASHINGTON CO., MD., MAY 16, 1900.—Bro. A. D. Wenger, who, as it is well known to the readers of the HERALD OF TRUTH, has returned from his trip around the world and through the Bible lands, has been in our midst again. He arrived here from Pennsylvania on the 8th of May, preaching at Maugansville the same evening. The house was well filled with people, eager to hear the words of "good news from a far country." Prov. 25:25, the same being his text. Here we again see, by what Bro. Wenger has told us, that

God's word is ever true and unchangeable. Bro. D. Lesman, of Millersville, Pa., was also present. On the 9th they held services at the Paradise M. H., the brethren again admonishing us very forcibly out of God's holy writ. Oh, dear brethren and sisters, will we now heed these kind admonitions, and labor more earnestly in the service of our Master? There are thousands, yes, millions, of human beings upon the face of the earth who have never tasted of the bread of life. Not only are they in heathen lands, but in our so-called Christian land. Can we not do something for their salvation? We were sorry to see the brethren leave so soon again, they being on their way to Virginia, but we were glad for the two meetings held. May they continue in the service of the Master, and may they soon visit us again.

THE BRETHREN SAMUEL WIDEMAN, LOUIS J. BURKHOLDER AND JOHN G. HOVER, BEING A COMMITTEE TO SELECT SUBJECTS FOR SPECIAL DISCUSSION AT THE NEXT ANNUAL CONFERENCE.

The following resolutions were passed during the different sessions of conference:

Be it resolved,

1. "That this conference accept Resolution 9 of the last semi-annual conference at Berlin, viz.: 'That a committee be appointed to receive volunteers for Foreign Mission Work, and to recommend them to the M. E. & B. B. at Elkhart, Ind.'"
2. "That the brethren Samuel Wideman of Lincoln district, be appointed as honorary members of the committee appointed at Berlin, viz.: 'The brethren Elias Weber, Jonas B. Snyder and Noah Stauffer.'"
3. "That we recommend that the members of the congregation mutually bear the burdens of caring for their poor, and avoid, as far as expedient, the public charities."
4. "That this conference agrees with Resolutions 1 and 2 of the last semi-annual conference at Berlin, viz.: (1) 'That an ordained minister be sent to Okotoks, Alberta, as long as may be necessary for the prosperity of the cause in that territory, provided the annual conference agrees; and (2) 'That the brethren Noah Stauffer, Benjamin Shoemaker and Daniel Wenger be a committee to look after the needs of the minister sent.'"
5. "That the brethren Samuel Bowman, Noah Stauffer and Eli S. Hallman be a committee to look out a minister and arrange to send him to Alberta."
6. "That this conference does not justify the plan of asking members not to partake of the communion before duly visiting them."
7. "That this conference is of the opinion that we have a ministers' fund so that the ministers will be able to draw from the fund in advance to fill their regular appointments; and that a treasurer for the same and also auditors be appointed and a financial statement be made at the annual conference."
8. "That Bro. Menno C. Cressman be the treasurer of the ministers' fund."
9. "That Bro. Daniel Shuh be the auditor for the conference."
10. "That this conference favors the establishing of ministers at the several places where the congregations are weak and neglected, as soon as it is practicable."
11. "That the brethren Solomon Gehman and Moses C. Bowman assist the congregations at Rainham and South Cayuga for the next conference year."
12. "That the brethren Eli S. Hallman and Noah Stauffer assist the congregations at Bertie and Clarence for the next conference year."
13. "That each minister present to his congregation the advisability of having a new and uniform church hymn book and report to Bro. Noah Stauffer not later than August 15."

REPORT

of the Annual Conference of the Mennonite Church for the Canada District, held in the Moyer Meeting House, Vineland, Ont., May 17 and 18, 1900.

The annual conference for the Canada district met in regular session on Thursday morning, May 17, and the time was fully occupied for two days in discussing and advising upon the questions which were presented.

While there were a few questions of minor interest, there were a number of great importance to the prosperity of

the church and manifested a growing interest in evangelizing and mission work. All who were present were no doubt impressed as never before with the thought that it means much to be a willing servant of the Lord, to go where He calls and do His will, sacrificing every interest, giving up all fears and simply trusting and resting on the promises of God. May the seed sown here bring forth an abundant harvest.

The following resolutions were passed during the different sessions of conference:

Be it resolved,

1. "That this conference accept Resolution 9 of the last semi-annual conference at Berlin, viz.: 'That a committee be appointed to receive volunteers for Foreign Mission Work, and to recommend them to the M. E. & B. B. at Elkhart, Ind.'"
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13. "That each minister present to his congregation the advisability of having a new and uniform church hymn book and report to Bro. Noah Stauffer not later than August 15."

14. "That this conference send delegates to the next General Conference."

15. "That the bishops appoint the remaining delegates (from this district) to the General Conference."

16. "That the brethren Samuel Wideman, Louis J. Burkholder and John G. Hoover be a committee to select subjects for special discussion at the next annual conference."

17. "That this conference appoint Bro. S. S. Herner as a member of the M. E. & B. B. for this district."

18. "That the report of the committee choosing Bro. I. A. Wamhold as the minister to be sent to Alberta be adopted."

By these resolutions may be read the resolute purpose to stand by the Word, maintain the Spirit of Christ and promote the work of the Lord among men. May each succeeding year be a record of the service of the Spirit in the lives of His servants daily "sway" in the Spirit."

DAVID BEERY, Moderator.
 S. F. COFFMAN, Secretary.

"JESUS PAID IT ALL."

BY SISTER BLANCH.

I was spending my summer in the South of England about four years ago, when one day a call came for me to visit a sick man. As we hurried along the streets (the messenger and I), I feared that he had been ill many weeks, and now the end was near.

"Don't be alarmed, Sister, if he acts in a very strange way, we think he has temporary fits of insanity. Sometimes he lies back upon the bed and moans piteously; at other times he will start up quite suddenly, and cry out in loud voice, 'Oh God, my God, my God!' Not that he had a bad man in his time," my guide hastened to explain, "but he seems to be in desperate trouble and distress just now."

The house was reached, and as I stood in the hall I could distinctly hear the poor sufferer in the room above moaning as my guide had said; the words were indistinct, but the tones revealed the soul agony he was enduring.

I prayed for wisdom as I stood on the threshold of the sick room; then opened the door, and took in the scene at a glance. Upon the bed lay a once strong man, his head tightly bandaged; his eyes, though unken, feverishly bright; his face, worn with pain, bore the expression of a man seeking to find someone he had lost. He seemed to be oblivious to the fact that his relatives stood at the foot of the bed, the tears chasing each other down their cheeks, as they beheld him.

As if he were gazing into eternity, I sat down beside him and waited for his glance to fall on me; and when he looked into my face I said, to attract his attention, "Good morning; I see you don't know me, I'm Sister Blanche, I came to see you just to tell you something, but I haven't had a chance yet because of the noise you're making."

The friends in the room turned their attention from the dying man to me, as did the man himself. Curiosity was written on every face at my strange salutation, and this was in no sense dimmed when I said to the sufferer, "You are very cruel."

He was quite still now; you could have heard a pin drop but for his heavy breathing.

"You are," I said, more emphatically than before. "Yes," I continued, for the man's eyes asked the question, "You are wondering what I mean by that accusation. I mean just this—that you are treating your best friend so badly that you fill my heart with sadness."

I have forgotten now just what I said to him after that, but I know in the silence that followed I took the sick man's hand in mine, and in spirit we climbed the hill of Calvary, and I told him the story of Jesus and His love.

But, shaking his head, he said, when the story ended, "Sister, it's not for me. It's not for me. My sin, Sister, I can't forget! Oh God, my sin!"

"There," I said, with an assumption of sternness I little felt, "Did I not say you were cruel? Doubly cruel—since I have told you of His love, and yet, though Christ has died, you dare to say, 'It's not for me.' What base ingratitude!"

"But I have sinned, Sister, so much—so much. All I ever did in the past comes before me now."

"Yes," I said, "Sin is sin in God's sight, and I don't wonder the past rises before you like some horrible spectre—but listen:—He was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we are healed! Do you grasp it?" No answer.

"Listen then," I said, "A while ago, a man I knew was sentenced to nine months' imprisonment in Worcester jail. His good conduct in prison shortened his sentence somewhat, until at last a pardon was one day offered to him. The warden announced this to the man, but his reply was 'No! I do not believe it; you are mocking me.' So he was not free." "You are free," said the warden. "I tell you," said the man testily, "I am not such a fool as to believe you." And they had great difficulty to make him believe in his freedom.

"Wasn't it foolish of him?" I asked.

"Yes, very," said the sick man, listening attentively.

"You are just as foolish this afternoon," I cried.

"I?"

"Yes, you."

"How?"

"Can't you see? I am like the warden telling you of your pardon, and you refuse to believe me, though I say, again and again, 'Jesus paid it all!' to set you free."

"What's that? What's that?" cried the man, starting in bed.

"Jesus paid it all!" I repeated.

"The effect of that sentence was magical. In a moment a light shone on the man's rugged features, and in the twinkling of an eye God's finger had imprinted upon his face the majesty of a glorious truth. He cried aloud in his new found joy, 'I believe it—I believe it! It's true, I believe it, Jesus paid it all!' Jesus paid it all!" And it seemed as if I could almost hear the angels' voices, beyond the gates of gold, echoing and re-echoing the same sweet strain. "Jesus paid it all! For me—for me!"

By this time the sufferer lay back upon the pillow calm and still, and I said, "Let me sing to you." I began that well known hymn—

"Jesus, lover of my soul,
Let me to Thee be drawn,
While the nearer waters roll,
While the tempest still is high."

Ah, you have to realize the beauty of that hymn when face to face with death, before you grasp the glory of those exquisite lines.

When I finished, the man's face was bathed in tears and he lay back upon the pillow. I thought I would leave him for a quiet rest, when, at that moment, the wife came forward and stood beside him, looking sadly down upon the face of her dear one, her own tears falling the while. One scalding drop fell upon his cheek, for he opened his eyes, and his hand sought hers.

One look passed between husband and wife, a look only seen once or twice in a lifetime. Then he said softly, a world of tenderness in his voice: "Fanny, crying? Don't cry, it's all right now, Jesus paid it all!"

His eyes closed again and he appeared to be falling asleep.

"Let him rest," I whispered, and prepared to depart, but just as I was nodding farewell to the mourning ones, the sick man raised himself in the bed, excitedly calling out and pointing in the direction of the window.

"There she is! There she is, Fanny! It's our little one! Oh, Maggie, is it you? Are you come to fetch papa home? Don't you see her, Fanny? It's our own little Maggie again."

I found later that Maggie was a child they had lost a year ago. But Fanny shook her head.

"No, John," she whispered, "I don't see her."

"Well, Maggie," he said, as if speaking to his child, "I'm coming, I'm coming home, for Jesus paid it all—all—well!"

And a day or so later he went home, dying a triumphant death. Thus death had lost its sting, the grave its victory, because "Jesus paid it all!"—From "Wings."

THE DANCE.

Evangelist Charles W. McCrossan in a recent issue of *Word and Work* gives the following unvarnished facts about the dance:

When I speak of the dance I speak of it as an institution. Its influence is for evil rather than for good.

I attack it because it is essentially bad and its general influence is evil.

Any say claim dancing to be an accomplishment. Webster says: "An accomplishment is an elegance of either mind or manners." Many of the most skillful dancers are ignoramuses. The most unstable and giddy, the most thoughtless and vain, in every community are passionately fond of dancing.

As to elegance of manners, monkeys have been taught to dance more gracefully than any woman and bears with a staller gravity than any man.

I'd sooner see my child with grace in her heart than in her heels.

Everybody doubts the genuineness of a professing Christian who dances.

If you are a Sunday school teacher and dance, it is very likely that your scholars will trip over you into hell.

If you are sending your children to a dancing school, you are misappropriating God's funds to keep up the devil's work. You'll bitterly repent it some day. Job 21:11-15.

Some quote, "There is a time to dance," and also "Praise the Lord in the dance." The Bible teaches that the sexes always danced separately and in

day time. Nobody has any objection to your dancing around alone in your joyfulness. But the idea of a professing Christian woman, in low neck and short sleeves, with dress goods trailing on the floor, which ought to be used to cover her nakedness, praising God in the modern waltz, is monstrous. There is as much difference between the ancient Jewish religious dance and the modern waltz, as there is between a drunken riot and the Lord's supper.

Though maidens blush when the truth is stated and men angrily try to dispute it, the plain fact of the matter is that dancing is simply hugging to music and it is the unrestrained and improper mingling of the sexes which makes the waltz so popular.

A man who says there is no harm in the dance is very unconvincing or a willful perverter. A woman who claims that there is no harm in it, to say the least, densely ignorant.

Women, in the waltz, permit liberties to be taken with them which they would be disgraced for permitting in any other place than the ball room. There they bow to and embrace such men oftentimes as they would refuse to even recognize on the street.

It is not right for a man who is not either father, husband, brother or betrothed, to even hold a lady's hand as it is held in the dance, let alone putting his arm around her waist and drawing her to him until they can feel each others' very hearts beat.

Any woman who will permit herself to be embraced thus time after time in the waltz lacks one of two things, either good morals or good common sense.

Every true woman at first recoils from the improper liberties taken in the ballrooms.

The dance caused John the Baptist to lose his head.—Luke 7:28. Many another man has lost his head in the dance with the result that many a pure woman has lost her virtue.

The dance, the cards, the theatre, the saloons and the brothels are most intimate associates. The dance is the greatest feeder of the brothel. Nine tenths of the fallen women of our land took their first downward steps in the ball room.

The private 'select' dancing parties are the feeders of public balls.

Public balls are the libertines' harvest and are the rivers which empty into the oceans of harlotry and abandonment.

It is impossible for a woman to enter a company of men, in the regulation ball room dress, without causing some men to commit adultery in their hearts.

In public dances every pure person gets smutted. Smut doesn't burn, but it blackens.

No man would care to dance with a woman the second time if she were cold and unresponsive, and if she is anything but unresponsive to comparative strangers she is little short of disgraceful.

The waltz would die in a day if the sexes were forced to dance separately. Dancing is not the dance. Dancing is exercise but "the dance" is lust.

"The dance is a combination of 'all that is in the world.'" John 2:15-16. "The lust of the flesh, the lust of the eyes and the pride of life."

In their religious observances modern Jews adhere to the rules of the Mosaic dispensation. Their services consist chiefly in reading the law in the synagogue, together with a variety of prayers. They abstain from meats prohibited by the Levitical law, and they continue to observe the ceremonies of the Passover, as nearly as possible,

Every one who countenances public balls or masquerades is leagued with the devil to destroy the virtue of our country.

Men and women fly into the dance to avoid a fair encounter of mind with mind.

Dancers say: "We must be amused." Yes, if you are a baby, or brainless. Wise men find recreation in something profitable.

If you have really begun to live and realize that you must prepare for eternity you will cease to try for amusement like a baby and "put away childish things."

Every church in our country is opposed to the dance.

Everybody doubts whether it is right. Thousands of unsaved people when urged to come to Jesus ask the first thing, "Must I give up the dance?" No one ever asks, "Must I give up walking or riding?"

The dance keeps thousands of souls away from God every year.

Thousands of Christians backslide through the dance each year.

Dancers are never spiritual. Dancers are never soul winners.

The dance is an enemy to health, wealth and morality.

No dying soul ever would think of sending for a dancing card, or theatre-going, professing Christian to point him to Jesus.

Mother, before you teach your child to dance, just to make her graceful, remember that by so doing you are going to give your child a big push hellward.

Suppose two country boys go to a great city. One dances and plays cards. The other does not. When the one gets lonesome he will naturally search for a dance hall or a saloon to spend the time. The other would naturally seek a good reading room or a church. What would be the outcome?

God means us to enjoy life, but not by taking improper liberties with other men's wives and daughters.

Those who cry most for amusement are generally jaded voluptuaries who need nothing so little as amusement, and nothing so much as hard work.

If you believe dancing is right, just try asking God's blessing upon you as you are preparing to go to a dance.

Just try to lead some sinner to Jesus while you are in the dance hall. Begin to tell the sinner of the love of Christ and the perfect peace and satisfaction Jesus gives, and I'll guarantee that you will feel like the biggest hypocrite on earth.

Did you ever, when you returned from a dance, thank God that it had proved a means of grace to your soul? Oh child of God, your body is the temple of the Holy Spirit! Don't, I beseech you, ever let your fleshly desires bring reproach upon the cause of Christ by leading you over into the devil's territory.

THE JEWISH RELIGION.

In their religious observances modern Jews adhere to the rules of the Mosaic dispensation. Their services consist chiefly in reading the law in the synagogue, together with a variety of prayers. They abstain from meats prohibited by the Levitical law, and they continue to observe the ceremonies of the Passover, as nearly as possible,

They offer prayers for the dead, because they believe that the souls of the wicked go to a place of temporary punishment, where they remain under trial a year, and they think that very few will be condemned to suffer eternally.

We give a summary of the confession of faith, in which all orthodox Jews must live and die. It is made up of thirteen articles, and was drawn up in the eleventh century by a celebrated rabbi named Maimonides. These articles declare in substance: (1) That there is one God, Creator of all things, who may exist without any part of the universe, but without whom nothing can maintain existence; (2) That God is uncompounded and indivisible, but different from all other unities; (3) That God is an immaterial being, without any admixture of corporeal substance; (4) That God is eternal, but every thing else had a beginning in time; (5) That God alone ought to be worshipped, without mediators or intercessors; (6) That there have been inspired prophets, and may be more; (7) That Moses was the grandest prophet that ever appeared; (8) That the law of Moses was, in every syllable, dictated by the Almighty, not only in its written letter but in its traditional exposition; (9) That this law is immutable, neither to be added to nor diminished; (10) That God knows all our actions and governs them as He will; (11) That the observance of the law is rewarded, and its violation punished in this world, but in a greater degree in the next; (12) That a Messiah is yet to appear, the time of whose coming may not be prescribed of foretold; and (13) That God will raise the dead at the last day and pass judgment upon all.

HOW TO MAKE SCANDAL.

The following which was handed to us by a friend for publication is worthy of contemplation:

"Take one grain of falsehood, a handful of roundabout, about the same quantity of limber tongue, six sprigs of backbite, and a spoonful of 'don't you tell it.' Add a few drops of envy and a little discontent and jealousy, strain it through a bag of misconstruction, cork it in a medicine bottle, hang it on a skein of steel yarn, and shake it well before taking.

The foregoing is about as good a recipe for scandal as you can get. If you wish to have the disease take a dose."

CHRIST'S WAY.

MARTHA SHEPARD LITTLEWOOD.

Oh, tell me, Christian soldiers
Who claim to fight for God,
How did you get religion,
By precept or by deed?

Did your dear parents whip you
Into the right belief,
Told for the God you worshipped
Your soul would cause no grief?

Did Christ thus bring His message,
Into this world of ours,
To force religion on
By military power?

Ah, no! no gun or sword-blades
Drove it into our hearts,
But His love and His goodness
His mercy He imparted.

Instead of killing others
His own sweet life He gave,
That by His best example
He might make us brave.

His meekness, love, and kindness
All lessons Jesus taught;

With fighting, strife, contention
He never God's message brought.

Then why should we who follow,
Professing in His name a life,
Ever think by fighting battles
To make them love, not blame?

It will more likely turn them
To think of God with wrath,
Instead of drawing to Him.
To follow in His path.

Oh, shame! to those forgetting
The mission of Christ's name a life,
And who His name belittle
In fields of blood and strife.

And in the field of battle,
The lives of others take,
And ask a blessing, saying,
It was for Christ's dear sake.

Oh, can you think to please Him
By ways He would condemn?
Ah! some that are mistaken,
How He would pity them!

That they are so benighted
They cannot wisdom see,
And know His lessons taught them
Were love and charity.

Moretown, N. J.

ALIVE IN CHRIST.

BY IRVIN A. DRENTINE.

On account of the disobedience of our first parents in the Garden of Eden sin was brought into the world and as the result man was driven out of Paradise.

Changed from a sinless creature into a corruptible state and removed from the tree of life, he was doomed to everlasting death. Now God in order to make it possible for man to be restored to his former sinless condition gave us another Tree of Life in the form of a little Babe born in the city of David to Mary the wife of Joseph.

God gave us His only begotten, blameless, spotless Son, a propitiation for our sins. Being born in the flesh he was tempted by the devil in like manner as we are, but overcame him and at last, taking our sins upon Himself, he was nailed to the cross that we might live.

Now that Christ was born, crucified, died and was buried, arose from the dead, and ascended into heaven the plan of salvation is fulfilled and it remains for us to either accept or reject Him on the conditions laid down. Here we have His promise: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me."

Whoever will may come and take the water of life freely. It is His promise and He will fulfill. What will we do? It remains for each one of us to decide.

"To day if you hear His voice harden not your hearts." "To day is the day of salvation." If we will not prepare our hearts while we have salvation in our reach and be made new creatures in Christ Jesus we cannot share His Kingdom.

When Joseph and Mary inquired at the Inn: It was occupied and the Christ could not be born there.

In what condition are our hearts? Are they ready to receive Him whenever He calls, or are they full of the world's goods, and is our time so occupied that we cannot receive Him?

Christ is not satisfied with a part of our hearts, neither can He divide with His adversary. Either we must reject Christ or the devil. How can we receive Christ into our hearts? It cannot be done by having Satan make us believe that we have Christ if we keep

those commandments that we like to keep and that if we do keep them the world will not talk about us, and that we are doing more for Him than necessary because other professing Christians are not doing this and that, they are allowed to have more of this world's folly in their religion.

True Christianity is not governed by people's ideas, likes or dislikes, but by every word in God's book of life. "Other foundation can no man lay than that which is laid, which is Christ Jesus." "Let us not be deceived, God is not mocked." Christ says "Whoever keepeth the whole law, yet offendeth in one point, is guilty of all." "He that says, I know Him, and keepeth not His commandments is a liar, and the truth is not in him." Let us do God's will, not as men dictate it to us or that which we like to do because others do it, but let us show humility by stepping down as Christ did and becoming as little children and obey God's will, not because we must but because we wish to do it out of pure gratitude for what He has done for us.

We must become as clay in the potter's hand so that the Master can use us when He will. We must become willing to say, "Lord, here I am, use me as Thou wilt," so that we are at all times ready to do service to Him at every opportunity. Then we have the promise of having Christ born in our hearts and we shall receive a full measure of His Holy Spirit to lead and guide us through this life. Then we can go into the world as new born creatures in Christ Jesus and the world can see by our deeds and actions that we possess something better than the world can give. May we all make sure of God's Spirit in our hearts and go forth rejoicing and having made us into His fold where we all can meet again never to part. May God bless us all engaged in His work.

Dretnine's Mill, Pa.

THE PROBLEM OF DESERTED CHILDREN.

In a recent issue of the *Record of Christian Work* appears an article by E. Abbott, a missionary in India. As the article appeals to all Christians we reprint it here. He says:

"The responsibility that will soon fall very heavily on the missionaries in India is a problem of deserted children. The government of Bombay has directed that a careful record should be kept of all deserted children under twelve years of age, so that they may be committed to the care of some institute or trustworthy private persons by whom they will be honestly brought up. The taking care of these children, in the first place, the Hindoos have no institution for their care of such children, and anything like philanthropy is not in their line. In the second place, both from poverty and indifference private families will not take these children. There are always ready human monsters to take the girls to be brought up to an immoral life, but the government will not knowingly at any rate, give them to such. The real meaning, therefore, is simply this, that these deserted children can be saved from their physical suffering and be brought up in the Christian life, if there is only the money to care for them. There will be thousands of such children, who in Christians school might have the best Christian education, and help greatly to the strength of the church in India. To-day they are living skeletons, but cared for and nourished until such life they will be as happy boys and girls as are to be found in any land, and splendid material for a worthy manhood and womanhood. This is a grand opportunity for the wealthy men and women of this country to take the permanent support of a certain number of children, for say five or ten years, until they have reached manhood and womanhood, and are equipped for a useful life. The cost is really trifling. One dollar a month in some schools, two dollars in others. It will be a noble use of money to save such children, and a grander privilege it would be hard to find. It is too early in the history of the famine to form anything but a general estimate of the number of children likely to be orphaned and deserted. In

THE DUTY OF FORETHOUGHT.

In condemning worry we must distinguish well between worry and proper forethought. One is sin, the other is duty. One of the ways in which forethought should be shown is in preparation in the days of youth for the possible exigencies and emergencies of the after years. A ship about to set out on a voyage, as, for example, on an Arctic expedition, is stocked for the cruise with everything that can possibly be required. We should do the same with our life when in the quiet days of youth we are preparing for the years of duty, of struggle, of trial, of responsibility, which we may have to live. We can not foresee every need of danger, but we ought to take in equipment for every conceivable necessity.

This is the object of true education. We do not know what opportunity or responsibility may be open to us in the future, but we should be so furnished in knowledge and capability that whatever it may be we shall be ready to accept it, and to acquit ourselves honorably in it.

Many people fall in life because when promotion is offered to them they are not able to perform the new duties required. The cause of failure lies away back in youth, when they neglected the opportunities for preparation.

the famine of three years ago missionaries assumed the care of ten thousand children, and many more might have been saved had they possessed the means. As a rough estimate I think it may be safely said that in the sphere of the Marathi Mission of the American Board alone, one thousand children will be rendered dependent, and could be taken and educated for the good of India and the Indian church. Those who are seeking for an investment that will yield a heavy interest in the good of humanity, will find in this object what they want.

WHAT CONTROLS?

The question of greatest concern to man is not of freedom, but of mastery. All men are servants, just as all things are subject to law. There are laws of evil as there are laws of righteousness, and as there is to the law of gravitation. These laws control. The thing of importance is to know where we belong, what laws are operating upon us.

Paul said to his readers: "Ye were the servants of sin." They are such no longer, but they are servants still, servants of Christ. Christ himself was "made under the law." He "became obedient." He spoke of himself as one under compulsion. "I must work the works of Him that sent me." "I must abide at thy house." "I came to do the will of Him that sent me." At last He said: "I have finished the work thou gavest me to do." That is, He was under the control of the will of God. All of His disciples are similarly described. They are servants of God.

Now, we do not well if we content ourselves with a general statement like this, and make no attempt to characterize the will of God. The will of God is not something arbitrary, like the traditional view of a despot. Even a despot's will is dependent upon his character, and to know the will of God we need to know Him. He is revealed in His Word. He is more clearly revealed in Christ. He is described as "infinite in mercy." Compassion, then, which is a characteristic of the will of God, was a controlling motive of Christ's life. "I must" abide at Zaccheus' house because "I am come to save the lost." This was but illustrative of the method of His life.

God is the God of truth. This characterizes His will. Christ, then, who does the will of God, cannot be false to himself, nor false to His mission, nor false to the truth which He proclaims. His disciples follow in the same obedience to truth. "We cannot but speak the things which we have seen and heard." Here all God-like souls take their stand. "I can do no otherwise."

Again, "God is love;" and here is another controlling motive of Christ's life. Love permitted no other attitude toward the disciples than that which He assumed. He could give them no higher law of life than this: "That ye love one another as I have loved you."

The life of Jesus was therefore, in a true sense, not free, but compelled. He could say: "I do my own will;" and yet, in this sense, His life was uncompelled, that it was His joy, His meat and drink, "to do the will of Him that sent me."

The great question of character always is—What controls? And the most perfect control is that which coincides with the desire of the heart. He is the truest servant whose service is both obedient and voluntary.

Of this service often a little thing is the sufficient index and proof. Often a circumstance which would be unmarked by one unfamiliar with the conditions, is abundant proof to a wise and watchful person. The conversion of one rescued from the slums was prefigured, if not proved, by washed face and hands. A tender word from haughty lips to one previously despised, indicated to a teacher that her pupil had received Christ. A word, a glance, may reveal the deepest secrets of the soul.

Sometimes a person is startled by such a self-revelation. He thought he was pure, unselfish, noble. He found himself walking willingly into moral darkness. Well for him if, shuddering at his danger, he withdrew and sought other control.

Such test occasions come. It may not be out of place, sometimes, to seek them. Let us know where we stand. Are we serving God or mammon, holiness or sin? Let there be no misunderstanding about this matter, either by ourselves or by others. Let us show our service plainly. Let us answer every claim of evil with Paul's ringing cry: "Trouble not me. I bear the Lord Jesus' mark of ownership. His will controls."—Charles F. James, in *Christian Work*.

SIBERIAN EXILE.

The abolition of transportation and exile to Siberia in the great majority of cases in which that punishment has been inflicted heretofore is provided for in a bill just passed by the Russian Council. Exile without a fair judicial trial is also abolished. The Reform has been in contemplation by the Russian government for a long time, but the opening of Siberia to the settlement of free colonists by the construction of the Trans-Siberian Railway has hastened the action of the Council. On May 18, 1899, the day upon which the Hague Peace Conference opened in pursuance of the Czar's initiative, that ruler appointed a Commission to consider the abolition of the system of transporting convicts to Siberia, to suggest other forms of trial and punishment for offenders, and to report a plan for the improvement of the lot of persons who are in exile in Siberia at this time.

The amelioration of the Russian exile system is due to a number of causes acting together. The changed conditions in Siberia, which makes it desirable to remove the stigma which attaches to a penal settlement; the pressure of public opinion outside of Russia, inspired by the writings of George Kennan and other travelers; the manifest injustice of inflicting punishment for crime by processes more or less arbitrary and barbaric, and doubtless the pacific and liberal disposition of the present Czar, unless he is a consummate actor and a monster of inhumanity, have led him to do with hastening the reform of an odious institution.

The ruler who "for humanity's sake" initiated The Hague Conference movement could not be oblivious and indif-

ferent to the horrors of the Russian penal system, and could not claim to be a consistent humanitarian if he did not bring his limitless power to bear for the reform about to be instituted. It is a great stride in the progress of the country. It will give to the reign of the present Czar something of the color which the decree emancipating the serfs, affecting the condition of 20,000,000 Russians, gave to the reign of Alexander II. Stepiak says that the material condition of the serfs has not been improved by emancipation, that the benefit of the decree was "purely moral." So the mission of the Czar, who seems to be a monarch who wishes to deserve the good will and loyalty of his subjects, will not end with the improvement of the Russian penal establishment.

The transformation of Russian institutions is not attainable immediately. Officialdom is there slowly influenced by public opinion, if indeed public opinion can be said to exist in Russia. It has no voice through the press. Everything depends upon the enlightenment, clear sightedness and moderation of the ruling monarch. The construction of the Trans-Siberian Railway is the conception of a far-sighted ruler. He thereby makes a pathway through a vast, inaccessible portion of his realm for the world's commerce, and for the entrance of the shrewd, observing and inquisitive travelers who follow the beaten roads of trade. This railway will probably do more for the betterment of Siberia, its convicts and free colonists, and for the removal of Russian penal abuses than all that has been written about these matters. It is fortunate for Russia that she is ruled by a sovereign who responds to the logic of events.—*Public Ledger, Fifth Mo., 16.*

"MAN'S WISDOM."

Christ sent me.... to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. 1 Cor. 1:17. The whole effect of Paul's preaching, was owing to the power of God accompanying the plain declaration of this great truth, Christ bore our sins upon the cross. But this effect might have been imputed to another cause, had he come with that wisdom of speech which the Greeks admired.

To have adorned the gospel with the paint of the Grecian rhetoric would have obscured its wisdom and simplicity, just as the gilding of a diamond would destroy its brilliancy. Besides, it would have marred its operation as a revelation from God.

For the evidence and efficacy of the gospel arise not from its being proved by philosophical arguments and recommended by the charms of human eloquence, but from its being proved by miracles, and founded on the testimony of God. This dependence upon God and His Bible, is the attractive power that draws with such men as the late Evangelist Moody.

All the charms and eloquence of brilliant and cultured men do not do it. For the preaching of the cross is to them.... foolishness, but unto the.... saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

Hath not God made foolish the wisdom of this world? It pleased God the foolishness of preaching to save them that believe. The weakness of Christian teachers which God makes use of will be found to be stronger than all the efforts which men can put forth either to reform the world any other way, or to obstruct the prevalence and success of this.

God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, 1 Cor. 1:27, which with all their boasted power and qualifications have never been able to work such reformation among men as these despised of Jesus have been the means of effecting.

God has arranged it thus so "that no flesh should glory in His presence."—*Sol. L. M. J.*

A WORLD OF FICTION.

Men are tired of reality, and hungry for pretence and sham and show. They love lies, dreams, fancies, novels, imaginations. Says an exchange:—

"The appetite for fiction grows. A recent tabulation of the reports of more than a score of our public libraries is startling. It shows that *sixty-eight per cent* of the books taken from the libraries within a given time were novels. A somewhat exhaustive examination of these books proves that the ratio of standard historical and scientific stories selected, compared with those of a sensational and visionary nature, is as thirteen to forty. The other words, four-fifths of the novel reading is given to the lightest obtainable class of literature. And this in some of the most cultured communities in America. Reliable figures also prove that two-thirds of the books of this class are devoured by boys and girls under seventeen years of age. Colleges, high schools, literary societies, Chautauques, circles, study courses, and lecture lyceums have done something to create an appetite for wholesome reading, but a vast work must yet be done."

When men become so intoxicated and besotted on fiction it is not strange that some of them are led to assert that much of the Bible itself is fiction rather than divine revelation. It is time to get back to truth, to believe God and obey His voice.—*Sol.*

THANKFUL FOR MOTHER.

"Mother looks as young as she did when you saw her, and better than ever," said a young man in answer to my question as to the features of his mother. It had been many years since I had looked into that mother's face, for we had drifted in different directions, but I remembered her as a young mother with a family of little children, and I had noted her sweet devotion to their interests, and her patient ways in her daily ministrations to them in the home. I had not seen this mother's boy since he was her "little cavalier" in a far-off town in the West. I had congratulated her on having a boy so thoughtful of little things that make a mother's daily routine so much happier and lighter.

I was glad to be with the boy with the growth into manhood be had

still kept up that beautiful way of thinking all the while of something to help and cheer mother.

"I see that mother gets a vacation every year before I take mine," he added, with a bright smile on his face. This year she has been East to visit her old home and the friends she knew when she was a girl, and it has done her lots of good."

"The same mother's boy as ever," I said. "What a blessing you must be to her! she has thanked God very often for giving her such a son, I know."

"I've thanked God many a time for giving me such a mother," he rejoined. "It is a great blessing for a boy to have a good mother such as I have, and I want to do all I can for her, because she did so much for me."

"That is the secret of her looking so young and being better than ever," I thought. There are many, many children in the world, and most of them love their mothers very dearly, without doubt, but they are not thoughtful of them. They take it as a matter of course that mother should do for them even if she is weary, and they often try her and vex her in many ways, instead of making the days of her toil and care easier and happier for her.

By cultivating this beautiful characteristic in childhood of being thoughtful of mother, the boy will not neglect his mother when he goes out into the world to make a place for himself. The interests of mother will always be in his mind. He will not forget the little attentions that make her so happy, of the small gifts that come just at an opportune time. "I wish I had done so and so for mother, but I never thought of it," said a young man after his mother had passed away. He loved his mother, but was not thoughtful of her until it was too late.

The mother craves the love and attention of her boys, even if they have grown to manhood—her they are her very own just as surely as when they were little children in the home nest.—*Susan Teall Perry, in Christian Work.*

THE "ALMOST" ATTITUDE.

Paul's defense before King Agrippa was masterly. Such is the verdict of the ages. His cogent arguments in favor of Christianity were irresistible. Royal habiliments and a splendid environment were no shield against the shafts of truth hurled by the stalwart hand of the apostle. He was a prisoner free, free indeed, the Son makes liberty in the King's palace, and there was given to him, by the Holy Ghost, in the hour of his arraignment, that which he should speak.

The effect was more than electrical—it was simply tremendous! The heart of the king was moved, and his lips could not keep silence: "Almost thou persuadest me to be a Christian!" He was overwhelmed by Gospel advances. But he could go no further than to assume the "almost" attitude—a dubious, dangerous, and often soul-damning attitude. Alas! we have no record of King Agrippa substituting the decisive "altogether" for the dubious "almost." Paul desired it ardently, and devoutly prayed for it in his behalf; but there was an ominous silence in regard to the finale!

How many there are now maintaining the "almost" attitude! The question of their soul's eternal salvation is in the balance. It might be settled favorably "in a moment, in the twinkling of an eye." But they hesitate, "hail between two opinions," and return answer to the most tender and powerful appeals of loving friends and Gospel ambassadors, "Almost!"—not quite—"thou persuadest me to be a Christian!" How far this dubious response settles their eternal destiny we know not, but every such utterance makes us "fear and quake." We cannot contemplate such a case without tears. Within a hair's breadth of untold blessedness, and yet drawing back! O that all would translate the "almost" into a bounding "altogether," and be fully saved!

THE MORE EXCELLENT WAY.

There is a great passage in Paul's first Corinthian letter in which he sets forth the various gifts that have been conferred upon individuals by the Head of the Church perfecting of believers and the upbuilding of the whole body. But after unrolling the long list of lesser gifts and greater gifts and their interrelation, he suddenly sees, with his heavenly vision, the supreme thing which makes a man a son of God, and which makes a church the bride of Christ, and without which even our gratitude besides Hannah the model mother, Ruth the model daughter, and Dorcas who sanctified the needle. One of these was that Syro-Phœnician woman who came to Jesus, and besought Him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her at bay as arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and like him she carries the day. "Go thy way," saith the compassionate Jesus: "oh, woman, great is thy faith; be it unto thee even as thou wilt." And so He granted to a great faith what He might have denied to a little faith.

Prayer is not a teasing and a coaxing of an unwilling God; it is the fervent plea of weakness and of want into the open ear of One who knows just what is best for us. One of the things that is best for us to have is a complete trust in God. He does not cheapen His mercies; nor does He toss them to us as a foolish father flings money to a spendthrift son. We must come into the right attitude and stay there. An honest, trustful faith is a faith that is not balked by discouragement—does not plead without securing some real and precious blessings. Such faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

The same things in the loving providence of our heavenly Father to which we ought to submit. We ought to submit unconditionally and without murmurs to certain chastisements and bereavements. "I opened not my mouth because thou didst it." A childlike faith is often written that line with eyes swimming with tears, and has often carved those words on the monument that covered a darling of the fruit of being born of God, it is the perfume which comes from the transformed life, it is the glorious sign that a human life has been changed

until it has received the mark of the divine nature—love; for God is Love. It is not puffed up, it is not provoked, it vaunteth not itself, it seeketh not its own; it edifies, it unifies, it vitalizes. Christians are told to love even as Christ loved! If they once fulfilled this command they would become an irresistible spiritual power, and the realm of the King would widen beyond all conception. This is "the more excellent way;" and yet we try every other way instead!

THE MINISTRY OF LOVE.

The memory of a kindly word
For long gone by;
The fragrance of a fading flower
Sent lovingly;
The gleam of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The blush that comes—"I can not speak,
But I have heard!"
The note that only bears a verse
From God's own word—
Such tiny things we hardly count
As ministry,
The givers deeming they have shown
But sympathy,
But when the heart is overrrought,
Oh, who can tell
The power of such tiny things
To make it well!

PREVAILING PRAYER.

There are several other good women named in Bible biographies to whom we owe our gratitude besides Hannah the model mother, Ruth the model daughter, and Dorcas who sanctified the needle. One of these was that Syro-Phœnician woman who came to Jesus, and besought Him to cast the evil spirit out of her afflicted daughter. For a time the Master seemed to hold her at bay as arm's length, in order to try the mettle of her faith. Like Bartimeus, she only cries the more importunately for mercy; and like him she carries the day. "Go thy way," saith the compassionate Jesus: "oh, woman, great is thy faith; be it unto thee even as thou wilt." And so He granted to a great faith what He might have denied to a little faith.

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the heart. But there are many things in our pathway that we must not submit to; we must wrestle with them and overcome them. If Apollyon strides across our road we must fight him out of the road. If a difficulty blocks our path of duty, then is the time for a stout faith to "remove the mountain." A parent whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the Gospel is powerless, and no souls are converted. The reason why there are no revivals in some churches is that they actually vote not to have them!

That Syro-Phœnician woman would have done egregiously wrong if she had gone home submissively under a first seeming discouragement. "There's nae good done John, till ye get into the close grips," so said James the doorkeeper to Mr. John Brown, who gave us the immortal "Iliad." There lies one secret of prevailing prayer. The woman of Canaan carried her point and got the demon expelled from her daughter because she came into a "close grip" on the Divine Healer. God is a wise and supreme sovereign up yonder, and we are responsible free agents down here. As a sovereign, He has commanded us to pray, and to pray without ceasing. The ceasing would be sin. God reserves to Himself the right to grant our requests when He chooses, and just as He chooses. It is our duty to pray, and it is God's right to bestow the answers that seem best to Him; *i. e.* such answers that are for our good and for His glory. The right kind of faith is the temperate, the soulful, the submissive, to what God orders, but never submits to what God can make better. If we yield to temptations and yield to discouragement when we ought to struggle against them; if we are tamely content to be without spiritual blessings, and neither labor nor pray persistently for such blessings, we deserve to suffer.

Prevailing prayer must always be accompanied with prevailing effort on our part. God never puts a premium on cowardice or laziness, or palpable neglect of duty. There is no haphazard in prayer. All of God's promises have their conditions; we must comply with those conditions, or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop unless he has plowed his field and sowed his seed. He sure, my Christian friend, that you are honestly and perseveringly doing your part, if you expect God to do His part. He promises His Holy Spirit to His ministers and His churches when they are willing to co-operate with the Spirit; if they quench the Holy Spirit, they pay the terrible penalty.

What a magnificent epic are the triumphs of prevailing faith! The Bible history shines with the glorious record. Those early church were "continuing with one accord in supplication;" when the Pentecostal baptism of power descended upon them. Prayer opened Peter's prison doors, and I have seen awakened sinners come into meetings and inquiry rooms who were just as truly delivered from Satan's prison as the apostle was, by fervent intercessory prayer. That Syro-Phœnician mother's message to the churches to-day is prayer is power! Everything with Je-

us; less than nothing without Him! Two things our churches must do if their barrenness is to be exchanged for harvest. The one is to quit the companionship of a self-indulgent corrupting "world;" for as long as the world has influence on Christians they will gain none on the world. The other is to come into closer companionship with Christ Jesus. Closer in clean, godly living; closer in self sacrifice; closer in love-labor for the salvation of souls. Then the "close grip" in prayer will bring down the sought-for blessings.—*T. L. Cuyler in Evangel, Mess.*

PRAYER.

Nothing can detain or destroy a real prayer; its flight to the throne is swift and certain. God will not fail you though you fail yourself. Though with faint, He fainteth not; neither is weary. Lift up your cry, and He will lift up His hand. Resort to your chamber, and it shall be to you none other than the gate of heaven. Tell your God your grief is heavy to you, it will be light enough to Him. Dilemmas will all be plain to His wisdom, and difficulties will vanish before His strength.

But remember always, prayer, like a ladder, has two ends. If angels are at the top end, there must be a human being at the foot; if the sunshine and the rain are sent to bring forward the fruitage of the year into the harvest, man must plow and sow, else there will be no harvest. God recognizes and uses human agencies in the carrying forward of His purposes. This is His illustration in an incident in the life of Hudson Taylor.

He is a man of great faith in God, as well as a great missionary. When he first went to China it was in a sailing vessel. Very close to the shores of a cannibal island, the ship was calmed and it was slowly drifting shoreward, unable to go about and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God. "I will," said Taylor, "provided you set your sail to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. The missionary retired to his state room to pray. While engaged in prayer, there was a knock at his door.

"Who is there?"

"The captain's voice responded, 'Are you still praying for wind?'"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated out of their human prey.

Sails are made to catch the wind. This part of the prayer, namely, the prevailing of the sail, the sailors could do. It belonged to God to send the wind.

The application of all this is, if your prayer is for wind, be sure to first spread the sails.

The late Mr. Spurgeon said, "Prayer is the rustling of the wings of the angels that are on their way bringing us

the boom of heaven. Have you heard prayer in your heart? You shall see the angel in your house. When the chariot that bring us the blessings do rumble, their wheels do sound with prayer. We hear the prayer in our own spirits, and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth the blessing, even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come."

One great lack of the church to-day is the power of prayer. The little company in that upper room in Jerusalem—men and women—rightly interpreted our Lord, when for ten days they tarried in prayer. How simple, direct, fervent, importunate that prayer was! All the world knows. In this first Christian prayer meeting we have in miniature the pivotal point of power for the church to-day and of every day.—*Zion's Watchman.*

"I SHALL SLEEP WY HIN TO-NIGHT."

Sometimes I believe that the little ones say the best things after all, says a writer who reports this touching incident. I knew a family in Detroit who were heart broken and sad this Saturday night.

There were three last Saturday, but to-day only two are left. The tie that bound them more closely than that which the clergyman drew has lately been loosened, and the light of their lives went out with the red winter sun only the other night.

The father is a railroad man, whose duties called him away from home nearly three fourths of the time. It was his habit, whenever he was about to start for home, to telegraph his wife, apprising her of the fact.

In these telegrams he never failed to mention the name of his little four-year-old, and the dispatches usually ran as follows:

"Tell Arthur I shall sleep with him to-night."

The baby boy was very proud of these telegrams, which his mother would read over to him, and he considered the "telegraph" a great institution.

The other night, when the fever had done its work, and the mother was sobbing over her anguished, the little one turned calmly in his bed and said:

"Don't cry, mamma; I shall sleep with Dad, 'no know. Send Dad a telegraph, and tell Him I shall sleep with Him to-night."

But the message went straight up there without the clicking of wires or the rustle of wings.

"WEIGHT OF GLORY."

"A weight of glory"—that is a very strange expression. We commonly associate a weight with oppressiveness. It is something which keeps us down, prevents us from flying into the air, restrains the exuberance of joy. Is it not singular that such a simile should be taken to mark the advent of glory?

Should we not expect to hear, not of triumphant weightiness, but of triumphant wings? I can understand the significance of the words, "They shall mount up as eagles." I can see the force of the command, "Lay aside

every weight and run." But why dress the new life in the old grave clothes? Why recall a metaphor of death? Why speak of the Lord's joy as a weight of glory?

Because, my soul, the joy of the Lord is a weightiness. The transit from earth to heaven is not an emancipation from care; it is an emancipation from care about itself. He only empties thee that thou mayest be filled again—filled with a higher care, love's care. There is a weight which is only felt in heaven, and which is heaven's glory—it is the labor of love. It has hardly begun here; it is the praise that "waiteth for God in Zion." There is a burden which has long deterred thee from lifting God's burden; it is the thought of thine own sorrow. From that weighty Lord wouldst thou fain set thee free. But why? Not that thou mightest be a winged butterfly flitting from flower to flower. Nay, but that thou mightest bear a larger weight—the weight of humanity—Christ's weight of glory. The joy of thy Lord is not a bird's song; it is a heart's enlargement.

The risen Christ remains not in the garden; He must ascend to the care of His Father. The place prepared for thee is no scene of luxurious ease, no plot of ground enclosed from mortal pain. There is a gate leading into the highways and the hedges, opening out into the far country of the prodigal son. And through this gate thy Father would have thee go—to minister, to succor, to save. This is the place prepared for thee in the mansions of thy Father. This is the ivory gate and golden where the angels go out and in. This is the narrow way which leadeth unto life; and they who have found it shall retrace the road to bring their brother in. Thy weight of responsibility will be thy weight of glory.—*Geo. Matheson.*

THE WAY TO LIVE.

Be patient. Keep sweet. Do not fret or worry. Do your best and leave results with God. Believe firmly in God, in the fulfillment of His purposes and the march of His providences. God's laws are immutable and work with undeviating regularity. Walk in fellowship with God and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace of power by needless worry. Have faith in the Son of God, who loves you and gave Himself for you. On some bright to-morrow you will come to anchor under a haven of sapphire and in a harbor of calm, with chiming rings their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God Himself will say, "Enter thou into the joy of thy Lord."—*George B. Vostburg.*

"A weight of glory"—that is a very strange expression. We commonly associate a weight with oppressiveness. It is something which keeps us down, prevents us from flying into the air, restrains the exuberance of joy. Is it not singular that such a simile should be taken to mark the advent of glory? Should we not expect to hear, not of triumphant weightiness, but of triumphant wings? I can understand the significance of the words, "They shall mount up as eagles." I can see the force of the command, "Lay aside

you please." "Well," said the farmer, "I will give you a sheep in the fall if you do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the older son.

"Yes, you shall have a sheep if you do without."

The youngest son then said, "Father, will you give me a sheep if I do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The father shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was, the demon was banished. Funeral services were conducted by S. G. Shetler, Jonas Hirsch, S. G. Shetler and L. A. Blough. Text, "I thy servant fear the Lord from my youth." 1 Kings 18:12.

SELF WATCHFULNESS.

Remember always they end and that time lost never returns. Without care and diligence thou shalt never get virtue.

If thou begin to be lukewarm, it will begin to be evil with thee.

But if thou give thyself to fervor of spirit, thou shalt find much peace and feel less labor, through the assistance of God's grace and the love of virtue.

The fervent and diligent man is prepared for all things.

It is harder work to resist vices and passions, than to toil in bodily labors. He that avoideth not small faults, by little and little falleth into greater.

Let us retrace the road to bring their brother in. Thy weight of responsibility will be thy weight of glory.—*Geo. Matheson.*

Be watchful over thyself, stir up thyself, admonish thyself and whatever be comes of others, neglect not thyself.

The more holy violence thou usest against thyself, the greater shall be thy spiritual profit.—*Thomas a Kempis.*

THERE is the lesson of entire consecration. The branch has but one object for which it exists, one purpose to which it is entirely given up. That is to bear fruit the vine wishes to bring forth. And so the believer has but one reason for his being a branch, but one reason for his existence on earth—that the heavenly Vine may through him bring forth His fruit. Happy the soul that knows this, that has consecrated to it, and that says, I have been redeemed and I live for one thing.—*Andrew Murray.*

DEATHS.

MARTIN.—On the 19th of April, 1900, near Columbia, Lancaster Co., Pa., Amos Walter, son of Benjamin S. and Lizzie H. Martin, aged 21 ds. Buried on the 22d at Halsey's cemetery. Funeral service by Abraham Witmer and Benjamin Lehman at the house. Text, Song of Solomon 1:7, last clause.

WEAVER.—February 12, 1900, near Martindale, Lancaster Co., Pa., of consumption, Annie Weaver, widow of Isaac H. Weaver. She died at the home of her parents, Peter and Elizabeth Brubaker, aged 46 yrs. She was a faithful member of the Mennonite Church for many years. She leaves her aged parents and two brothers to mourn her departure, but they mourn not as

those who have no hope. Funeral was held on the 15th of February, at the Pike Mennonite M. H. Services were conducted by Pre. J. Brubaker and Aaron Sensenig from Psalms 37:1, Verse 1 to her ashes.

FAIRBANK.—On the 1st of May, 1900, in Cananda Co., Pa., of pneumonia, sister Elda Viola, daughter of Bro. Henry and sister Adeline Parker, aged 13 yrs, 1 mo., and 21 ds. She had been united with the church on the 14th of Jan. 1900. She showed a bright Christian example for one so young, and when she knew she was nearing the end of life she called for a pencil and paper whereon she wrote when she united with the church and asked for the Bible and laid the paper therein to show how far she had read through the Bible. Calling the family to her bedside she bade them all good bye and told them to meet her in heaven, and then passed away with a smile on her face. This shows the blessing obtained by living for Christ when we come to the dying hour, even if young in years. She was buried on the 3d in the Weaver Mennonite graves.

Funeral services were conducted by S. G. Shetler, Jonas Hirsch, S. G. Shetler and L. A. Blough. Text, "I thy servant fear the Lord from my youth." 1 Kings 18:12.

SELF WATCHFULNESS.

GINDLEPERGER.—On the 12th of May, 1900, in Roxbury, Cambria Co., Pa., sister Elizabeth, wife of Bro. John Gindleperger, aged 55 yrs, 6 mo., and 12 ds. Sister Gindleperger suffered a great deal during the last few months but bore it all with Christian patience unto the end. She was buried on the 14th. Funeral services were conducted by L. A. Blough and S. G. Shetler.

YODER.—On the 27th of April, 1900, near Denbigh, Va., Edna Marie Yoder, daughter of J. S. and Malinda Yoder, aged 10 mo., and 27 ds. Buried on the 29th in the Pine Grove cemetery. Funeral services were held at the house by D. Z. Yoder. Text Mark 10:16.

SCHROCK.—Magdalena Schrock, daughter of Christian and Elizabeth Plank, was born in Wayne Co., Ohio, June 21, 1826; died May 3, 1900, aged 70 yrs, 10 mo., and 14 ds. Married to Yost Schrock in the year 1848. Moved from Wayne Co., Ohio, to Middlebury, Elkhart Co., Ind., in the year 1861, to the farm west of Middlebury, where she lived until death. Born to them twelve children, four preceded her to the spirit world, twenty-seven grandchildren living, five dead, seven great-grandchildren. She was a faithful member of the German Baptist Church until death. She was a loving mother, a friend to all, bearing her afflictions with Christian patience, only waiting her time until the Lord should call her home.

WHITE.—On the 3th of May, 1900 at the residence of her parents, Mr. and Mrs. Tobias Shantz, Elda, wife of Ward White, died in her 34th year. She had lived at Leamington, Ont., since their marriage in September, 1876, and up to within a short time of her decease. When the husband left for Middlebury, Alberta, Canada, to prepare a home for them while the deceased came to spend the summer with her parents and friends before following her husband to the North-west. Within a week after her arrival a child was born and a few days afterward the young mother suddenly began to sink and soon passed away. Owing to the great distance it was impossible for the husband to attend the funeral of his beloved companion which took place from her father's residence to the Alma S. U. H. church, Berlin, Ont. The remains were laid to rest in Mount Hope cemetery. She leaves her husband, an infant child, parents, brothers and sisters and many warm friends to mourn her early death.

yet they mourn not as those who have no hope, for she had made the wise choice years ago and she was prepared when the summons came. God comfort the bereaved hearts in this hour of affliction.

SHANTZ.—Joseph Y. Shantz, son of Jacob and Mary (Yost) Shantz, was born July 10, 1816, in Waterloo Co., Ont. He was married to Susan Elizabeth Shantz on the 15th of May, 1838. To them were born twelve children, of whom four sons and five daughters survive, all living in Wilmet Twp., near the paternal home. Bro. Shantz passed away on the 8th of May at the ripe old age of 84 yrs, 9 mo., and 29 ds. A large circle of relatives and friends followed the remains to their last resting place at Geiger's M. H. on the 11th. Deceased united with the Mennonite Church in his youth and was a consistent member until death. Funeral services were held by E. S. Hallman from Rev. 14:13. Sister Shantz preceded her husband several years ago. May the Lord comfort the family and friends.

SHANTZ.—Samuel Y. Shantz, son of Jacob and Mary (Yost) Shantz who moved from Montgomery Co., Pa., to Canada in 1810, was born Jan. 19, 1825. On the 11th of March, 1900, he was married to Esther Erb who survives him. This union was blessed with eight sons and five daughters, of whom two daughters have passed away. Bro. Shantz united with the Mennonite Church in his youth and was a faithful member until his death. He was widely known and highly esteemed, and his liberality and wise counsel were much appreciated. He had been a sufferer for several years and was confined to the house for several months. On the 9th of May he was afflicted with a stroke of paralysis to which he succumbed on the 15th having attained the age of 75 yrs, and 1 mo. The funeral was held on the 17th from his late residence two miles south-west of Berlin, Ont., to the C. Eby M. H., Berlin, where the burial took place. The funeral was attended by Services by E. S. Hallman from 2 Cor. 5:1 and Noah Stauffer from Heb. 11:10. May God comfort the bereaved family.

KEESOR.—On the 24th of April, 1900, at the residence of her son-in-law near Schrock, Ont., sister Martha Keesor, widow of the late John L. Keesor, aged 71 yrs, 6 mo., and 7 ds. Buried on the 25th at the Waldman M. H. Services by L. J. Burkholder and Samuel Wideman. Text 1 Peter 1:4.

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coming of Christ, to cast all their cares on the Lord, knowing that He careth for us.

Let us then give heed to the teachings of His blessed word, and have more of our conversation in heaven, and more of our life hid with Christ in God, and if we do this, having all our trust in our blessed Redeemer, our life will be pure, peaceful and joyous. We rise above the troubles and the trials of this present time and rejoice with joy unspeakable and full of glory because we are satisfied in Him who feeds our souls with the bread which cometh down from heaven. F.

FOULISH ABOUT A YEAR AGO
AFFECTATION.

clipped from an exchange item on "Sounding the B." After thinking it over it was laid away for possible use in the *Words of Christ*, as it was thought unnecessary to put such an item into the *HERALD*. Recently, however, we heard a young lady, who was formerly a member of our society, and whose tongue at that time was able to master the letter "H," but who has since fallen in with what she must consider "cult-church society." Her once dear Savior had now become her "dear Saviour," communion with whom gave her such "deep spiritual pleasur" that her "foh-mah" life was not to be "comphad" to the joys she was now experiencing. We concluded that the *HERALD* might have the clipping for the benefit of those who may be inclined to think that dropping the "r" is a sign of culture or intelligence or "breeding." With some it may show where they were born or brought up, with others it is a sign of a growing lack of brains and grace. But the item itself:

We have often wondered why it is that otherwise cultured people will persist in refusing to give the letter "r" its proper sound in the pronunciation of certain words. The error is bad enough when it has been handed down by their ancestors to those thus erring; but when it is the result of affecting to appear learned, and thus unnatural, it is intolerable. In an article on "Pronunciation of English," the *Record* speaks of this habit as follows: "The evil tendency has been toward effeminacy, to depression of the robust Teutonic foundation, and inclination toward Norman inertia of vocalism. The one characteristic of English that has suffered most in this weakening process is the 'r.' The good old verb 'were' is smothered into 'wuh.' The vast 'world' is cribbed into the tiny 'wuld.' That which ought to be deliberately syllabicated into 'per feet' is mumbled 'puffit.' The infinite vista of coming time is telescoped into 'footy.' Familiar stanzas were thus mitered recently in public:

"Twas, idle was, I know not wot they mean.
Twas from the deep of some divine dream,
Hee in the holt and gath'rs to the eyes."

Many people go to and still others live in 'Noo Yawk.' To further us under taking is to 'futtin' it. Few Americans,

comparatively, go to church, and of those few a large proportion go to 'chutch.' We rarely hear of arches now, but of 'atchee.' The venerable Arctic circle has dwindled into an attic. Noah sailed an 'ahk,' and the modern ship is sheeted in 'amah.' Earth has become 'uth,' earnings are 'unnings.' 'Nect's' is the lees of the gods' beverage, and the complete effeminacy is 'nonpatien' in all things."

TWO-SIDED. When the writer, many years ago, was a student in one of the higher institutions of learning, in eastern Pennsylvania, there was in his class a fellow student whose chief ambition was to enjoy the honors of his fellow students, and to be esteemed by them, as well as by his teacher, the best scholar in the class. The one ambition of his life seemed to be to enjoy the honor of men, the honor of his teacher and his class. When a question of importance came up before the class, he never ventured an answer or an opinion until he could in some way get an expression of some kind from his teacher or from some of the best students, whose opinions he respected, and then his invariable answer was, "That is just the way I thought," or that is exactly my opinion.

There are men—and some of them ministers—to-day that, like our old classmate, are hard after the honors of the world and the applause of the people. They contrive by every possible scheme to make themselves appear great and good in the eyes of their fellow men. They forget the wholesome admonition of the Savior (Matt. 6:1-18), and everything they do must be paraded in bold characters before the public eye, so that they may gain honor from men. They condemn men and things that they may be considered very firm defenders of the faith, while they themselves sometimes secretly, sometimes openly, practice the same things. They advocate measures in which they have no faith, and which they know are not for edification, in order to please the people and gain prestige. They love to parade the little knowledge they have attained so that the people may think them very wise and good. They charge others with great faults and condemn them severely in order to hide their own wily schemes and corrupt purposes; they praise the people and speak soft words of flattery to them, to make them believe that they are their friends in order to gain their confidence and friendship, and then turn the dagger's point of envy and deception and thrust it into the very hearts of their unsuspecting victims. A promise with them is an innocent trick to deceive and gain a point to their own personal advantage and advance their selfish ends. He who trusts them has sought refuge in lies and learns to his sorrow that the arm of flesh, when prompted by dishonesty and deception, is indeed

an accursed thing. This is hypocrisy, and God's word gives it its proper name.

Religion is too sacred a matter to trifle with, or to handle carelessly. The apostle tells us to provide things honestly in the sight of all men. We may therefore with all good grace pray that the Lord may give us honest men, and above all, honest preachers; men who will not sail under false colors; men who will raise the true gospel standard and stand by it; men who have "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending themselves to every man's conscience in the sight of God." 2 Cor. 4:2.

WHAT IS RELIGION. How should we use religion ourselves and how present it to others?

Religion is that which we believe and do to honor and glorify God and to bring us the comforts and blessings of eternal life, both in this present time and in the world to come.

All the knowledge we have of God, and all His dealings with man, all His manifestations of himself to men, in every form and in all ages, has been of the most solemn and serious nature. In all the sacred scriptures there is nothing associated with the worship of the true God by those who were His faithful servants, and worshipped Him in sincerity and truth, that savors of levity, or carnal pleasure or carnal enjoyment, or light mindedness, or that any of the services which we perform toward God should have the character of entertainment. There is nothing on the part of the eternal Spirit that gives us, by fair interpretation, any encouragement in this direction, but all His manifestations, all His commands and teachings are throughout of the most solemn—in many cases of the most awfully solemn and serious nature, so that in His presence we are filled with awe, and men tremble and quake with fear when God reveals himself. When the apostle says: "Perfect love casteth out fear," he does not mean that we should become irreverent or bold and brazen in the presence of God, but that we should, without fear of punishment, draw near to Him as to a loving Father whom we need not fear, but who is pleased when His children bring Him sincere worship.

There are a few instances on record where persons approached the line of levity, but these were promptly rebuked, and brought under condemnation. One instance was on the part of Sarah, when the angels revealed to Abraham the great promise which should be a blessing to all the nations of the earth.

In the life of Jesus we find nothing of levity, but throughout seriousness

and solemnity; that which belongs to and is in harmony with the awfully solemn work of saving souls from perdition. We have on record two instances that Jesus wept, but we have no record that He ever laughed, or even that a smile played on His lips. His whole life was one grand offering for condemned human souls whom He came to save.

If a man who appreciates life, and has a proper sense of appreciation for life and kindness, were condemned to be executed, and a friend should come and by giving his own life save the condemned man, would the saved man ever be so heartless as to speak of this in a light and joking way? Would he not reverence his friend and tell with all seriousness and soberness how near he was to the line of death and how his friend saved him.

In the same sense we should deal with the great work of redemption which God has wrought for us through the death of His Son, and he who esteems this lightly, and speaks of it as if it were a light thing, truly has never learned to understand the true character of God and the blessed religion of our Lord Jesus Christ.

Ministers who carry this hane of levity about them, who take it with them even unto the sacred desk, and hold up to the people a religion shorn of its solemnities, shorn of its reverence and seriousness, a religion that can be used and handled lightly and as any ordinary thing of this temporal life, and who in this manner hold up before the people the religion of the Lord Jesus Christ, certainly dishonor their calling, dishonor our blessed Lord, and need more grace, and a better understanding of His faithful word. F.

PERSONAL MENTION.

CHANGE OF ADDRESS.—J. A. Brillhart from Rockton, Pa., to Scottsdale, Pa.

BRO. J. F. RITTENHOUSE of Jordan, Ont., is at present visiting the churches in Pennsylvania.

BRO. A. O. HISTAND of Doylestown, Pa., conducted services in the chapel at Dublin, Pa., Sunday evening, May 27.

BRO. N. O. BLOSSER, immediately after the Ohio Conference, left for Michigan to hold meetings for a week or ten days. May his labors be richly blessed.

BRO. AMOS MILLER and wife of Lancaster Co., Pa., parents of Bro. A. R. Miller of this city, whose family they are visiting, favored the editor with a very pleasant call on the 5th inst.

Bro. Miller has been a reader of the *HERALD* ever since its first issue, and we esteemed it a privilege to meet him.

BRO. M. S. STEINER of Pandora, Ohio, recently held meetings at the Chipewave M. H. in Ohio, where about twenty confessed their Savior. He came to Elkhart Saturday June 2, conducted services in our congregation Sunday morning and evening and took part in several of the meetings held in connection with the commencement exercises of the Elkhart Institute, and left for Wayne Co., Ohio, on the 7th.

BRO. JACOB BURKHART and wife who have been spending several weeks among the congregations in the West in the interest of the mission work in India, came to Elkhart on the 6th inst. and will remain a few days, taking part in the commencement exercises of the school, in which both were students, and then go to Ohio to remain there for some time before leaving for India.

DOCTRINAL.

For the Herald of Truth.
RESTRICTIONS NO. 2.

BY GEO. H. BRUNK.

NON-RESISTANCE.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

In order to properly understand this question, it is absolutely necessary to bear in mind that Christian duty is to be determined by what the New Testament teaches, and not in any measure by the teachings of the Old Testament. Christians were not and are not expected to keep the principles of the Old Testament. Paul and Barnabas preach Christ to the Gentiles. They believe unto salvation, but are not taught to keep the law of Moses. Jewish Christians come down from Jerusalem and begin to trouble the converts, saying, "Except ye be circumcised after the manner of Moses ye cannot be saved." Paul and Barnabas opposed the measure to the last, and as they could not agree, they decided to leave it to the apostles and elders at Jerusalem. They held their conference and issued their report to the Gentile converts as follows: "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised, and keep the law: to whom we gave no such commandment,' Acts 15.

In the above we see that there is no command to Christians to keep the law of Moses, and that those who teach Old Testament doctrines as Christian duty, are "SUBVERTING SOULS." Acts 15:24. *Resisting evil* (carnally) is an old Testament doctrine, not only allowed, but commanded. "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Ex. 21:23-25; Lev. 24:17-20; Dent. 19:21.

The law given by Moses demanded that stern justice should mete out to each offender for "every transgression a just recompense of reward." Heb. 2:2. But the Gospel which came by Jesus Christ has quite a different message.

"The old and new covenants," says Jeremiah, "will not accord" (Jer. 31:31), and here we see another point of difference.

For the priesthood being changed (from the order of Aaron to that of Melchizedek) there is made of NECESSITY a change also of the law. Heb. 7:12.

Let us hearken. What is the message of the High Priest of the "better covenant" which is not to be like the old?

Now He speaks: "Ye have heard that I hath been said, An eye for an eye and a tooth for a tooth; but I say unto you (now mark it) THAT YE RESIST NOT EVIL," etc. Matt. 5:38, 39. Jesus was not ignorant of what Moses said to Israel, but HE gives the opposite as the commandment to His church. Let us notice some of the "changes" in the law.

O. T. IRON RULE.—"As they did unto me, so have I done unto them." Judges 15:11. (The natural result of Ex. 21:23-25).

N. T. GOLDEN RULE.—"As ye would that men should do to you, do ye also to them likewise. Luke 6:31.

O. T. Destroy Enemies. Dent. 25:17-19. Remember what Amalek did unto thee by the way, * * * how he met thee by the way, and smote the hindmost of thee, * * * thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it. See 1 Sam'l 15:2, 3, also.

N. T. Love Enemies. Matt. 5:43, 44; Rom. 12:14, 17, 19-21. *How can O. T. prophet treat his Enemies.* Elijah's enemies oppose him and are sent to take him prisoner. He calls down fire from heaven and destroys them. 2 Kings 1:9, 10. We know that this was in God's order, else the prayer for fire to fall would not have been answered.

An attempt to follow Old Testament principles by New Testament disciples REBUKED by the Mediator of the new covenant. Jesus had preached the Gospel in Samaria, being well received. After an absence of some time HE passed that way again on His way up to Jerusalem, and sent His disciples to arrange that they might be entertained; but when the people knew that His face was toward Jerusalem, they refused to let Him stop. This made James and John indignant and revengeful, and they asked, "Lord, wilt Thou send fire from heaven, and consume them, as ELLIAS did?" But HE turned and rebuked them, and said, "Ye know not what manner of spirit ye are of. (O. T. spirit of hate and revenge). For the Son of man is not come to destroy men's lives, but to save them." Luke 9:51-56.

[NOTE.—What was right for an O. T. Elias is not necessarily right for a N. T. James or John.]

Prayer of an O. T. prophet AGAINST his enemies: "They have digged a pit to take me, and hid snares for my feet. Yet, Lord, Thou knowest all their counsel * * * to slay me. FORGIVE NOT their iniquity, neither blot out their sin from Thy sight, but let them be overthrowed before Thee," etc. Jer. 18:22, 23.

Prayer of a N. T. prophet for his enemies: Stephen, being stoned, kneeled down and cried with a loud voice, "Lord, lay not this sin to their charge." Acts 7:54-60. Thus we see that God's people, who lived under a covenant

which required them to hate and destroy their enemies, did so, and those who lived under the new covenant which commanded to love and pray for enemies, by God's grace obeyed, and this holds good through all the New Testament in precept and in practice.

Christ our Example. "Prince of Peace." Isa. 9:6; Luke 2:14. Holy, HARMLESS, and separate from sinners." Heb. 7:26.

The just do not resist. Jas. 5:5, 6. Though he be smitten in the face, 2 Cor. 11:20; or his goods be spoiled, Heb. 10:34; or his life be taken, Jas. 5:5, 6.

The spirit of Christianity is beautifully brought out in the words of Jesus to His disciples as HE sent them forth: "Go your ways; behold I send you forth as LAMBS among WOLVES." Who ever saw a lamb contending with a wolf for its rights? What shall we think of those in the flock, who, having sheep skins on their backs (profession), and the very nature of the wolf in their hearts—to tear, and wound, and fight, and kill?

Jesus says, "If my kingdom were of this world, then would my servants fight," John 18:36, teaching by implication that since His kingdom is not of this world, His servants WILL NOT FIGHT. At this point we are apt to hear, "It is not practical." "What would become of us?" Suppose, suppose. To all this class of objections we answer: Ten thousand difficulties do not change the above Scriptures a particle, nor the positive command, "RESIST NOT EVIL."

We grant that obedience to this command may get us into serious difficulties, but we deny that this is a sufficient reason for disobeying it. Those traveling a road without difficulties are not on the way that ends with heaven. 2 Tim. 3:12.

Jesus said, "I send you forth as LAMBS among WOLVES." Human reasoning says, "It is not practical, it is not safe;" "they should be sent forth as NOTIONS among WOLVES, that they may be able to hold their own." Yet all this does not change the words of Jesus nor the spirit of His true disciples. Those who insist upon being *bound* among the wolves should have a care lest they be shut out with the dogs at the last. Rev. 22:15.

God is able to care for and protect His lambs though they be among wolves, and though I may be dangerous to the lambs among wolves down here, yet it will be glorious to be of the sheep of His pasture on the plains of heaven! It is not morally wrong to punish transgression, it is simple justice. Under the Old Testament God was giving people by the law what they deserved, and HE allowed them to deal thus also with each other.

Under the Gospel, because of the blood of Christ's atonement which ran down in the presence of justice and in mercy's sight, God has given a "day" of grace in which all the words of justice are put up, and the sufferers silenced, and God is not imputing men's trespasses unto them, nor allowing them to do so one with another.

When Jesus came the first time it was "to proclaim the acceptable year of the Lord," Luke 4:21, 22; Isa. 61:1, 2. But by and by this day of grace will be ended, and then HE comes again to proclaim "the day of vengeance," Luke 21:20. Isa. 61:1, 2; 2 Thess. 1:7-10. Because

of Jesus' blood God is dealing gently with His enemies, and requires His children to do the same. To those who trample upon His mercy and finally reject the atonement, shall come the day of vengeance when God will "whet His glittering sword" and do execution according to what is deserved, and His saints shall then be associated with Him in judgment. 1 Cor. 6:2; Jude 14, 15. But let no one presume to open the book that speaks of vengeance, because Jesus has closed it. (See Luke 4:20 and compare with Isa. 61:1, 2, and note that Jesus closed the book when HE came to where vengeance is spoken of—that message is for His second coming, and no one is worthy to open it but HE Himself at His second coming. Rev. 5:1-5. Now the book of mercy is open, and God and angels and Christians are bound by the blood of atonement to be merciful.

Bye and bye the book of vengeance will be opened and the book of mercy will go thundering shut. Then God and angels and saints shall execute judgment upon all that have rejected His mercy. How clear and plain to those who find the word of understanding in the Scriptures. "The secret of the Lord is to them that fear Him, and HE will show THEM His covenant." Ps. 25:14.

But how many eyes are yet blinded, as Paul says: "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ." 2 Cor. 3:14. "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4.

We have considered this from a Bible standpoint only. Duty is plain, though it may be difficult. It is our business to obey God, and leave the consequences with Him. Obey God in ALL things, at all times, and in all places, and be ready to die if necessary. We should have the spirit of the colored preacher who said that if God would command him to jump through a stone wall he would not hesitate; he would jump. "Jumping," said he, "belongs to me; going through depends on God." So obeying belongs to us, consequences to God.

Canton, Ky.

For the Herald of Truth.

THE CHURCH WALKING WITH THE WORLD.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2:15-17.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." 1 John 3:1.

We hear much spoken about progress, as to Christianizing the world.

The word Christianity, as it is now used, has with the world's advancement and inventions also become seasoned by man's wisdom to suit even the taste of the world. The world embraces it, and claims it as something respectable to belong to. Why, and for what reason? We read that the spirit of anti Christ was prophesied of by the Apostle John, who says it is even now in the world. This spirit has found its way into the pulpit, and we find more or less of it in many of the religious periodicals of the day. The narrow way, by many, is denied, if not by words, by actions, which speak louder than words. Fashions can have their full sway. Men of fashion, who encourage fashion, occupy the pulpit! Men who encourage bloodshed and war occupy the pulpit, though the Scriptures plainly say, "Thou shalt not kill," and enjoin, returning good for evil, love to enemies, and if smitten upon one cheek, to turn the other also. Christian professors, unbelievers, professors, for they are secret organizations behind bolted doors, and blind themselves together by awful oaths; they our blessed Lord said, though the Son of God, "In secret I have said nothing."

God commands us to let our light shine before the world. Again we read, "Be not unequally yoked together with unbelievers." The Bible has no secrets; where the Spirit of God is, there is liberty. This spirit has secrets, and allows not its free flow of liberty, showing that it is not the Spirit of God, but the spirit of anti Christ. God says, "Swear not at all," but Christian professors are now deceived by blind leaders, who use the influence of their own fleshly mind and say, "It is right to swear," whereby the majority of the professing churches allow and defend the swearing of oaths. We find Christian professors who are carried away by politics, who devour the contents of a daily or a weekly more eagerly than the Word of God. Men who are more concerned about the welfare of their country than about their own souls, or the souls of fellow travelers. The devil, in times past, came as a roaring lion, and all who would not deny Christ and His teachings were doomed to the horrors of a martyr's death; they were sawn asunder, and died by the sword, at the stake, rack, etc.; wandered about clothed in sheepskins, dwelt in dens, caves, etc., of whom God's word says, "These worldlings are not worthy." Not being very successful, he now transforms himself into an angel of light, of whom the Scriptures tell us, that he comes in the form of false teachers, who preach to please those having itching ears, who will not endure sound doctrine, but are turned unto fables. God's word tells us, "From such turn away. Man in his own wisdom tries to explain away the word, but the theology of a poor, sinful worm will never change the word of the great Creator, who rides upon the storm, speaks in tones of thunder, holds the ocean in the palm of His hands, and whose lifetime is eternity. His word bears no improvement, though Satan spread his black wings and cries: "Progression." But dear Christian friend, be not carried away by false alarms; have your eyes centered alone upon the Lamb of God, denying the flesh and the lust thereof, especially the wisdom of the world, having Christ alone as your all in all.

We should never go in the way of temptation for the purpose of trying the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.

For the Herald of Truth.

CLEAVING TO CHRIST.

BY LIZZIE M. WENGER.

Let us rejoice that Christ came into the world to save sinners and lead them to heaven. The more we cling to Christ, the more power He gives us to overcome the world.

Christians! Let us not be discouraged when things go not as we think they should go. For we know that "all things work together for good to them that love God." Only let us cleave to Christ, for we have the promise that we are kept by His power through faith unto salvation ready to be revealed in the last time.

Deut. 18:13, we read: "Thou shalt be perfect with the Lord thy God." We have to work out "our own salvation with fear and trembling," according to the words of the apostle Paul, but according to Phil. 2:13, "It is God which worketh in you both to will and to do of his good pleasure."

Beloved, if we cling to the world, or we might just as well say, if we do not give up evil habits and ways, it clearly shows that we have not the love of God in our hearts, but the love of the world. Mark what the Apostle John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. 1 John 2:15-17. "He not deceived; God is not mocked." But the enemy tries his best to make us believe that it does not matter how we live in this world, he is on the way like "a roaring lion" to tempt us to sin, therefore let us "resist him and he will flee."

By the words of Paul, we understand that God graciously operates on the minds of men, by the preaching of the Word, the influence of the Holy Spirit to produce in them a willingness, without any restraint, to come to the Savior, and seek their soul's salvation. In Phil. 2:12 and 16 the apostle says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Oh! let us "lay aside every weight, and let us run, not so as to be weary, but so that we may obtain the victory, for we are in a race that is set before us," Heb. 12:1; for our life is compared to a race. "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." 1 Cor. 9:24.

Let us strive more earnestly to die unto all sin, the world and our evil lusts during the time that God grants us grace to repentance before we die,

and this out of love, and through obedience to Jesus Christ our Lord and Savior. We live, but no more unto ourselves, Christ lives in us. Temporal death, which only destroys "our earthly house of this tabernacle," can be no longer terrible to us, for it is the entrance into eternal life. Read 2 Cor. 5:1. To be worldly minded is to be at enmity with God. We cannot be His children if we do not humble ourselves under His mighty hand. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." 1 Pet. 4:17-19.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"Yet, if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Pet. 4:16.

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:2-4.

Our Savior was a good man in the full sense of the word, "who did no sin, neither was guile found in his mouth." Now if we abhor that which is evil, and cleave to that which is good, the goodness of the Lord will follow us all day along the journey of life. "The steps of a good man are ordered by the Lord."

Oh! let us consider where we are standing. Every child of God has a work to perform, and we should work against the evils that are ever creeping into the church. Many Christian professors do not get the idea that they are made humble by assuming the plain garb, etc.; of course not if they are not already humble in spirit. Wolves may sometimes wear sheep's clothing, but I do not believe that sheep will be found wearing wolves' clothing. "Be ware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15.

It is distressing to see parents come to church or Sunday school, dressed in plain, modest apparel so that they cannot be censured, but the innocent child is dressed in the fashion of the world. Beware, let us not hang out such signs for the public to gaze at, but rather let us hang out our sign of good example, and let us consider, for now is the time. Oh! let us not wait until we hear a voice saying, "Depart from me cursed, into everlasting fire, prepared for the devil and his angels," Matt. 25:41.

Scripture always shows us what to do. There is only one way to heaven. Let us not miss it through failing to examine that which is taught by our religious instruction. Doubtful believers do not open your mouth and shut your eyes and stand prepared to swallow

anything that may be given you, but search for yourself, and pray the Holy Spirit to enlighten you lest you should be hurrying to destruction, when you thought you were speeding to heaven. Let us not be afraid to warn the people against the evils, but consider that our words will be of more effect, unless we have fervent charity among ourselves: "for charity covereth a multitude of sins."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

Of Father within me, I borrow Thy name, Let Thy goodness in me be ever the same, O give to me daily that alms which I want, Which is from Thy bounty forever. Amos. Farmersville, Pa.

For the Herald of Truth.

SEPARATION.

BY SISTER J. R.

"Come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and ye shall be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. 6:17, 18. Christ tells us that we as His children are to be a peculiar people zealous of good works, that we should not be unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Being a separate people means something.

If we come to Christ and follow Him we will be a separate people, not only by outward appearance, but we will have this desire in our hearts, out of love to God for Christ's sake, to follow Him. Our love for Him takes all desire for these worldly amusements out of us. A true Christian has no desire to serve idols, but his desire is to serve the living God from whence cometh all our help. We cannot serve two masters, and still many so-called Christian professors are trying to do so, joining church, taking communion, etc. If that is all they do it will never save them. We must be born again, and if we are born of God we will desire to serve the living God. Many just join church, and then do as if they thought the remainder of life were, rest, ease and pleasure in this present world, instead of its being the very beginning of earnest work for Christ. We are laborers in Christ's vineyard, but we do not work for nothing. It pays to serve the Lord if we serve Him in spirit and in truth, as loving children serve their parents. The children do not suffer; their wants are supplied; they share the benefits of their father's home and wealth and are his lawful heirs. Into this position God, through the merits of Christ, has placed us.

Dear sisters, do we acknowledge and profess before the world and the church that we have entered into this sacred relation with God and His Son? Some, as soon as they are out of doors, are not known as sisters. It is sad, indeed, when we hear of a sister saying there is no religion in plain apparel. Of course then the apostles did not know what

they were talking about; for although there is no religion in plain clothing itself there must be a great deal of it in gaudy attire, according to the evidence of "signs" as hung out and on by many, who excuse their vanity by saying that there is no religion in plain clothes. The Lord has given us definite commandments, why will we not take them as they are?

Why do we want to choose one and reject another? He who gave us the command, "Take, eat, this is my body, etc., said, 'If I then, your Lord and Master, wash your feet, ye ought also to wash one another's feet.' We are not to go half-way, but all the way. We are to wear what is becoming to Christians, not what the latest fashion demands. "Our adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart in that which is not corruptible, like the ornament of a meek and quiet spirit which is in the sight of God of great price." 1 Pet. 3:3.

Let us examine ourselves with the word of God and see whether we are pleasing in His sight. Some say they do not feel condemned about these things, but if their ideas and feelings disagree with the word of God they are condemned already. We do not need to wait for feeling. Paul says, Rom. 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Rom. 12:1, 2. When Christ tells us to deny self and forsake the world and its evils for Him, then He means just what He says and no less. To map their way to do so are no more than thieves and robbers that want to climb in some other way. Can a true Christian go to dances, festivals, card or other similar parties, or any other worldly amusement and pray, "O, for a closer walk with God, a calm and heavenly frame," or could he go expecting and hoping that Christ would be in the midst and that to bless?

Never. According to the word of God, Christ would not take any part in dancing, or any other folly. Many are being rocked to sleep by delusive preaching. They are made to believe that they can do anything if a church book. Let us get our names written in the Lamb's Book of Life. That is worth more than enrollment in the church book. O, may they be awakened to a sense of their danger. God is not mocked; for whatsoever a man soweth, that shall he also reap."

Let us not deceive ourselves. Let us not be afraid to appraise. Let us among the world, and let us be out to be in church and at home. Let Sunday and Monday in this respect be the same to us. Let us be bold and say with Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek, Rom. 1:16. We ought much more to be ashamed to confess Christ if we follow after the fashions of this

world knowing at the same time that God is not pleased with such things. Do not be ashamed of Christ but rather be ashamed of this world and "come out from among them and be separate."

This separation is not only for women but for men also. If we come to Christ He will separate us. We do not need to do it of ourselves, for we ourselves can do nothing, but Christ is the great burden bearer. He will help us. If we become willing and give ourselves unto His will, then His yoke is easy and His burden is light. Let us work while it is yet day; for the night cometh, when no man can work. Some say, "If I do right in everything else, the outward appearance, I believe, will not keep me out of heaven." We must have that blessed assurance in our hearts and know that His Spirit gives witness with our spirit that we are the children of God, for "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:1. "Let us not grow weary in well doing, for in due season we shall reap if we faint not."

Let us take up the cross and follow Him who died for us, and live holy lives that we may be found without spot or wrinkle when He comes. Let us handle the word of God that it may cut like a two-edged sword, that souls may be saved and believers edified. May we not make pillows for people to rest upon. We cannot go through this world without having people talk about us. Persecutions will sometimes come, but we are not more than Christ. They persecuted Him and said all manner of evil against Him falsely.

He says to us (Matt. 5:44): "Love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;" and again in Matt. 5:11, 12, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

Many want to be more than Christ was. They want to get to heaven with no persecutions. They want the crown, but are not willing to take up their cross. If we take up the cross and follow Christ daily, we are sure of the crown. We are to let our lights shine, and let them shine; Christ will make them shine if we let Him. May we let our lights so shine that men may see our good works and glorify the Father which is in heaven. Let us fill our vessels with oil and have our lamps trimmed and burning when He comes. Silverdale, Pa.

MISCELLANEOUS.

For the Herald of Truth.

THE OBJECT OF LIFE.

BY D. J. STUTZMAN.

Many times has my mind been drawn to this subject. The thought that only a few, "according to the number of humanity," know why God has set us in this world, brings sadness, because we see that many who profess to be

Christians are living more for the world and its god than for Christ. Yes—Money is more the object of some Christian professors to day than is Christ. Many a man toils and labors hard day by day—why? "For money," and when he has it he does not use it in a right way. Instead of lending it to the Lord by giving some to the poor, he perhaps puts it into the bank, and saves it till he has enough to buy a big farm, or else puts it out in big sums at usurious rates, for which he receiveth unearned money. (Read Psalms 15:5.) Yes, he is so busy through the week that he has hardly time to pray or even think of God who has created him. He eats many a meal ungratefully just because he thinks it not worth while to offer thanks to God for it. When Sunday comes he may go to church and hear the word of God, but does not keep or fulfill it through the week, and so the word of Christ is fulfilled in him when He says that, "He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. Matt. 13:22.

They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 1 Tim. 6:9.

All such life is not for Christ, but for the devil who is walking about as a roaring lion, seeking whom he may devour. 1 Pet. 5:8. Let us spend our time in work for Christ, for His cause should be the uppermost subject in our mind, the first object of all our efforts. It is not mean for a Christian not to labor at all, but according to the word of Paul, Eph. 5:28, working with his own hands the thing which is good,—that may have to give to him that needeth, and having food and raiment let us be therewith content. 1 Tim. 6:8. And let us know that we are here to work out our soul's salvation through faith, and to help others along in the good works of our Lord.

If we have committed sins, let us be honest to confess them all, and if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. But if we say we have not sinned, we make Him a liar, and His word is not in us. 1 John 1:9, 10.

For the Herald of Truth.

DEATH.

BY EMMA J. BLOUGH.

The news that death has taken away from us one or another of our loved ones, who were dear to us, brings sadness. We never get over being sad on such occasions. Why do we not rejoice when we know that death will only hasten those who through living faith are prepared, to the delights of a better world? If we are prepared we certainly rejoice to know our friends in the portals of a home, a condition that is free from all earthly cares and woes. Rev. 21:4. Fill with joy every earthly wanderer whose face is set Zionward. "Come what will on earth, we anticipate with joy the time when God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow, nor

crying, neither shall there be any more pain, for the former things are passed away."

Let us be faithful. Christ's followers are they who observe "all things whatsoever" He has commanded. Christ's followers follow where He leads; they follow His precepts, they follow His very footsteps, carefully, conscientiously, continually, cheerfully. Fame or shame is all the same to those who love His holy name. They know that the road He took ends not in death, but in life, not in disgrace and obscurity, but in honor and glory, not in pain, but in bliss, so they follow carefully every step, lest they miss the way and the crown.

Physical death may be painful to the body, but it frees the soul. There is another death that may be painful, distressing to the flesh, but it frees the inner man which after God is made in righteousness and true holiness, is thereby released into the larger sphere of the life in Christ. Into this baptism of death to the man of flesh, the body of sin, every Christian goes with the Master, to come forth with Him in newness of life, and henceforth they are a separate people from the world, for between them and the world lies this gulf of death through which they have passed. They are in the world, but not of the world. There are those who by their actions, their life, cannot be distinguished from the world. Those who have passed from death unto life show it; men see it and know it. Their lights shine, they are alive in with, and for Christ. They just naturally put the proud worldling to shame. They are honest, kind to the poor and distressed, lovely toward even the unlovely, forbearing, charitable, patient, cheerful, joyful, because they are saved, and therefore they try in every word and thought and deed to please God. To them the second death has no meaning, for them it has no terror, because over them it has no power. The sting of death, sin, has been removed, its poison has been made ineffective by the blood of Christ and hell has been robbed of victory. May we be ready when Jesus comes to call His children home to the mansions above.

"The time is short ere all that live Shall be called their God to meet; And each a strict account must give At Jesus' awful judgment seat."

The time is short, then, oh beware, Nor squander these brief hours away; Oh hie to Christ by faith and prayer Ere yet shall close this fleeting day. The time is short, let us rejoice, Our Savior Judge will quickly come; Soon we shall hear the bridegroom's voice Let us to His heavenly home." At Johnston, Pa.

For the Herald of Truth.

WHAT BOOKS AND PAPERS DO OUR BOYS AND GIRLS READ?

Many of our older readers remember the disappearance of little Charley Ross. All over the land the hearts of fond and affectionate parents did not cease to grieve in sympathy with that afflicted father and mother in Philadelphia, who mourned the loss of their dear child by a horrendous and senseless death. Snatched almost from

their sight, but secreted from detection they for years searched all over the land for their darling boy, following crier after crier only to be disappointed and worn out with anxiety and apprehension until the assured knowledge that he was dead or even murdered would have been a relief. The fate of the kidnapped Charley Ross has rested with depressing gloom in many homes, brightened with the sunny smiles and the bewitching merriment of boys as beloved as he, when it was realized that the sanctity of those homes was not any more secure than his.

Not parents alone, but the whole community would demand protection against such an outrage. Public sentiment would compel the extinction of an organized association for the stealing of innocent and beautiful children from their parental homes, were such a firm known to exist. The bodies and lives of our children are dear and precious to us, and no care or sacrifice for protecting and preserving them is deemed unreasonable to parental affection.

"But as the life is more than meat, and the body than raiment," should not greater care be exercised to protect the minds and hearts of our innocent and unsuspecting youth from those who are worse than kidnappers, inasmuch as they deliberately plan to corrupt and destroy the soul with the body? And yet such associations exist and flourish, and parents proud and confident in their fancied security are indifferent to the perils and pitfalls that beset their children. Nay more, with strange infatuation many open the door that leads to the snares set to entrap the unwary. With sedulous care they protect their children from all needless physical exposure, and are particular as to their clothing and food, but never think that greater care and vigilance should be exercised over their mental food, lest their minds and hearts should be hopelessly poisoned. Perhaps the only thought is one of satisfaction and pride at the interest manifested in reading; and the thrilling tale or the exciting paper is cheerfully provided that will keep the boy at home and away from all the dangers of the street or the field. Publishers are ready to provide the tale and the paper that shall minister to the unhealthy appetite for the thrilling and the sensational, and the fortunes they make testify to the demand they create and supply. Alas, they do not testify to the fortunes they wreck the hopes they kindle, the characters they ruin for time and eternity!

"Thoughtful observers of the times are compelled to recognize the fact of the great increase of depravity and crime among our youth. The class of juvenile offenders against law and order is fearfully large. They constitute the alarming proportion of the inmates of our penitentiaries and of the rank and file of the dangerous classes of our cities. For this discouraging fact there must be a justifying cause, and that cause can without doubt be traced to the highly seasoned literature, unnatural and sensational, that is filled with daring and improbable adventure, that exalts criminals to heroes, excites dissatisfaction with everyday humdrum prosaic duties, and encourages insubordination against needed restraint. Many of the fearful crimes that from time to time startle the community are

the direct results of the perversion of the imagination and of the whole moral nature through the corrupting and depraving influence of the dime novel class of books and periodicals. Jesse Pomeroy, the boy murderer of Boston, was a close reader of these pernicious publications; and the lad who but a few days ago in that same city, deliberately shot himself after being detected in robbing his mother of money with which to purchase and provision a sailboat in which he had started for a long cruise, was undoubtedly a reader of "boy's papers," from which, as a daily paper infers, he had "breathed an atmosphere of six-shooters and pistol-balls."

"We commend to loving but careless parents, who do not sufficiently scrutinize the reading in which their boys indulge and are absorbed, the wise words of the New York "Evening Mail" upon this point. The alarm should be sounded, and our children should be protected from the seductive and dangerous influences to which too many of them are exposed."

"A certain kind of juvenile literature abounds in this day which to our mind is a sufficient cause not only for uncounted moral disorders, but for even such crimes at the hands of boys as robbery, murder and suicide. Let any intelligent person, boy-to-day, two or three of the boys and girls' weeklies which he will find upon any newsstand, their number giving evidence of their extended circulation—and say, after perusing them, whether he expects mental health, moral sanity, true courage, and genuine manliness to flourish upon such food. The tales and romance there spread forth are a hundred times as poisonous as the low-corrected literature, for the poison is administered directly and in potions far more seductive than in those tinsel histories. Dick Turpin is not the hero, but a boy—even a lad of thirteen, who can call a cat-brother. The boy's story of to-day is tame unless its chief character is a cheap chase out of dress, who asserts his right to his property, turns the tables on his wily and miserable uncle, goes forth to conquer the world, kills tigers, defies pirates, rescues damsels, compels man and nature to yield before his wonderful power. The lie is industriously told, and illustrated in all conceivable ways, that a boy is a man, and the inference is almost forced upon the youthful reader that there is something absurdly wrong about the conditions of a lad's life, if his superiority to his elders is not acknowledged, or if he is in any wise kept out of a career in which "crusades," pirates, thieves, pistols, impetuous, maidens and elephants abound. This, of course, is not all, but this is what has particular application to the juvenile crimes and follies which we are considering."

For the Herald of Truth.
TWO THINGS.
BY A. D. WENGER.

Often the question is asked me, "Are you going to write a book of your travels?" Many have requested me to do so and I have undertaken it. It may be near the close of the year before it is completed as I am often interrupted in the work. Many of our

people are fond of reading descriptions of things seen by the traveler abroad, especially in Bible lands. There are some who are earnestly pushing their books of travel containing erroneous doctrines into every home possible. My object is to produce an interesting and spiritually edifying work especially adapted to the young and to make it as cheap as possible that it may find its way into many of our homes.

Another thing is the India famine. A brother has suggested in the HERALD that I travel and present the great need of the Indian sufferers to our congregations. Letters in the HERALD from our missionaries describe it much better than I can for it has grown much worse since my departure from India. One might travel and travel and not reach as far as their letters do. Believe me I am tired of travel. Wherever I have gone of late I find our ministers have each received one or two letters from H. S. Jenyan of Philadelphia whom I met several weeks ago. You will also see his article on "Forgotten Armenia" in the HERALD of June 1st. I think he is unduly pressing our people for help. It is all right to help Armenia so far but let us not forget that there are at least twenty-five times as many sufferers in India as there are in Armenia. I met and talked with a number of Armenians and heard very little if anything about their sufferings now. Of course many of them have a very scanty living as is the case in many foreign countries. It is my opinion that his object is largely to get money to carry on mission work and especially for a certain Protestant denomination which he represents. There is no famine in Armenia at present and the destitute ones have survived several years since the massacres and are likely to live several years longer, but in India there is an awful famine and the people are dying of hunger now and multitudes more will die within the next few months if they are not given something to eat. Money sent to our missionaries, with whom many of the readers are well acquainted, at Dhamtari, India, I assure you will not only save the lives of the starving but will also be a means of spreading the gospel as we believe and practice it.

Millersville, Pa.

For the Herald of Truth.
GOOD ENOUGH.

BY B. F. B.

The writer once heard a Mennonite minister say to his people, "Our young people are doing well; they are good enough." I was amazed to hear this fatted minister and especially from a Mennonite minister. I had the impression that the Mennonite people believed in Christian progress, and that they taught this idea very distinctly, and from all that I could learn of their teachings, I was so sure my idea in this direction was right, that it made a very marked impression on my mind. Recently this thought was again brought up fresh in my mind, and I began to question what an influence it might have had on the minds of the congregation where this was said, and whether that idea had not gained a very considerable foothold in many minds, and

from some recent teachings, it has become a question to me, whether some of the ministers of this denomination are not tainted with a poison of this kind, as well as others.

The idea that people in the world ever become good enough is a most mischievous one, and will lead souls to destruction. The Pharisee who prayed in the temple, of whom Jesus speaks, was good enough in his own mind, but not in the sight of God. The Pharisees in general were good enough in their own estimation, but not in the sight of God and of Christ. Paul was good enough while his name was Saul, but never when he became Paul. Jesus said to the Young Ruler, Why callest thou me good; there is but one that is good and that is God.

No one who has formed a true estimate of the divine life can say that he is good enough. No one who has learned to know Christ and himself will assume that he is good enough. True humility would not dare to venture upon such an assumption. To assume such a position would be the very essence of pride and self-righteousness. While we must be saved through a Mediator, while our own righteousness is pure conceit and filthy rags, let none say he is "good enough." With the publican let us rather say, "God be merciful to me a sinner." With the prodigal let us confess, "I have sinned, I am no more worthy to be called thy son; make me as one of the hired servants," and in a deep sense of our unworthiness, our weakness and our many short comings and imperfections, let us go on toward perfection with the consciousness Paul had when he says, "Brethren, I could not myself to be apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, of the prize, of the high calling of God, in Christ Jesus. Let us therefore as many as are perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you."

A GREAT SCIENTIST'S MESSAGE TO THE AGE.

Sir J. William Dawson has written the following impressive words: "At the age of seventy-eight, and resting on the bank of the river of death, I may perhaps venture to send a few encouraging words to younger pilgrims on the King's highway."

"It may be well to begin with the familiar admonition of our Savior which He Himself places in the first rank: 'Seek ye first the kingdom of God and his righteousness and all things (worldly and temporal needs) shall be added unto you.' Matt. 6: 33. Here we have reference in the first place to that righteousness of Christ, by faith in which we are saved, but we have still more explicit reference to that high and bold Christian character which by God's grace we can build up on our faith in Christ into a godly and holy life, leading to heavenly and everlasting glory. This should be the great object and ambition of every child of God and especially of every Christian young man; and it does not exclude but promotes the highest energies in any honorable and useful pursuit of a secular character."

"At the close of life you may, however, have to say as I now say, after a life largely spent in scientific and educational work: If I have any good cause for regret, it is that I have been able to do so little directly for Christ; if I have any cause for joy, it is that He has done so much for me and that with all my infirmities He has enabled me to do even a little for His glory and for the good of others, though in looking back it seems all too little. In the words of Miss Haverger's beautiful hymn:

"Thou Lord, hast brought to me,
Down from Thy throne above,
Salvation full and free,
Thy pardon and Thy love!
Great gifts Thou bringest me,
What have I brought to Thee?"

MISSIONS.

HOMER MISSION, CHICAGO.

Dear HERALD Readers:—May the Master's presence be very real to you, and may you ever be so near Him, that He can give you His own fulness of joy.

It has been a long time since it has been my privilege to pen these notes, but in all this time God has very tenderly led me in His own way, hard to understand at times, but ever drawing near to Himself and teaching His will and His own lessons more fully.

The work here too has been blessed and very sweetly owned of Him.

The moving into the new hall and living rooms was a long and rather trying work, but we are getting pretty well settled and appreciate very much indeed the new home.

Friends who have visited us since we are here seem pleased with the move, and in every way we are persuaded that our heavenly Father over ruled and directed the move; and the great desire of our hearts is that He make this very specially a place of help and blessing to thousands of lost and discouraged ones.

During moving some of the visitation, etc., had to be neglected, but since we are again settled we hope to work along those lines more faithfully.

The work goes along well. The attendance at the meetings is perhaps a little larger than at the old hall.

The Sunday school is about as usual, with, however, the falling off that we always have to contend with when the bright warm days come. We have long wished for a remedy for that, but as yet have found none that was entirely satisfactory, for the days are warm and the air is heavy and of course when there is a way to get out on Sunday the children like to go.

Last week we took one of our S. S. classes for an outing at Lincoln Park and we had a very nice time. Most of those who went have work and could leave it only on a holiday, so we took advantage of "Decoration Day." At noon we took our lunch baskets to a shady spot and gathered in a circle to eat our lunch.

We each said it to Jesus, and then every head was bowed as we thanked God for the beautiful day, and its blessings. We think the day was helpful to the dear ones.

Quite a number of friends have visited us lately and all seemed pleased with the change in location.

Sister Amanda Ely is at her home visiting and resting.
Bro. Leaman too has gone home, so our force of workers is rather small, but God is with us and so the service still is sweet.

A short trip to Elkhart June 5 was a rest and a delight and God's earth never seemed so beautiful or the air so pure and sweet.

The heavens declare the glory of God and the firmament sheweth his handiwork.

The other day Bro. Lapp found a home where two helpless old people were in great distress because they were about to be thrown out of the house in which they were living. They did not know where to go as all their earnings consisted of 75 cts. a week which the old man earns picking rags out of the alleys.

Bro. Lapp interceded for them and secured the promise that they might remain, much to their delight.

Bro. John Drange's family expect to go to Cullom this week.

Bro. D.—has been here for some time and now desires to have the family with him as arrangements have been made for a home for them.

We will miss the family in the work here, but of course want them to do what is best and we believe God will bless them in their new home.

God uses and blesses day by day, and many of the things in which He uses us are little things to comfort and help and cheer, but we praise Him for His guidance and for the privilege of service.

IN HIS NAME,
THE WORKERS,
PER LINA ZOOK.

BACK IN THE OLD HOME.

We have stored away in memory, many cheering recollections of life in the city of Chicago. A ten-years' residence there afforded many advantages for a varied religious experience.

Since the second effort of our people to sow the seed of gospel truth in the fields of vice that great city was put forth and materialized in the establishment of the Home Mission, many hearts have been cheered, encouraged, and directed to the better life, and still our faithful workers there are laboring on.

"Sowing the seed by the daylight fair,
Sowing the seed by the moonlight glare,
Sowing the seed by the faintest light,
Sowing the seed in the solemn night,
Sowing the seed by the way-side light,
Sowing the seed on the rock and in the sand,
Sowing the seed where the thorns will spoil,
Sowing the seed in the fertile soil;
O what shall the harvest be?"

But we remember that the prophet says, "In the morning now thy seed, for thou knowest not which shall prosper, either this or that, or whether they both shall be alike good."

From recent issues of the HERALD, our readers have learned that a change has again been made in the location of the Mission in Chicago. Saloon Interests wanted the building, No. 108, where for about four years our workers labored for the upbuilding of the Master's cause, and as the time to vacate was short, the Board began to look about earnestly for another home for the Mission. The first floor of the Kohler building, No. 145 W. 18th street, where the Mission had been first opened by Bro. M. S. Steiner and others six or seven years

ago, had not been occupied since the Mission had moved out four years ago. And the lot, with the building, being offered for sale at a very low figure, the Board bought it, and on Monday, April 30th, the workers moved in. On the evening of the same day was the regular appointment for German service, and it was our privilege to be present and conduct the services on this occasion.

This meeting marked an epoch in the history of the Mission. A number were present who were with the Mission when first organized in this room, and they (as did also the writer) felt as one returning to his home after a long absence. It was to them the old home—the first home—and they rejoiced on that account. Then there were others who had been connected with the Mission only since it had been removed to the other building, and they felt that they were transferred to better and more commodious quarters, and rejoiced in this fact.

It seemed as though all were glad, all hearts rejoiced; all felt glad and ready to give thanks and praise to God for His mercy and goodness in giving us again the old Home Mission building. Many were the expressions of joy and gladness for the privilege of meeting there again for the first time on this evening. Many confessions were made by those who had found the dear Savior precious to their souls, both in this building and the other, and it was a matter of much encouragement and rejoicing to realize that the Lord had blessed these efforts to the salvation of souls.

We used on the occasion the text, John 1: 29, "Behold the Lamb of God which taketh away the sins of the world," dwelling on the atonement for sin through our Lord Jesus Christ. We look forward to the work of the Mission with the hope and the prayer that God will abundantly bless these labors to the salvation of many souls.

JOHN F. FUNK.

For the Herald of Truth.
THE LORD LOVETH THE CHEERFUL GIVER.

BY A. C. KOLB.

When the poor widow cast her mite into the treasury, it was but an act which she felt it her privileged duty to perform. We may reasonably suppose that it gave her more joy to part with the "last cent" she had in this way, even though she was conscious that her gift was seemingly insignificant when compared with what others gave, than if she had used that money to purchase food. Her simple, unselfish conduct

showed to all the world that she loved the Lord's cause, not in word only, but so many showed it then and still show it, but in deed and in truth. The Lord's commendation of her simple act has placed her upon a higher plane of worthiness than any of the others who cast much money into the same treasury box. Just why her mite was "more than all" the others gave, as the Savior says, is easily understood, because no other gift was attended with so rich a blessing.

Her example, however, still lives. Wherever collections for charitable pur-

poses are held, the poorer people almost invariably give much more liberally in proportion to what they have, than those who possess more means. This would almost seem to indicate that the rich love their money more than the poor do theirs. If such be true it surely cannot be because they really need it more. On the other hand, taking the poor woman for an example, and also the proportionate amount which poor people now a days give for religious and charitable work, may it not be assumed that the poor people as a rule love the Lord Jesus Christ and His cause in all its various branches more than the rich do? If not, why does the larger proportion (comparatively speaking), of financial support come from the poorer classes?

If people everywhere, who profess to be true followers of the Lord, would give to the Lord's work as they have been prospered, this would indeed be a much brighter world than it is. More rich blessings from heaven would be enjoyed because there would be more poured out. While there are millions of starving people in India now, and while there is much done now in their behalf, still if Christians everywhere would do what they *could afford* to do (and the Lord would beautifully repay them if they only would do it) there could be enough money raised to furnish enough food for those poor heathen in India and all other needy people everywhere else. Looking at the matter in its full light, and taking into consideration all possibilities, there should not be such great distress in India, and it is hoped that those who have not yet contributed to the relief fund will not delay their gifts, since the famine will soon reach its most acute stage. Money for the starving in India is continually coming in, and the report of the Home and Foreign Relief Commission, Elkhart, Ind., in the last issue of the HERALD shows that the money is properly forwarded. The receipt of all money sent to the H. and F. R. C., or the Mennonite Evangelizing and Benevolent Board for the starving in India, or the thousands of orphans and widows in Armenia, or any other purpose in the line of rendering relief, will be promptly acknowledged.

Elkhart, Ind.

DHAMTARI TO RAIPUR.

Bro. J. A. Resler, in speaking of the sketch in the HERALD of April last of our new mission station at Dhamtari, India, states that the distance from Dhamtari to Raipur is 18 miles by the new, solid road used by vehicles, but that the shortest distance is but 36 miles. There is an old road, almost impassable, making the distance about 39 or 40 miles, good enough for travel by horseback or country carts. This explains why some of the recent letters from India have been giving the distance between Raipur and Dhamtari as being 18 miles instead of 18. Bro. Page and family have moved into their new home, while Bro. Resler was, at the date of writing, May 2, still rooming in the hospital beside the doctor's office. Bro. Resler closes with: "We are well, but the climate is telling on us to some extent." The Lord preserve them in good health.

visit some of their friends and acquaintances. They expect to stop with us again when they come back a few days after starting on their journey homeward and probably hold a few meetings in getting material ready for the new Monmouth M. H. which will be built after harvest, God willing. Our Bible reading is progressing nicely; next Sunday it will be held at Bro. L. P. Lersberg's. We hold it every two weeks. Our private home is in need of a good single teacher in our church. I hope that some good young brother from the East that is willing and that understands music that will help us out?

so, please let us hear from you and we will correspond with you. Pray for us, brethren. Your humble servant,
J. D. MISHLER.

HARRISONBURG, VA., MAY 29, 1900.—On the 15th of April the church assembled at the Bank meeting house and after a very appropriate sermon by Bishop L. J. Hostetler nine precious souls sealed their vows in baptism and were received in the church militant. One who had been received a few days before could not on account of sickness come to the meeting house to be received. We have been much encouraged by ministers from abroad. On the 19th of April we were gladdened when Bishop George R. Brunk of Canton, Kansas came into our midst. He came in the demonstration and power of the Spirit and has been laboring faithfully day and night for a month. The work is great that has been done; thirty-one were awakened to see thefulness of sin and turned to God. On May 28, (Saturday) at Weaver's M. H. at the preparatory meeting thirty-one precious souls were added to the church by baptism, and on Sunday the 27th the communion was held. Many partook of the emblems of Christ's body and shed blood. There have indeed been "showers of blessing" on the church here and much has been done. Yet we know the work is just begun. Many more are yet unawakened, and may yet be gathered into the fold of God.
P. S. HARTMAN.

SPRING CITY, CHESTER CO., PA. JUNE 5, 1900.—It may be interesting to the readers of the HERALD OF TRUTH to hear again of the little flock in this part of God's vineyard. We had our communion on Ascension Day this year, Bro. Isaac Eby officiated. On May 27 and June 3 votes were taken in order to ordain a brother to the ministry as a helper. June 4, at an early hour people began to assemble at the Vincent M. house until a goodly number had assembled.

Bro. Isaac Eby of Kinzer, Pa. conducted the ordination services. Four brethren had been nominated. John F. Kohl and son, J. Clayton Kohl, Amos Kohl and Solomon Good.

The lot was cast and fell upon J. Clayton Kohl, a noble and worthy young brother in whom the church now feels a special interest. Although the lot seems very heavy for him to bear, yet we have the promise that whatever we pray for in faith, *believe it*, it shall be done for us. May all God's people everywhere who see this note remember our brother at the Throne of Grace that he may be a useful instrument in God's hand wherever he goes.

COR.

SUNDAY SCHOOL ITEMS.

FROM MCSHERRYSTOWN, PA.—Sunday the 22d of April a Sunday school was organized at the Hostetler M. H. Although it is a new school the prospects are very good. Bro. J. C. Miller was elected superintendent; J. E. Hostetler is secretary and J. H. Hostetler is treasurer. God grant that this effort, though made in great weakness, may be richly blessed.

COR.

FROM WOODSIDE, FAYETTE CO., PA.—Our congregation, known as the Mas-

ontown Mennonite congregation, reopened the Sunday school March 18, 1900 with the following officers: Supt., Charley Honsaker; Asst., J. B. Bere; Secy., Lizzie May Honsaker; Treas., David J. Johnson; chorister, Annie L. Ewart and Edw. Miller of Tub, Somerset Co. May the Lord prosper us in this work that much good may be done and that souls may be gathered into the fold of Christ.

JUSTUS B. BARE.

CONFERENCE REPORT.

The Mennonite Sunday school Conference of Illinois met at the church near Cullom, Ill., on May 23 and 24, 1900. The session opened Wednesday morning at 9.00 A. M.

The devotional exercises were conducted by John Nice. He earnestly exhorted all to examine their motives of attending the S. S. Conference and reminded them in attendance that it was a spiritual feast instead of a natural one, or a place of amusement that they were attending.

Benj. Herner acted as temporary chairman in organization. The result of the election was as follows: Moderator, Daniel Kauffman; Asst. Moderator, J. S. Shoemaker; Secretary, C. K. Hostetler; Asst. Secretary, Jacob Smith; Treasurer, Peter Haun.

A warm welcome was extended to all visitors by Benjamin Herner, in the address of welcome, which was responded to by Daniel Kauffman.

Some time was spent in giving the reports of the various Sunday schools represented at the conference.

"The Sunday school and its Foundation" was discussed by J. S. Shoemaker. The principles taught in the Bible are the foundation of the church, Jesus being the chief corner stone. These same principles and this same corner stone must be the foundation of all true Sunday schools. This foundation never changes. It must not be changed for policy's sake.

The teachings must be in harmony with the fundamental teachings and doctrines of the church. We must be careful not to build along side of the foundation to suit the popular ideas of the world. General discussion followed in which a number of brethren participated. Many practical points were brought out after which the forenoon session closed.

After an inspiring song service the afternoon session was opened by prayer led by Peter Sommers. The topic, "The Christian Culture of Childhood" was discussed by S. R. Good and Benj. Herner.

The Christian training we receive in childhood will go with us through life. Temptations will be avoided, duties met and difficulties overcome that the one thus trained can only account for because of the teaching he got at his mother's knee. If the true Christian principles would be inculcated in the mind of the child as a rule all would accept Christ before they have arrived at the age of maturity. There is a grave responsibility resting upon parents because the salvation of their children depends largely upon the training their children receive in their homes. Prov. 22:6. Childhood is the time to prepare for life's duties. Parents, beware of the character of your

taught servants. Teach your children punctuality. It is a principle forcibly taught and practiced by Christ. Fathers and mothers should not neglect to pray with their children; teach them obedience, love for the Sunday school, respect for God's house.

Jonathan Kurtz and Joseph Wert next talked on the subject, "The Influence of Mothers." We become largely like those with whom we associate; the mother is most intimately associated with the child in its tender years, consequently the influence of the mother will largely shape the character of the child. Mothers often weep over the harvest, the seed of which they themselves have sown in the child's early life. Mothers like those of Moses, Samuel, and Timothy are needed today. A mother's love, her prayers, her counsels have been the means of staying many a young man's feet from wandering into sin and wickedness, or if one has gone astray, of bringing him back into the paths of righteousness. The memory and influence of mother brought the tears to many eyes and the subject was a very impressive one.

The subject, "Power and Possibilities of the Young," was next discussed by Alvin Ropp and Frank Kornhaus. All have a work to do and the Lord gives us opportunities to do that work. All have power but the only power that does the world any good is the power that comes from above. Great intellectual accomplishments do not avail and oftentimes the Lord uses the ignorant and unlearned to carry on his work. As young people we have possibilities of doing good in the home, in the Sunday school and in the mission field. The power of example is a great one and Christians should be careful that their lives correspond with their profession.

Wednesday evening—Song services and devotional exercises were led by Jacob Burkhardt. The joys of salvation and Christian service were clearly brought out by the testimonies and admonitions given by a number of brethren and sisters.

"Incentives to Bible study" was discussed by C. S. Hauser and J. B. Smith. In Bible study we must examine our motives, and be willing to obey its commandments and observe its teachings. We should not study the Bible simply as a book but as God's revealed word. There never was any law to compare with the Law of Moses, no literature like that of Job, Psalms and other books, no oratory like that of Isaiah and Paul.

We can study mathematics, architecture, botany, astronomy, zoology and other arts and sciences in the Bible. The Bible tells us that we are lost and also *how to be saved*. It is the Christian's sword, lamp, food, and source of power. The need of thorough, systematic Bible study was clearly set forth and plans for studying the Bible were discussed.

"Wasted energies" was discussed by J. C. Landis and Jacob Bixler. Many ways were mentioned in which energy is wasted by pupils, teachers, and Christian workers. A love for the work and a desire to see souls saved are necessary to properly direct our energies.

The exercises were opened on Thursday morning with devotional exercises led by J. F. Fnnk.

"Humility, how attained and its fruits" were the subjects discussed by Philip Nice and John McCullough. The Christian should be *dotted* with humility. If we have the baptism of the Holy Spirit we will have true humility and will not need to seek for it. God can use only those who are truly humble. If a man boasts of his humility it is a proof that he has but little if any humility to boast of. The kingdom of heaven can only be entered through humility. Humility is an inward principle, but it will manifest itself outwardly—in our dealings, our actions and our appearance. True humility means, "None of self and all of Thee."

H. T. Nice and Daniel Kauffman next spoke on the subject "What constitutes Pride?" Pride is one of the greatest evils in the world; it is of the devil; it rebels at the thought of humiliation and seeks the exaltation of self. Some people imagine they are possessed of humility when they are possessed of the greatest pride. There is often pride in deeds of charity, in the pretension labor for Christ, in the position men hold in church and Sunday school work. People possessed of pride in this direction want to be seen of men and do little in secret because they know they will not secure the plaudits of men. If we exalt ourselves we shall be humiliated. Let us be willing to suffer for Christ's sake if we will be. Let the Christian glory in the exaltation that He will receive hereafter at God's right hand. Many men are not contented with the position they would require humiliation and in consequence their lives are unblest. Pride says, "All of self and none of Thee." Let parents beware of pride in their children if they are more favorably talented than others.

"The Power of Influence." Essay by Lewis Apple followed by an address by C. K. Hostetler. As the essay entire will appear in print, the thoughts here given will be confined to those of the last brother. In the beginning God established law, one of which is that every atom in the world affects every other atom. The same law exists in the moral and intellectual world. Our present civilization is the result of counter influences of nations throughout the ages. Our language, our customs, our attainments in the arts, sciences, etc., are the outgrowth of the influences of one nation upon the other. Men like Napoleon, Caesar, Charlemagne and Alexander have had great influence in the world. They have furthered their interests by means of war and bloodshed; the result is their kingdoms have fallen. Jesus Christ founded His kingdom upon love and His kingdom is an everlasting kingdom. Men like Waldo, Huss, Menno Simons, and others still have a great influence in the world for good to-day. So the works of God's people to-day will follow them.

After a short song service the afternoon session was opened with prayer led by Peter Zimmerman. John Sumner and Jacob Bixler then discussed the subject, Why and How Temperance should be taught to children. Temperance should be taught to children because "prevention is better than cure." Because of the great evils that

follow intemperance. With reference to tobacco, liquor, etc., to be temperate means to abstain. Drunkards come from moderate drinkers, never from abstainers. Cider barrels have proved a curse to many a home. Of the whole animate creation only man drinks liquor, should not be, the crowning work of creation, use also the purest liquid to slake his thirst—water. Temperance should be taught by example as well as by precept.

The next subject, "Prayer" was discussed by L. J. Lehman and Jacob Burkhardt. Prayer must be backed with faith. The psalmist *prayed*, the Pharisee simply *said* his prayers. Prayers may consist of idle words which will be recorded against those who utter them.

Prayer is the helm for the weary soul and the means whereby we get acquainted with God through speaking with Him. God's withholdings are oftentimes our highest blessings. Prayer is a wish sent God-ward. Christ often spent a whole night in prayer. The prayers of the church effected the deliverance of Peter. Fervent prayers will move souls to accept Christ. A mother's prayers will often determine the future for her children. The choice of an occupation should be made the subject of earnest prayer.

"The use and power of faith" was considered by Peter Unzicker and John Nice. The great Bible characters were men of faith. Christ's greatest miracles were the result of an exercise of faith in those who came to Him to be healed. Bible truths must be taught in such a way that our pupils and hearers can see that we truly believe what we teach. Our teaching must be backed up with the word of God.

A week faith leads to conformity with the world. We should show to the world that we delight in God's service. General discussion followed after which some time was spent in answering queries and attending to miscellaneous business.

On Thursday evening a Mission service was conducted by brother and sister Burkhardt. The service was opened with an earnest admonition and prayer by Jonathan Kurtz. The need of mission work, what it means to go, and self-denial were thoroughly discussed.

It is worth a lifetime of work if one soul can be reached and saved through missionary endeavor. Self-denial and sacrifice always brings blessings. We should deny ourselves of many of the unnecessary things around us so that those who are in heathendom may have the gospel brought to them. An earnest plea was made for the prayers of all who are interested in mission work.

The Lord will reward us not according to the amount of work we do but according to our faithfulness. No service gives more real joy than to serve our dear Master. One day spent in His service gives more true pleasure than a lifetime spent in the pursuit of worldly pleasures.

The evening service was closed with an earnest appeal to the unsaved and an invitation to turn from sin and accept the Savior.

A collection was taken for foreign mission work. Closing prayer was offered by J. F. Fnnk.

C. K. HOSTETLER, Secretary.
J. B. SMITH, J.

REPORT OF OHIO CONFERENCE.

The annual conference of Ohio was held at the Oberholzer M. H., May 17 and 18, 1900. The forenoon of the first day was spent by bishops in council and by short inspiring talks by the ministering brethren.

Afternoon session was opened by song, scripture reading and prayer. P. Y. Lehman was elected assistant moderator; M. S. Steiner, assistant secretary, after which an address of welcome was given by Allen Rickert, responded to by M. S. Steiner.

Conference address by P. Y. Lehman from Eph. 2:10. We as Mennonite people do not meditate on our lives as we ought. In reading we do not meditate on what we read. God is a God of order and has been from the beginning, and chose His people for the work. Israel did not fully understand even after God had three times proven Moses to be their leader; the same thing is true in the young and rising generation of the present day.

Our time is not long until we make a change, have we done our work and fulfilled our calling? Many are going out to teach that as the apostle says false teachers making no distinction or separation from the world.

As faithful servants, we sometimes realize that God calls us into places that may seem dark and burdensome to the flesh. After all let us fulfill our calling, knowing that God knows our heart and purpose. Let us bring our children and young people to the reading and meditation of the gospel. Unless we are dead to the world we can not fill our calling. Let the younger be teachable and not exalted over the older and more experienced.

Address continued by J. M. Shenk. We have met together to know what it is to stand on the Rock Christ Jesus. Conferences were held in the apostles' times and are necessary for all and in this time that ministers may be fully established in the principles of the religion of Jesus Christ. There are certainly multitudes of professors in this time mistaken.

One of the fundamental principles is repentance toward God and faith in the Lord Jesus Christ to bring us into a condition that God can own, receive and bless. To remind us let us remember that we are to be the habitation of God. The Old Testament with the New, prophets and apostles agree. We must possess the principles and doctrines presented by the prophets and apostles.

We should study to understand the very condition of our members that we may know whether or not they are really in the faith.

There is a possibility of teaching and professing, but not possessing, the principles of non-resistance. The outward, literal things are worth nothing if we do not possess inwardly these great principles. The great principle is shown by the externals, how can we teach non-conformity,

non-resistance, etc., if we do not possess them?

Our teachings become effective only as we teach them by our practical life before the world.

Testimony and report of church by John Burkholder of E. Lewistown, O. Was glad for the principles presented, wished to emphasize the subject of marriage with the unconverted and with those of other beliefs, which often bring trouble. Report of church, those present at council meeting expressed peace, yet some things are not as we like.

Michael Horst excused himself because of feebleness.

Ira Buchwalter, Dalton, Ohio. Much preaching from the pulpit is not gospel. Let us preach the unadulterated word. We must repeat doctrine again and again. Report, with some little exceptions peace was expressed.

Allen Rickert, Columbiana, Ohio. I wish to express my willingness to observe the doctrines of the Lord Jesus Christ.

Jon Zeigler, Zellenople, Pa. Am willing to continue in the service of the Master.

Moses Brenneman, Elda, Ohio. May God show us what is wrong that worldliness continues to grow in the church. Report from Clark Co. One died, one left and one added.

J. M. Shenk. Report: On account of disease no communion held, council meeting encouraging. West Liberty, all in peace except one. Twenty-five converts at Elda during the efforts by Noah Metzler, followed by a few others since that time.

M. Van Buren Shoup, Mt. Eaton, O. reports three accessions, two by baptism, one by letter. Communion held, generally peace expressed, but some difficulty.

John Blosser, New Stark, Ohio. Reports five accessions, no communion or counsel.

David Hostetler, Wellersville, Ohio. Preach more salvation and doctrine will follow.

David Lehman, Columbiana, Ohio. Am in harmony with faith and principles as presented to us.

J. M. Kreider, Wadsworth, Ohio. Reports five accessions, and peace expressed in general.

M. S. Steiner reports council, some difficulty, but not much, generally peace. No special effort for ingathering. S. S. and services on the Ridge.

Testimonies by N. O. Blosser, New Stark, Ohio; Deacon John Hackman, North Lawrence, Ineson Bro. Eymann, North Lima, Deacon John Yoder, Columbiana, followed by testimony from the congregation by rising to their feet. Closing prayer by Moses Brenneman.

Friday morning session was opened with song, scripture reading and prayer.

Report and testimony by Aaron Loucks of Scottsdale, Pa. God's blessing is upon us, peace is expressed.

Testimony by Martin Leatherman from Wadsworth, Ohio, after which the minutes of the previous conference were read and approved.

Report of state evangelists Eastern district. By David Lehman. I have some scruples with regard to giving a report of the work, as we are inclined to give a poli-bell report which sometimes is a hindrance to the cause.

When the apostles returned to give a report and felt elated, Christ said, "In this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Conference can not make an evangelist. It can only anoint that duty upon him.

We have been looking for new fields of labor and the more we look the more we see. The humblest servant of Christ can do good work when the brethren give the proper encouragement. We began preaching in one new field and this spring have proceeded to organize S. S. and church.

David Hochstetler from the Middle district. We would always be glad to give a good report. Some congregations lack interest, ministers as well as members. Tuscarawas not very encouraging, not prospering as we would like to see it. A lack of spiritual interest. Some effort need be put forth.

The Hunter S. H. has been abandoned, but we have taken up work at Walter chapel. The chapel has been closed for five years. And now we expect to have services there every two weeks in the evening. The S. S. is in a prosperous condition. I can see the point Christ made, the fields are white but the laborers are few.

Bro. Daniel Brunk, of Western district, was not present on account of sickness in the family. Bro. J. M. Shenk gave report as follows: There are a number of weak places. All seem to hold about their own. It seems we must locate ministers at these places if they shall prosper. We believe good results might come from the distribution of special tracts at such places.

At this point the president of the Mennonite Book and Tract Society made an appeal to the different congregations represented to solicit funds for the printing of some special tracts that are yet manuscript form. Funds to be sent to John W. Weaver, General Sec., Spring Grove, Ia.

J. M. Shenk suggested that our state evangelists be elected by ballot.

The following were elected state evangelists for the ensuing year: Eastern district, David Lehman; Central district, David Hostetler; Western district, N. O. Blosser.

The following questions were submitted and discussed.

1.—Does this conference consider it edifying for ministers to grant privilege to members of the congregation to give their experience during public worship?

Ans.—*Resolved*, That we encourage our brethren to admonish one another, Col. 3:16, to edification when in order, but that we discourage the giving of experience in which self and not Christ is exalted.

2.—What effort shall we make to revive the work in Canton, Ohio?

2. Changed as follows: What shall we do with the church at Canton, Ohio?

Ans.—*Resolved*, That the state evangelists act as a committee to look after the Canton church.

3.—Would this conference favor the compiling of a new hymn and Tune book to be used in church and S. S. worship?

Ans.—*Resolved*, That a committee of three be appointed to confer with and act in conjunction with committees appointed by other conferences in the

compiling of a new hymn and Tune book.

The following committee was appointed: J. M. Shek, Elida, Ohio; N. O. Blosser, New Stark, Ohio; M. S. Steiner, Pandora, Ohio.

Afternoon session was opened with devotional exercises by J. M. Kreider.

4.—Is it consistent with the non-resistant doctrine to impound according to law our neighbor's cattle where trespassing?

Ans.—Resolved, That it is not consistent to impound and demand pay for release, that both the Golden Rule and the gospel forbid actions of that kind.

5.—Do we favor the ordination of a minister in Medina Co.?

Ans.—Resolved, The answer he yes, pending the counsel of the church in Medina Co., and the elders and ministers in charge.

6.—Does this conference approve of the holding of local S. S. conferences? After a general discussion this question was tabled and the following resolutions were submitted.

1. Resolved, That we as visiting brethren tender a vote of thanks to the brethren in this congregation for their kindness shown us while in their midst.

2. Resolved, That we the home congregation tender a vote of thanks to the visiting brethren for their visit and words of encouragement.

John Blosser was then elected moderator for the ensuing year by ballot.

Some vital questions were not considered by the conference because they were not first submitted to the church council.

Conference then adjourned to meet at Martin's M. H., Wayne Co., Ohio, on the third Thursday in May 1901.

N. O. BLOSSER, Secy.
M. S. STEINER, Assist. Secy.

REPORT OF THE ILLINOIS CONFERENCE.

Conference convened at 9 o'clock A. M. on Friday, May 25, 1900, at the M. H. near Cullom, Ill. Opened by singing hymn 431, H. & T. Devotional exercises were conducted by Daniel Kauffman, reading for an opening lesson I Cor. 3d chapter.

J. F. Funk was elected moderator and John Nie was assistant moderator. Daniel Kauffman was appointed assistant secretary.

Minutes of the last conference were next read by the secretary, and adopted by the conference.

J. F. Funk gave the conference address, founding his remarks on I Cor. 3:10, "But let every man take heed how he buildeth thereon." He herewith gave a few outlines of the address:

1. The church of Christ is represented as a building, with the workers in the church as builders; we should be cautious how we build, so that the building may be put upon the true foundation.

2. When we preach, we should be careful that we preach the pure word of God, regardless of popular opinions.

3. Our ministers as a rule teach the right principles on the doctrines of faith, repentance and conversion. But we must be careful not to preach these essential doctrines to the exclusion of other principles equally important.

4. Baptism is the visible ceremony by which we receive members into fellowship with the church.

5. Following baptism there are other things that should be taught and observed, such as the communion, feet-washing, non-conformity, non-resistance, non-swearing, etc., etc.

6. Every officer in the church has his particular work. The work of the bishop is to baptize, hold communion, perform marriage ceremonies, and to exercise general supervision of the church. He is, however, under restrictions just as well as other members are.

7. Conference decisions are often ignored and forgotten. In order to be true to God and loyal to the church, we must be careful not to ignore the decisions of conference.

8. Worldliness with all its attending evils should be laid aside. The wearing of gold, costly array, collars, high collars, etc., are glaring evidences of worldliness, and should be put away for Christ's sake.

9. Ministers must needs be true and faithful in discharge of their duty, by preaching and teaching in season and out of season, warning against sin of every form. We are the servants of the living God, are we true to our calling? If to we shall not lose our reward.

At the conclusion of Bro. Funk's address all the bishops, ministers, and deacons present expressed their desire and determination to labor faithfully on in the Master's service, for the extension of His kingdom and the promotion of His cause. Many valuable thoughts were brought out in these testimonies, but space forbids that they be chronicled.

The following bishops, ministers and deacons were present:

BISHOPS.

John F. Funk, Elkhardt, Ind.
Jonathan Kurtz, Topeka, Ind.
John Nie, Morrison, Ill.
Daniel Kauffman, Versailles, Mo.

MINISTERS.

E. M. Schellenberger, Freeport, Ill.
C. S. Hauser, Garden City, Mo.
Peter Unzicker, Cullom, Ill.
L. J. Lehman, Cullom, Ill.
Philip Nie, Sterling, Ill.
J. B. Smith, Garden City, Mo.
John McCulloch, Morrison, Ill.
Peter Sommer, Washington, Ill.
Peter Zimmerman, Rosnoke, Ill.
J. S. Shoemaker, Dakota, Ill.

DEACONS.

Henry Nie, Morrison, Ill.
J. V. Fortner, Dakota, Ill.
Peter Haun, Cullom, Ill.
Forenoon session closed with prayer by Philip Nie and singing hymn 206, H. & T.

AFTERNOON SESSION.

Opened by singing. Prayer by John Nie.

The following questions were next discussed and acted upon as follows:

No. 1. What are the characteristics of an ideal church?
Answer 1. A body of members who have experienced an evangelical conversion, being versed in the Bible, and bound together in the ties of love.

2. A confession of faith in harmony with and subject to all the Christian doctrines and principles taught in the Bible.

3. Ministers who are able to expound and to defend the true doctrine, in

harmony with the Gospel, in sympathy with the church, filled with the Spirit, and of good report with both those who are within and without.

4. A hearty co-operation among all who are connected with the church.

5. A readiness to grapple with the living questions affecting the spiritual welfare of souls.

6. A burning desire for the salvation of the lost at home and abroad.

7. A religion which is felt in the church, in the home, in society, in business, and in every avenue of life.

No. 2. Should our ministering brethren make a practice of holding union services with those who do not uphold the doctrines of non-resistance and non-conformity to the world?

Ans. Our ministers can exert a greater influence by working in harmony with those who are in harmony with us on the vital principles of the Gospel. We do not wish to make any restrictions which would interfere with the work of our ministers for the salvation of human souls, yet they should be careful not to engage in work which would in any way be compromising to any Gospel principles.

No. 3. Is it consistent with the spirit of the Gospel and the practice of the church, for a brother who is not an ordained minister to fill the pulpit of any congregation in regular services without being properly authorized?

Ans. No.

No. 4. Have we any scriptural authority that the deacon should be one of a committee to bring about reconciliation between dissatisfied members?

Ans. There is no scripture authority that it is perfectly in order provided he has tact in this kind of work.

No. 5. Would this conference encourage the holding of open examination meetings?

Ans. Open examination meetings may be held, provided the congregation unanimously favor it.

No. 6. What should be done with members who make a practice of patronizing saloons?

Ans. They should first be admonished as to the error of their way. After all Christian efforts have failed to persuade such to quit this evil habit, the church should deal with them according to their sin.

No. 7. Is it right for members of the church to have their fortunes told?

Ans. No. It is positively unscriptural, and any sober-minded person has no time for such foolishness.

No. 8. Is it right to deliver milk on the Lord's day?

Ans. It is the sense of this conference that it is not right to deliver milk or do any other kind of work on the Lord's day that is not absolutely necessary, or interfere with our communion with God, and retards our spiritual growth.

No. 9. How should holiness be taught?

Ans. It should be taught as one of the essentials of Christian life (Heb. 12:14). We should teach the vital doctrines of the scriptures that every one professing to be a child of God should lead a life consecrated to the cause of Christ, separated from the world and worldliness, obedient to the will of God, and blameless in His sight (Rom. 12:1; 2 Eph. 4:1-4; Tit. 2:12, 14). Instruct upon these things as the true standard of holiness we should

be slow to question the sincerity of those who hold what appear to us peculiar ideas of how holiness is attained.

The following resolutions were next adopted:

1. Resolved, That hereafter the church conference be held on the first Friday in June and the S. S. conference immediately before.

2. Resolved, That John Nie be appointed a member of the committee on arrangements for General Conference.

3. Resolved, That three delegates be appointed to represent this conference in the General Conference.

4. Bro. John Nie was authorized to appoint these delegates. The names of those appointed are Peter Unzicker, Philip Nie and J. S. Shoemaker.

5. Resolved, That this conference make arrangements to secure a brother to fill the appointments once every four weeks at the Union church in Tazewell county, Ill.

6. Bro. John Nie was authorized to make provision to have said appointments filled.

7. Resolved, That our next conference be held at Sterling, Ill., on the first Friday in June, 1901. The S. S. conference to be held in connection with the church conference.

The following were appointed as a committee to arrange programme, etc.: John Nie, Philip Nie, L. J. Lehman, John Smith and J. S. Shoemaker.

Conference closed with song and prayer.

DANIEL KAUFFMAN,
Secretaries.

For the Herald of Truth.

THE SECOND ANNUAL REPORT OF THE MENNONITE BOARD OF CHARITABLE HOMES.

The meeting was called to order at 10 A. M., May 22, at the home of Bro. and Sister D. C. Amstutz, and the needs and conditions of the Old People's Home considered at some length. The reports of the building committee and other agents of the Board were favorably received. We herewith submit a general report, and in case any one wishes to have an itemized report, the Secretary or Treasurer will furnish it for the asking:

| | |
|---------------------|------------|
| Money received, | \$8,789 50 |
| Donations by total, | 78 96 |
| Total, | \$8,868 46 |

| | |
|---|-----------|
| Paid for freight on building materials, printing, incorporation, | \$ 183 84 |
| Paid for building groceries, blankets, | 1,315 18 |
| Paid for labor, including also well, cisterns, drainage, teaming, | 1,023 56 |
| board bills, coal and collecting, | 5,392 17 |
| Paid for main building, | 8,063 89 |
| Total paid, | 16,065 64 |

| | |
|----------------------|--------|
| Balance in treasury, | 244 66 |
|----------------------|--------|

| | |
|---|--------|
| On demand— | 400 00 |
| Five shares of M. P. C. Stock (\$25 per share), | 125 00 |
| One share of Elkhardt Institute Stock, | 50 00 |

The building committee was ordered to begin work on the Old People's Home, Monday, (May 28), and if sufficient means are furnished, to complete the building without further delay.

Measures were taken to solicit among those churches who have not yet contributed and raise, if possible, what will be needed. One brother who was present at the meeting gave cheerfully \$500.00, while another gave \$10.00, for which we praise the Lord. Many more will be glad to help, once their attention is called to the need of such a home.

We have good hopes of completing the building this summer. We shall at least aim to do so, but will go on with the work only so fast as the means justify. The first story is completed except painting; the basement and second floor is ready for the casing and stairways. We do not know the exact amount that will be required to finish for occupation, but, counting in furniture, bath-room outfit, lights, etc., \$1500 will not be too much.

The Orphans' Home question was taken up in the afternoon. The O. H. was moved from near Orrville, Ohio, to West Liberty, Ohio. When Bro. A. Metzler took charge of the Home, Nov. 10, 1898, there was in the treasury of the superintendent \$47.00.

| | |
|--------------------------------|-----------|
| In treasury of superintendent, | \$ 47 00 |
| Received by donations, | 471 50 |
| Total, | \$ 518 50 |

| | |
|---|-----------|
| Paid for living expenses, moving to West Liberty, | \$ 408 03 |
| Sewing machine, | 21 00 |
| Secretary, | 26 00 |
| Total, | \$ 509 78 |

| | |
|--|------------|
| Balance in treasury May 22— | \$ 9 37 |
| With A. Burkholder, Treas. M. B. of C. H., | 997 79 |
| With G. L. Bender, Financial Sec., | 964 47 |
| Total, | \$1,671 63 |

| | |
|---|----------|
| Resources— | \$ 25 00 |
| One share Institute Stock, One note coming due April 1, 1901, | 1,000 00 |

The property at West Liberty was considered and the location discussed. The Board unanimously ordered the trustees to purchase the same—buildings and eight acres of ground—for the amount paid by the brethren who hold it subject to the action of the church, \$1,865.00 plus the entry fees, etc., which may amount to \$38.00. Bro. Metzler, with the advisory committee, consisting of Levi Hooley, D. S. Yoder and Samuel Algray, were instructed to repair the barn and make such changes in the house as will be necessary, the amount to be expended for the present not to exceed \$400.00. Bro. C. Z. Yoder was named to solicit that more land may be purchased. A number of acres could be used to very good advantage. The directors were also asked to call the attention of the brotherhood to the needs of the Home. We have reasons to believe the Lord is with us. One brother gave \$1,000.00 for the Orphans' Home, and several have offered to lend a helping hand unsolicited. They take a delight in doing something for the Home. The new quarters of the Orphans' Home are well suited to such an institution, and the confidence of the church is calmly settling itself in a living faith and blessed hope for practical service to those who know not where to go or what to do.

The brethren Levi Hooley and Martin Senger were added to the list of directors. All the old directors were re-elected and also the officers. The Lord bless all who have so faithfully and liberally remembered the Home in the past.

M. S. STEINER, Pres. of B. Pandora, Ohio.

A TO THE AGED.

"Let thine eyes look right on."—Prov. 4:12.

Aged pilgrim, nearing home,
Words like this all whisper, "Come!"
As thine outward man decays
With the length of many days,
Do not give over blessing gone;
Let thine eyes look on, right on.

Let not thoughts that fill thy mind
Linger round the things behind;
Lift them far away from time,
Upward to a brighter clime;
Let them look before thee straight
On to heaven's golden gate.

Then beyond the gate, and see
All that Christ hath done for thee—
How for thee He entered in,
Having paid the debt of sin;
Fix thy gaze upon Him now;
See the crown upon His brow!

Hark! the courts with triumph ring;
Listen, as the angels sing;
"Christ hath conquered, thou art free—
Saved for all eternity!"
Aged pilgrim, bither come;
Jesus bids thee welcome home!"

—Charlotte Murray.

For the Herald of Truth.

INTERPRETER.

BY JAMES N. KAUFFMAN.

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder. Prov. 23:31, 32.

Why did Solomon speak these words or give this command? Was it because the wine that he mentioned disgraces the human family? Yes, and more.

There is so much indulgence in the dangerous drink that a few words of warning would not be out of place.

More money is spent in this country for liquor than for bread, regardless of the many homes ruined by alcohol, and yet men will say that the liquor traffic should be kept up. Think of the many in famine stricken India who could be thankful for the food which could be bought with the money thus wasted, yes worse than wasted, in this dangerous beverage.

What is the source by which this evil is prospering? It is the young man, who has all the chance in the future prosperity of this world's goods, and that thinks he will have a sociable time by visiting saloons and taking "only a few drinks." This kind of people is the most dangerous of ruining themselves, as well as others, if they keep on in that way.

After Noah received the covenant from God concerning the great flood, he began to be a husbandman. Not long after, he drank of the wine from his garden and was drunken, which resulted in his nakedness.

How many men are rendered naked and homeless because they drink of the "wine of the garden." It is not because of the joy and happiness which follows that men will drink it, for if they would depend upon it, I doubt whether the saloons would exist for any length of time, but because it creates such a great appetite for itself hence the necessity of leaving it alone.

There is a class of people who call themselves Christians but will occasionally visit the saloons and take a drink, claiming that it will not hurt them. If it does not hurt you then stop anyway for the sake of others who are fast wing your example. These people will take a drink in the summer to make them cool and in the winter to make them warm! The very idea!

Then there is a class of people who are opposed to going into the saloon but will, sometimes secretly, sometimes

unconsciously, keep up the evil by having a variety of wines, ciders, and sometimes whiskey in their own cellars.

Think of it, fathers, that every time you allow your boys to partake of the demon in that form, you are consenting to their going down the broad road to destruction.

Oh the woes of intemperance! Would to God that every one would arise and think about these things.

Young men, beware of the tempter! For he is busy night and day seeking whom he may devour.

Fathers, be careful that you lead a life worthy of imitation. Think whether our loving Savior would or would not have entered a saloon, think and then profit by the same.

"At the last it biteth like a serpent and stingeth like an adder."

Davidsville, Pa.

ADAM CLARKE ON DANCING.

"I learned to dance; I grew passionately to dance; I grew so passionately that, in measure time, and was tripping and shuffling in all times and places. I grew impatient of control, was fond of company, and wished to mingle more than I had ever done with young people. I also got a passion for better clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination; I did not love work; I imbibed the spirit of idleness; and, in short, drank in all the bad teaching evils of pleasure. The authority of my parents was feared, but not respected, and few serious impressions could prevail in a mind imbued now with frivolity.

Dancing was to me a perverting influence, an unbridled moral evil. It drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. And I can testify that I have known it to produce in others the same evils it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, I know it to be evil, and that only. They who bring up their children in this way, or send them to schools where dancing is taught, are contributing them to the service of Moloch. 'No man in his senses will dance,' said Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined."

A pastor should be situated so as to give himself to much study. If he is to instruct and edify the people, he must be a man of wisdom and knowledge. He must know and comprehend doctrine, and be able to divide the word of life. He can not impart knowledge, comfort or strength, unless first in possession of it. In order to teach others in divine things he must himself first be taught. He can not pour out knowledge to his congregation unless he has been filled. To feed a congregation from an empty storehouse is impossible. To be able to instruct unto edification, he must be able to handle the word of God skillfully, wisely, and understandingly. However, no minister should depend on his book knowledge, and be able to divide the word of life. He can not impart knowledge, comfort or strength, unless first in possession of it. In order to teach others in divine things he must himself first be taught. He can not pour out knowledge to his congregation unless he has been filled. 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To feed a congregation from an empty store

are often applied to accomplish this

John Bucher, " &c., 25

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5:50 1:10 4:45 Benton Harbor 7:10 1:10 5:30

8:00 1:22 5:45 Niles 8:30 1:27 5:50

2:50 1:27 5:45 Grand Rapids 8:30 1:27 5:50

7:20 1:28 5:47 Elkhart 8:30 1:27 5:50

12:17 4:45 Goshen 8:30 1:27 5:50

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11:27 3:46 Warsaw 10:52 3:56

10:50 3:45 Wabash 11:29 3:55

8:15 1:54 Marion 12:11 5:06

8:00 1:40 Anderson 1:40 7:15

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Semi-Monthly.

ELKHART, IND., JULY 1, 1900.

VOL. XXXVII. No. 13.

ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

There are two kinds of conversion: conversion to the Gospel of Jesus and conversion to heresy. The former leads in the way of regeneration, the latter in the way of degeneration.

Send articles for publication and editorial communications to Abraham B. Kolb, Box 311, Elkhart, Ind. Send subscriptions and business communications to Mennonite Publishing Co., Elkhart, Ind.

Change of Address.—The correspondents and friends of Bro. M. S. Brennenman, of Elida, Ohio, will please note that he has changed his address to Lima, Ohio. He lives at the same place, but in order to get the advantage of free delivery, which has been instituted from the Lima post office, he has changed his address to that place.

Self-sacrifice.—From Newton, Kan., we receive for the India sufferers the sum of \$16.75 from Sunday school pupils of the Pennsylvania congregation in Harvey Co., who were willing to fast over one meal and from what they saved in this way they made up this nice little sum, which may bring food to some hungry little Indian and save his life.

The Home and Foreign Relief Commission is still going on in the good

work of collecting means for the starving people of India and other benevolent objects that come in its line of work. Any persons who find it more convenient to send their donations to the Mennonite Publishing Co., may do so, and it will be promptly turned over to the Treasurer of the Relief Commission and acknowledged. Those who have not yet contributed to this fund will find here a worthy cause.

What is Truth?—We are told by the blessed Word that "God is Truth," and if we are the children of truth we must be truthful and not given to telling falsehoods, or circulating false reports.

It is not becoming to people who profess godliness, and a so-called professor cannot in any way manifest his ungodly hypocrisy better than by circulating false reports or telling direct lies. The apostle says: "Lie not one to another, seeing ye have put off the old man with his deeds," and again we are told that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:10. F.

The Boer and British War.—The war which has for some months been waged between England and the Transvaal, in South Africa, seems to be nearing the end. The English Army has been gradually getting possession of all the important cities and the Boers will probably in a short time be compelled to give up the unequal contest. We shall be glad when the difficulty is settled and peace shall be proclaimed. England had better send missionaries and Bibles instead of implements of war. England might say, Let the United States learn the same lesson. We say, "Amen." Let peace have her perfect work, and let the Gospel, that is given to save men's lives, and not to destroy them, be carried to those who know not the true God, rather than that which brings destruction to body and soul.

A Wrong Report.—A report seems to have gained currency that the money contributed for the relief of the India sufferers and forwarded by the Home and Foreign Relief Commission was sent to be distributed by and sustain the institutions of other denominations. This report induced some of our people not to send their contributions for fear that they might not be properly applied. Before our missionaries were in India, arrangements were made with those of other denominations to distribute our contributions, but from the very beginning of this relief work, it was always said, that as soon as we should have our own missionaries there, our contributions should

Wars and Rumors of Wars.—Every true Christian looks forward with eager desire and prayer to the time when war on the Philippines and in the Transvaal in South Africa shall end and peace prevail. But as the painful echoes of these troubles are dying away, a more exten-

sive and louder cry of war, bloodshed and murder comes to us from China; in which a number of the most prominent nations, as England, United States, Russia, Germany, France, Japan and others are taking part. What the outcome will be remains to be seen. Truly this is a time when wars and rumors of wars, are heard of all about us. Let us pray that the time may speedily come, when "swords shall be beaten into ploughshares and spears into pruning hooks, and the nations shall learn the arts of war no more."

To those in Arrears.—As we mentioned in our last number, we have a large amount outstanding for subscriptions on the HERALD, and some are back for two or three years, and a few for even longer than that. These amounts are small, and many may think that because they are so small it does not make much difference, but 1000 bills of one dollar each make \$1000, which is quite a large sum if one man had to pay it. So we make an appeal to all who owe us to kindly send us the amount as soon as they can. Do not be offended when we send you a statement and ask you to pay. Do not compel us to write three or four times about it, if the account is correct. If you find your account not correct write us and we will make it right. Mistakes sometimes are made, but we are always ready to correct them. You need not be afraid to ask the Mennonite Publishing Co. to correct a mistake. They do not want a penny that does not rightfully belong to the U. S. Honesty and fair dealing is their motto.

A Wrong Report.—A report seems to have gained currency that the money contributed for the relief of the India sufferers and forwarded by the Home and Foreign Relief Commission was sent to be distributed by and sustain the institutions of other denominations. This report induced some of our people not to send their contributions for fear that they might not be properly applied. Before our missionaries were in India, arrangements were made with those of other denominations to distribute our contributions, but from the very beginning of this relief work, it was always said, that as soon as we should have our own missionaries there, our contributions should

We wish to call attention to what Bro. A. D. Wenger told the readers of the HERALD in his article, on page 182 of the June 15th number. We think Bro. Wenger's estimate of the needs of Armenia as compared with those of India is correct, and likewise that the Armenian cause is pressed more strongly than the needs of the case demand, that is, so far as it concerns our Mennonite people, especially when we consider that our Evangelizing funds are exhausted. There is at present no money in the treasury to carry on House Missionary work, and we would kindly ask some of our generous givers to not forget the Home Evangelists. We often get carried away with the cause that is, so far as it concerns our Mennonite people, especially when we consider that our Evangelizing funds are exhausted. There is at present no money in the treasury to carry on House Missionary work, and we would kindly ask some of our generous givers to not forget the Home Evangelists. 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meditation of the readers of the HERALD.

We are well aware of the fact that some of our brethren, especially in some of the eastern districts, are looking upon the General Conference with no small degree of suspicion, fearing that the same may bring about serious results.

It might be well at this time to notice a few of the objections offered by some of our cautious and well-meaning brethren. We shall aim to state facts as we see them, and not censure those who may differ with us in opinion, yet we wish to speak so as to be understood.

1. Some say that the General Conference may interfere with our district conference work. This certainly is a mistaken idea; for it is a recognized and settled fact that the General Conference shall not interfere with the work and affairs of any local or district conference. It shall only advise and legislate in such matters that concern the welfare of the church in general. It shall not assume any authority over the local affairs of the church, unless any local conference should appeal to General Conference for the adjustment of its affairs; in such cases it would have authority to act, and not otherwise.

2. Others say, we have got along quite well in the past with only the aid of the district conference, and why the need of a General Conference?

We admit that in the past we have got along fairly well in our church work without the aid of a General Conference, yet we might have made greater progress in the Christian work had we met occasionally in General Conference and mutually discussed and taken action upon questions that were of vital interest to the church in general.

There never was a time in the history of the world, that our beloved church was so much exposed to danger from foes without and within her pales. Never was there greater need of more earnest effort, more prevailing prayer, more diligent search of the Scriptures, more constant vigilance, wholeness of purpose and concentration of forces, than at present. Constant warfare should be waged against the wiles of the devil, who to a great extent has found his way into many of our congregations in the form of an angel of light. Many of our young people, and older ones, too, are being carried away in the whirlpool of worldliness. Organizations of various kinds are using their influence under the garb of religion to draw many of our people away from the plain, peaceable and self-denying principles of the Bible. Extreme formalism on the one hand, and extreme liberalism on the other, are threatening the spiritual life of many of our people in various places. Erroneous teaching on the Millennium and the so-called second work of grace have also distracted the minds of some of our people. The relentless war that is being waged against us from without, and the constant agitation of turbulent waters within, with many grave questions confronting us on every hand, makes it a time in the history of the church, in which it is pre-eminently necessary that our ministering brethren from every conference district in the United States and Canada meet in General Conference, and confer with

one another, and devise means and methods by which we may more successfully carry on the work of the church to the glory of God, and to the salvation of souls, and unite our forces in fighting against the strongholds of Satan, and spiritual wickedness in high places, thus being prepared to do more aggressive work in the spreading of the gospel. "True that in all questions relative to the essential principles and doctrines of the Bible, we as a rule stand united; justification by grace through faith; baptism on confession of faith; communion with those who are of like faith; washing of the saints' feet; exaltation of the holy kins; the sisters' prayer headcovering, and opposition to the principles of war, the swearing of oaths, secret societies, worldly conformity, etc. These doctrines are recognized and accepted by our people everywhere (at least they should be) as the cardinal principles and teachings of the Bible, because they are founded on a 'Thus saith the Lord.' But there are many other momentous questions for which we have no 'Thus saith the Lord,' that need to be decided for or against, according to the spirit of the gospel; questions that concern our beloved church both East and West, and such as need our prayerful, candid, careful and united consideration; questions that in the mind of some seem very insignificant, yet they are sufficiently great, that if not properly met and acted upon, may cause serious trouble. To meet and dispense with questions of this nature to the best interest of the church in general, it is absolutely necessary that every conference district be represented in General Conference, by delegates who have the spiritual welfare of the church at heart.

3. Still others object to the General Conference for fear that it may cause division in the church.

The fact that the General Conference does not interfere with the rules and regulations laid down by any local conference should be sufficient evidence that it does not cause division. Those who do not wish to unite in the work of the General Conference are in no way molested in their local work, consequently there is no offense given on the part of the General Conference that would lead to division. Neither do divisions originate in the concentration of forces, but as a rule they originate with those who are not ready to stand at the distance and offer severe criticism instead of lending their assistance by putting their shoulder to the wheel. In the General Conference we are brought in close touch with each other, and if filled with the spirit of charity, we will be bound closer together with the bonds of love; even though we may differ in opinion in some minor points, by exchanging ideas and thoughts we become better acquainted with each other's work and the nature of the difficulties we are obliged to meet in our various fields of labor, and, having a knowledge of these things will tend to make us more charitable. We who in the West are laboring as the Lord gives grace to spread the glorious gospel in the face of opposition, are longing to meet our Eastern brethren in General Conference, and receive from them their much needed help and encouragement in the Master's service.

4. Others have intimated, in no uncertain tone, that it is the purpose of

the next General Conference to adopt the Ekharth Institute as its child. Such statements are more imaginary than real. It has been the writer's privilege to be conversant with many of our ministering brethren through the West during the past eight months, and we have the first intimation to hear to that effect, even those who are in sympathy with the school have failed to mention anything of the kind in our hearing. 'Tis true that a committee was appointed at our last General Conference to investigate all institutions wishing to be recognized as church institutions, the same to make a report of their investigations at the next General Conference, not with the expectation that the conference will adopt or take under their jurisdiction said institutions. If, however, it should be a fact that an effort would be made on the part of some to have the General Conference adopt said institution, it certainly would be more Christian-like, and undoubtedly more effective if those opposing would be present at the General Conference to help vote down such proposition if perchance it came up, instead of standing afar off and offering harsh criticisms.

5. There are those who argue that the district conference has no authority or right to appoint delegates to the General Conference without first taking the church counsel in the matter. It is obvious that this stand is taken by some of our brethren, simply to counteract the work of the General Conference. The district conference is a legislative body, vested with power and authority to advise and legislate to the best interest of the church in all local matters without first taking the church counsel in the various congregations. The representatives of the various congregations who take part in the conference work, are supposed to voice the sentiments of the congregation they represent in all matters affecting the welfare of the church. If, however, the opinion should prevail that the church counsel should be taken, in districts where the local conference has not been held, we would advise to take the counsel in time that the appointments of delegates may not be prevented.

Great responsibilities are resting upon us, and we need seriously consider the importance of our calling. We should avail ourselves of every opportunity of doing good to all the people we can. The great need of more earnest and effective work in home and foreign fields should burden us continually. We should aspire to more godliness, a more thorough knowledge of God's word, a deeper work of grace in the heart that will qualify us to do more effective work for our blessed Master. As one interested in the spiritual welfare of our beloved church we appeal to our brethren in the ministry. Let us help one another, and seek to be bound more closely in the bonds of love. Instead of vying with one another at a distance and offering criticism after criticism, let us come in closer touch with each other by meeting in General Conference, as did the Apostles at Jerusalem to settle the question of circumcision. We cannot ignore the fact that there are questions confronting us as momentous as the question of circumcision was in the apostolic age, the same need to be solved by the whole church, rather than by a part of it. We need

to stand together as one solid army of Christian soldiers fighting against the encroachments of self, the wiles of the devil and the allurements of the world. Having on the whole armor of God, let us go on to victory. May this matter have our prayerful consideration, and may we have no other motive in view than the advancement of Christ's kingdom, the salvation of souls, the spreading of the gospel and the promulgation of the true principles of the Bible in the hearts and minds of all men.

Dakota, Ill.

For the Herald of Truth.

A CHRISTIAN'S ORNAMENTS.

BY CHARLES W. MCCLINTIC.

God loves to see His children all adorned
With ornaments and gems of highest worth.
Even though the wearers of these gems be
scorned

By those who never known the second birth,

Yet must they never cherish

The gewgaws that will perish

When fervent lust shall melt the very earth.

Gold, sapphires, pearls, and dazzling diamonds bright,

Or emeralds green, or rarest rubies red,

Are not the gems in which God takes delight,

And would disgrace a Christian's hand or head.

How can God's child take pleasure

In earthly gems or treasure

While many children die for want of bread?

The ornaments well-pleasing in God's sight

Are spirits that are patient, quiet, meek,

Good words, kind words, and courage for the right.

These are the gems that Christians ought

To seek

To have in their possession

To agree with their profession;

Without such ornaments faith soon grows weak.

For the Herald of Truth.

"BE NOT HIGH MINDED."

[Rom. 12:10.]

BY F. B. F.

To this text the apostle adds a very significant admonition, "But fear." "Be not high minded, but fear."

The point in the apostle's teaching is humility, a proper appreciation of our real condition, a proper understanding of whence we are and how we obtain what we have.

The apostle fears that like some people now, these Gentile Israelites might despise the Jews, through whom, after all, salvation came to the Gentiles; and he exhorts them above all, while they owed all they had and all they were to that despised people.

We have an illustration of a rich merchant who took in a poor, helpless, broken down young man, gave him employment, and helped him up in life, and when he afterwards seemed to prove himself worthy, he gave him an excellent start in business. The once poor young man prospered and became wealthy. His benefactor met with misfortunes, and by and by lost all he had; his protégé even bought the beautiful home in which he, when a worthless tramp, had enjoyed the charities of his former owner. The unfortunate merchant went to foreign countries to retrieve, if possible, his lost fortune, and in years returned to his former home, unsuccessful, poorer now than ever, broken down in body, discouraged in

mind, only a wreck of his former self. He went to his old home, and from the servant desired an interview with the present owner. He was refused and driven from the door like a common beggar, and so friendless, and without means, he went to the poor house to spend the remnant of his days, while the miserable fellow whom he had lifted out of the gutter, clothed, fed and set up in business with his own means, revelled in luxury in the house he himself once owned, and refused to give him even a meal of victuals, or a few paltry dollars to help him to a respectable livelihood.

If this lesson was necessary in the days of the apostle, it is much more so now.

The apostle is very intent in his purpose to make it plain and impress his teaching deeply into the minds of the Roman brethren. He does not want them, and he does not want us, to assume a character, or a position, which we do not properly belong to. Above all, he does not want us to boast of what we have.

These people whom he addresses are Gentile converts. He tells them that they should not boast or exalt themselves because they were led to believe, and in this way added to the spiritual Israel, while the temporal Israel was cast off because of unbelief.

Do not exalt yourselves, he would say, because you have obtained grace and the Jews have not. Do not boast that the natural branches were cut off and cast aside, and you were grafted in. You, too, are only a branch on the great parent tree, and you stand there only by faith; you might also make a mistake. Your faith might fail you, and then God would not spare you any more than He did unbelieving Israel, and you would be cast off, too; for if God would not spare the natural branches, the Jews, He would not spare you; you stand by faith, and if you lose your faith, God will deal with you just as He dealt with the Jews. God loves a faithful believing Jew just as much as He loves a faithful believing Gentile. We are all one in Christ. Therefore, "Be not high-minded, but fear."

We have many people at the present time who profess to be very sincere, very devoted Christians, who need to study this lesson of "lowliness of heart" very thoroughly, for we find them all the time talking about themselves, and their spiritual acquirements, boasting, trying to lift themselves up, and in various ways, showing to the truly humble mind that they are high-minded, and even non-Christians see and understand their most prominent weakness.

These people often conceive the idea that their convictions, their views, their judgment, their ways of doing things are right, and that all who differ with them are wrong; they even let their exalted ideas run to such an extreme that they are provoked and "put out" and offended when some one else suggests or proposes anything, if it even accords with their way of thinking; so jealous are they of their rights as leaders in their society. Their high-mindedness steps out and shows itself whenever the slightest difference crosses their path.

In this state of mind selfishness, self-righteousness and envy come to their support, and they begin to accuse others, especially those who differ with them, as being mean, selfish, shrewd, overhearing, cruel, unkind, who will have everything their own way without any regard to the rights and privileges of others; and all the time the whole trouble lies with them; they are measuring others with their own "peck measure," they are looking away from home instead of towards home. They ought to behold themselves in the good faithful old looking glass of God's word, and there they would behold just what they are charging upon others.

They are manifesting not the spirit of charity, not the spirit of forbearance, not the spirit of meekness, but on the contrary, the spirit of insubmission, an unwillingness to do unto others as they desire others to do to them; an unwillingness to grant to others the same privilege they want to enjoy themselves. They want not only the largest half of the orange, but they want the whole orange. It is not others that are high-minded and self-conceited and self-righteous, and that want to rule all around them; it is they themselves that have all these ugly characteristics and want to impose them on others. It is not they that are called to suffer from the unkind treatment of their neighbors; it is the neighbors that are compelled to suffer all the time from their unkind treatment. The homely old adage, "Look at home," meets the case exactly. An introduction to ourselves is eminently practical in cases of this kind. This is placed before us in bright colors by our Savior when He says, "Pull out first the beam in thine own eye, and then shalt thou see clearly to pull the mote out of thy brother's eye."

People of this class are like spoiled children, whose parents left them have their own way so long that they have grown altogether beyond their control, and now they must have their own way, no matter what it costs.

Such children, when they grow up to manhood and womanhood, are like the old German preacher once said, "A burden to the family, a burden to the neighborhood, a burden to society, a burden to the country, a burden to the church, and 'no good' anywhere."

They assume that everything and everybody must yield to their will and wishes. If they cannot bring this about they cause trouble. They stir up contention and dissatisfaction; they become disturbers of the peace and cause strife and dissension, and often rather than yield their pet notions, they will see a whole congregation broken up, torn to pieces and scattered.

The Word of God teaches us to be kind, gentle, meek, submissive, easily entreated, charitable, in honor preferring one another, looking not only to our own things or to our own benefits, but also to the things of others, seeking for peace, seeking to promote the comfort and happiness of others also; to be content with the things and the positions that we have, seeking first the kingdom of God and His righteousness, and in all things laboring diligently to glorify God and to promote the cause of Christ.

is that good and acceptable and perfect will of God." Rom. 12:2.

Paul here, in his epistle to the Romans, exhorts them to resist all worldly troubles lies with them; they are measuring others with their own "peck measure," they are looking away from home instead of towards home. They ought to behold themselves in the good faithful old looking glass of God's word, and there they would behold just what they are charging upon others.

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how to gain wealth, what would you do? Would you set out on a great haste to gain the promised advantage? No, if you were wise you would say, "I must first study my friend's directions, for my success depends upon my knowledge of the written directions of my friend." Then why is it not equally important for you to be acquainted with the subject of religion for knowledge is indispensable to all things.

The amount of your knowledge of God depends on the amount of religion, for God is a Spirit, He is almighty and omnipresent, searching the hearts and trying the reins of the children of men, and as to His nature, God is Love, and God is light by which we know that He is benevolent and holy.

You must understand the Law of God or the Ten Commandments. You must know that it demands the obedience of the heart and mind and will and searches the mind and demands perfect obedience of the heart and forbids its evil disposition. You must understand God looks at sin differently from the way men look. Adam and Eve committed one sin and were turned out of Paradise. Sin was the cause of the Deluge, sin causes disease, toll, care, war, pestilence and famine in the world. This was not the original condition of man, God created Adam in His own image, pure and holy. It is of great importance for us to know that we are of a corrupt nature so that we will not be taken up with a mere outward form of religion. Our hearts must be renewed or we cannot perform a good work. Christ died to deliver us from the power of sin. His name is Jesus, "for He shall save His people from their sins," not in them. He gave Himself for us that He might redeem us from all iniquity and purify to Himself a peculiar people, zealous of good works. Christ loved the Church and gave Himself for it so that He might sanctify and cleanse it with the washing of water by the word that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Eph. 5:25-27. Therefore it is said to be the profession of believers in their baptism to be under obligation to a conformity to the ends and designs of Christ's death, Rom. 6:1-7. You must look to Christ for salvation; salvation is not pardon only, not only being freed from punishment or the eternal damnation, these blessings are only a part.

Salvation means putting off the old man and putting on the new man in Christ, created after righteousness and true holiness, and putting off the carnal nature of the flesh with its affections and lusts. The salvation which Christ offers in the Gospel is, not only freedom from sin, but is also a restoration to the favor of God and His holy image. In connection with this comes the important subject of the justification of a sinner in the Spirit of God. You must soon be at the bar of God for judgment; if you are not justified you are "condemned already, and the wrath of God abideth on him." John 3:18, 36. Justification is the opposite of condemnation. Who shall lay any thing to the charge of God's elect? It is God that justifies, who is he that condemns? Rom. 8:33. Justification is an act of God's free grace unto sinners in which He pardoned all their sins, accepteth

For the Herald of Truth.

THIS NEW LIFE IS OF GOD.

BY A. K. D.

"And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezekiel 36:27. These words were spoken by God through Ezekiel. Why do so many turn back or falter? Is it not because they do not make themselves acquainted with the word of God? Suppose you were traveling through a strange country, could you get along without consulting your map?

Would it not be of great service to study the book of the roads? How can you expect to make progress on the way to Heaven, without studying your Bible, which is the map of the way to Heaven? Or suppose you were in some difficulty and some friends would give you written directions how to free yourself from your troubles and also

For the Herald of Truth.
WORLDLINESS.

BY S. E.

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what

and accounteth their persons righteous in His sight, not for any thing done by them, but only for the perfect obedience and full satisfaction of Christ by faith alone. Justification is pardon connected with a title to eternal life. Justification takes place only once; pardon may be often repeated. Justification is the change made in the sinner in relation toward God, when he is made free from sin and is brought from being an enemy and an alien to be a child. But how can a righteous God who has respect for His holy law justify a sinner? Only through Christ's righteousness. Thus the law is honored because justification proceeds out of righteousness, which meets and satisfies its demand. This is what is meant by the imputed righteousness of Christ that a sinner is accepted to the divine favor, and of regard to what Christ did and suffered on his behalf. Justification is the result of Christ's work for us, while sanctification is the Holy Spirit's work in us.

Goodell, Pa.

For the Herald of Truth. THE SISTERS' WORK IN THE CHURCH.

BY IDA E. BENDER.

Two extreme views are often taken by different people concerning the sisters' work in the church. The one is that they are to do no direct church work at all and the other that they have the right to do the same work under all circumstances that the brethren have.

But in searching the Scriptures we find a "golden mean" which gives the sisters abundant opportunity to work in the Master's vineyard without taking them out of their sphere or interfering in any way with the work of the brethren. Paul in reproving the Corinthians for their disorder and confusion says: "Let your women keep silence in the churches * * * and if they will learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church." So we need to be careful that we do not immodestly overstep the privileges belonging to us in the church.

But we have an account of Anna, a widow and prophetess, who was in the temple continually serving God and who gave thanks when Jesus was first brought in and "spoke of Him to all them that looked for redemption in Jerusalem." And we also have the daughters of Philip the evangelist who prophesied or taught the Word of God, and I believe, who was a servant of the church at Cenchreae, and who carried the letter or epistle, written by Paul to the Romans. While we do not know just what her office in the church was, yet we believe that she had some special work assigned to her, for Paul, in the letter, tells the Romans that they shall assist her in any business in which she has need of them.

By these examples we see that the sisters may directly teach the Scriptures. And much good has been done and is being done by consecrated sisters who are sowing the good seed personally, in their homes, in the church and in the mission field.

Especially among the sick and poor and down cast is the sympathizing

heart and hand of woman effectual in raising and leading the soul into the light of the Gospel. But if we are not qualified or in position to go out and do direct Gospel work, can we not so do the Lord direct our hearts that we will sacrifice our own interests and send and encourage those of our friends and brethren who are qualified and called to that work? I fear the responsibility resting on us in this direction is greater than we often realize. If our hearts might often be encouraged to be more zealous and much good would be done that is otherwise not done. What will be the result if we regard this opportunity lightly? There are still other phases of work that we can engage in, and not the least of them is that of relieving the bodily wants of others.

We have many examples of holy women who ministered to Jesus when He was on earth, and He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So in helping the needy we are doing it unto Christ and He will certainly reward us for it.

Dear sisters: are we doing what we can in this work? Will we be mourned by the poor like Dorcas was, because of the kindness we have shown them, or the garments we have made for them?

We do not know what it is to suffer for the want of food or clothing and must we be made to experience such a condition before we can sympathize with others?

Let us think of the comforts and blessings we are enjoying and then of the millions who are starving in the lands of famine. And not only think but do what we can to relieve suffering in our own and foreign lands. But with all this we must remember that the ears of the Lord are open to the prayers of the righteous, and that we must "continue in prayer and watch in the same with thanksgiving."

Thb. Pa.

For the Herald of Truth.

FASTING.

BY GEORGE DINTAMAN.

The first appointment made for the people of God to fast, we find in Lev. 16, great day of national humiliation, and the only one commanded in the Mosaic law. The mode of its observance is described in the 15th chapter of Leviticus, and the conduct of the people in observing the fast, or affliction their souls as is stated there, we find described in Lev. 23: 26-32.

On the first day of the seventh month there was a national reconciliation made, by Aaron laying his hands on the head of a living goat and confessing the sins and iniquities of the people, and the goat was to bear them away into the wilderness. Lev. 16: 21-22. This day was kept by the people as a high and solemn day. Samuel gathered the people together at Mizpah and prayed and fasted for the sins of the people and for deliverance from the hands of the Philistines, and the Lord looked upon their works and delivered them from their enemy. 1 Sam. 7.

Public fasts were occasionally proclaimed to express national humiliation and to supplicate divine favor, which

was proclaimed by the blowing of trumpets. Joel 2: 1-5. When the prophecy of Jeremiah was publicly read by Baruch, the people gathered together with fasting. Jer. 36. The people were assembled with fasting, with sackclothes and earth upon them. Neh. 9: 1.

There are references to general fasts. The King of Nineveh proclaimed a fast after Jonah preached unto them, "Yet forty days and Nineveh shall be overthrown." The king stepped down from his throne and laid aside his kingly robe, and covered himself with sackcloth and sat in ashes. And he caused to be proclaimed and published throughout Nineveh, "Let man and beast be covered with sackcloth and cry mightily unto God." By so doing, they moved God to repentance that He turned His fierce anger and wrath away from them and destroyed them not.

Some who fasted frequently dressed in sackcloth, put ashes on their heads and went barefooted, as Ahab. 1 Kings 21: 27. The Psalmist David says: "I humbled my soul with fasting." Psa. 35: 13. "I chastened my soul with fasting." Psa. 69: 9-10. "My knees are weak from fasting." Psa. 109: 24.

Paul would have the corrupt, licentious Corinthians appeal to prayer and fasting to overcome their incontinency. 1 Cor. 7-9.

Prayer and fasting are powerful weapons in the hands of a Christian. While engaged in it, we are fortifying our selves against all the possibilities of the enemy of our souls; but it must be done in the right spirit and with the right design. The prophet Isaiah reproves his people for their hypocritical fasts for strife and debate and to smite with the fists of wickedness. Isa. 58: 1. Christ says: "When ye pray, be not as the hypocrites, who are to stand on the corners of the streets and in the synagogues to pray. And when ye fast, appear not with a sad countenance, nor disfigure your face, but wash thy face and anoint thy head, as God looks upon the heart and not upon the ashes or black crape upon your head, for if the heart is filled with pride, your fasting will be in vain, as the Pharisee's who kept two weekly fastings upon the second and fifth days of the week, and in many other things which the law required, and yet failed to come up to the same standard of justification with the sinful publican standing afar off.

When Christ's apostles were befitted in trying to cast the dumb spirit out of the son that was brought to them, after seeing their blessed Master accomplish what they could not, they were filled with wonder, and asked why they could not cast him out. The Saviour tells them that this kind goeth not out but by prayer and fasting. Christ fasted forty days and forty nights, preparing Himself to meet the devil and resist him in all his temptations. By prayer and fasting we can shake the very foundation of the devil's structure that he sets up in the heart and mind; we can cast down imaginations and every high thing that exalteth itself against the knowledge of God.

Dear reader, if you are troubled with sickness and disease, which you have brought upon yourself by violating the law of God, come with prayer and fasting before that great Physician, Christ Jesus, who is able heal; if thou art burdened down by thy sins and iniquities, so that thy pathway is dark and dreary,

and thou hast no rest for fear of the calamities that are awaiting thee, come before the Lord in prayer and fasting, and the Lord will help. If thou canst not overcome thy evil passions, thy bad temper, thy corrupt flesh, which is prone to that which is evil, and all that may be included in the lust of the eye, the lust of the flesh, and the pride of life, come before the Lord with prayer and fasting for help and thou shalt receive. More prayer and fasting no doubt would keep off many diseases which we bring upon ourselves by excess in eating and drinking, overtaxing the digestion organs, which throws out of order the whole machinery of man's body. Not only so, but is liable to throw a person off of his spiritual base, and become indifferent and lukewarm as the angel of the church of Laodicea, who was neither cold nor hot, but was full and rich and had need of nothing. Christ says, man liveth not by bread alone, but by every word that proceedeth out of the mouth of God. The Word of God is meat for the soul, and as the soul shall live forever, it must be fed with food that will endure forever, namely, the Word of God, as the body is perishable, it must be fed with that which is perishable, namely, the fruits of the earth; and as the soul and body are so closely connected that the one cannot exist without the other, there should be more care taken with the one that is to live forever (namely the soul) than for that which is perishable, namely, the body.

IMPORTANT FLOWERS.

Not long ago we had occasion to be driving along the highway, when we passed a beautiful residence that had the appearance of being well kept. The lawn was pretty and green, the surroundings and windows were full of beautiful flowers; indeed everything looked neat and clean, and the thought came to me, that the inmates of this home must be very tidy and particular people. Just at that moment my eyes fell upon four little children playing a short distance from the house. I was made to inquire after them, for I thought surely these little ones cannot belong to the place I have described. Their appearance, their manner of playing, their language and everything about them did not seem to agree at all with the appearance of the home in question.

I afterwards learned that the mother of this home was one of those industrious, hard working persons who are more labor than their hands can do; so her home must first be looked after so carefully that there seems to be no time left for the little ones, who are quite neglected.

Lord, do Thou help us (especially us who are mothers) to remember that the flowers which God has given us to care for and rear for His kingdom are much more important than those which wither away so soon. I admire flowers and think they help to brighten a home, but we should not spend all our time in caring for them. I do not want to find fault with those who are like this mother, but do we not often put too

ing before that great Physician, Christ Jesus, who is able heal; if thou art burdened down by thy sins and iniquities, so that thy pathway is dark and dreary,

the of old, careful and troubled about many things, but lack the one thing needful, which Mary had chosen.

Let us find some time each day to instruct the little jewels which God has given us; do not think the time lost or idly spent. I am sure God will smile down upon us and be well pleased.

A SISTER.

Hagerstown, Md.

THE CHRISTIAN.

The Christian man should have in him such light, and love, and fragrance that people shall feel the magnetic influence of his presence wherever he goes and the children feel that there is a man of God near them, and the poor and the helpless feel there is a source of counsel and wisdom, and help, and this great world given over so much to dust and noise and discord, he made a brighter place, sweeter, simpler, more typical of heaven, more prophetic of the time of brotherhood and of peace.

"May every child of God seek to possess that degree of Christian grace needful to exert such holy influence, then will the careless and unbelieving be convinced there is a reality in the religion Christians profess to enjoy; they will see all is not mere profession, but the enjoyment of an inner life they do not possess, a peace of mind the world can neither give nor take away. Happy is the man who has entered into that rest of faith which remains for the people of God even here in this world of sin.

Sol. L. M. J.

IN GOOD STANDING.

The ice cold Christian may be a member of the church, "in good and regular standing."

Yes, and a contributing member too. He attends church quite regularly, and sings in the choir; when he gets his "Sunday best" on, he looks quite like a Christian, but how does he live?

No daily Bible reading.

No blessing asked at the table.

No family prayers.

No Bible instruction for the children.

No religious conversation in the home.

No private prayer or attendance of week day services.

No attendance at the Sunday school.

No Christ in choice of reading matter.

No Christ in his favorite amusement.

And very little of Christ in his heart.

If he should suddenly die he would be given a Christian burial and because he belonged to the church, and paid for a pew which he occasionally occupied and paid his subscription for church support, it would be supposed he had gone straight to glory.

Sol. L. M. J.

MISSIONS.

From Matopopo, So. Africa.

J. S. Lehmann, Elkhart, Ind.

Dear Uncle, and Bro. in Christ Jesus: I come to you with greetings in Jesus' name. I suppose you have heard of our address, which was caused by the death of Sister Cress and Elder Engle. This was a great shock to all of us.

Bro. Cress was sick with fever for 25 days. Mother Engle also was sick for one week with fever and chills, thus making our situation a very serious one

Indeed; but the Lord was very near in all our trials, and though our hearts were sad, the Lord did not let us get despondent. Surely the Lord is good to His children. The way seems very dark at times on account of our company being so broken up. Now since Sister Cress and Elder Engle have died, Bro. Cress and Mother Engle will return to America. They expect to leave here in August. Thus our company will be reduced to three. However we are looking for some more workers to come over in the fall to fill the broken ranks. Bro. Cress is not yet able to do any work and I am kept very busy. He is at present visiting in Bulawayo for his health. I do not know when he will return.

Although we have been visited by death the work does not stop. It is resting heavily on me as I am, at present, the only man here. I am looking to Jesus for strength.

I will enclose a report of the death and burial of a native.

THE MATABELE'S WAY OF BURIAL.

BY ISAAC O. LEHMAN.

A few days ago we were called to a funeral of an old native woman of the original Matabele tribe. She was about one hundred years old. She was the wife of the great king, the founder of the Matabele tribe. It was nearly at the close of the day when a little native girl came to the Mission and told us that the Old Queen had died and they want us to come over. So we at once made ready and followed the foot path to the Matabele village.

We entered the hut; here we found two women and the corpse which was in a sitting position tied in a cow hide, ready for burial. We spoke a few words with the women and then went to see the grave. Here we found four men digging, having very poor tools to work with. I had brought a shovel and pick along with me—these they could use to great advantage. The grave was made in the shape of a barrel—about four and one half feet deep. After the grave was finished two women and three men brought the corpse to the grave having it on a blanket. We had asked the man that had charge of the burial if he wanted us to pray to which he gave his consent. So when the corpse was brought Sister Davidson read a few verses of scripture, then we all bowed and I prayed. After prayer they washed the face of the corpse, and then laid it in the grave in a sitting position, facing the east. The ground was then put in and a heap of brush put on top of it, after which they all went to the river to wash as that is their custom after burial.

April 21, 1900, Bulawayo, So. Africa.

NONNONTT HOME MISSION.

1900 E. York St., Phila.

DEAR HERRMAN: Greeting in the name of Him who makes us "to lie down in green pastures and leads us beside the still waters."

On the 10th of June we had our first anniversary. It was a day of rejoicing for us as workers, and the many friends from the country felt that it

was "good to be here." The house was crowded in Sunday school, the total number present being 93, although the average attendance of scholars at present is 45. If you remember, the lesson was a blessed one, John the Baptist beheaded.

May each of us who take part in the work here, be so true to our trust, that we war against sin and consider not our own lives.

Bro. Latashaw, of Spring City, Chester Co., preached at 2:30 and again at 7:30 P. M. The house was filled and because of too little room, we have the preaching in the afternoon, instead of immediately after Sunday school.

Will the ministering brethren please notice that the preaching is in the afternoon?

Our dear child, little May, was here fifty-two Sundays; she received a reward for attendance and good behavior. She is very much interested in God's word, and tells her father not to let her big brothers go out until she gets back from Sunday school, for she wants to teach them the lesson. She has them read, while she explains the verses. Sometimes they offer her a cent or two to keep quiet and let them go, but she pays no attention to that, and in her childish way carries messages for Jesus. Her mother waits on a sick lady and one day May said, "I hope she's a thinking on the Lord if she wants to go to heaven anyway, if I were there I'd tell her, then she couldn't blame me."

I fear many times we fail to realize the importance of faithful teaching, and the high calling of any who have children to teach.

One boy missed only three Sundays in the year.

The Lord has been very good to us in well as in the city, who have done much for the work, and by the contributions received, we can know that they desire the work to continue. Only a few times has the Lancaster county S. S. Mission (under whose direction we work), had the privilege of helping pay expenses. We remember the word, "My God shall supply all your need."

On the 15th we had quite a number of visitors. In the evening Bro. Daniel Lehman, of Millersville, preached a helpful sermon, and left early next morning.

On the 17th we enjoyed having with us Bro. John W. Weaver, of Spring Grove and Tre. Sources of Waverland, as well as six young sisters from Lancaster Co. Bro. S. preached for us at 2:30 and 7:30 P. M.

We were asked to visit a man in the Hospital who had made an attempt at suicide. Sister Lizzie Shelly accompanied us after preaching. He was in terrible agony saying, "I've had been suffering a great deal for a long while and thought he would end it by taking poison, and stabbing himself. How Satan deceives, promising rest, when there is no rest out of Christ, and then he suffered more in one day and night than in a whole year. Yet we believe that bodily suffering was not to be compared with the agony of spirit. His past sins all rising up before him, and he had led a wicked life, and the consciousness of trying to take his life made him plead for mercy, and beg to pray with him, suffering in the presence of such suffering of body and

soul, we were made to think of the terrible wailing in hell and that there is no escape.

How glad we were we could hold up Christ who saves to the uttermost all who come to God by Him, and says, "Come unto me all ye that labor and are heavy laden and I will give you rest." He seemed better satisfied for he knew Jesus is ready to receive all that call on His name, and when He says, "Come," He means it.

He wished to see his wife, and when she came he confessed his sin, and asked her forgiveness. She too is reaping what she sowed. When visited she said she was happy in the Lord until thirty one years ago, when she disobeyed God's word that says, "Be not unequally yoked together with unbelievers." 2 Cor. 6: 14, and married this man who had a wife and several children already in the city. Satan told her she might win him to Christ and thus allowing herself to be deceived, she because of disobedience and suffering because of being yoked to an unbeliever. Reader, study God's word before you fall into the same temptation.

This morning as Sister Amanda was sweeping the sidewalk, a little boy, three years old, came running up and said, "Have you dot dot? Have you dot dot?" And when she said, "I don't know," the little boy spoke loud, and with his whole being in motion, he said, "Have you dot Jesus-Jesus' picture?" Sister soon found a lesson card, with Jesus on it, and he looked very happy as he ran home and said he would have his mother read it to him.

Henry B. Roenberger will preach on the 21th of June.

In His service,
THE SISTERS.

A SOCIAL ADVANCE IN INDIA.

On the last day of last month and the first of this, a successful "State Conference of the Hunjahi Khatri was held at Lathia. Among the resolutions passed were the following:

(1) Resolved that the Hunjahi Khatri shall not give their daughters in marriage before the age of thirteen, and that there shall be a difference at least of four years between the ages of marriageable boys and girls.

(2) No Hunjahi Khatri shall, under penalty of excommunication, accept any compensation in cash or in any other for his daughter.

(3) Nautches by prostitutes shall not form part of a marriage procession in future, nor shall fire works be displayed on the marriage occasion.

(4) Females shall not be allowed to sing in the streets or in the Bazaar to celebrate a marriage. Nor shall they be allowed to go with uncovered faces and beat their breasts in the sight of the public to demonstrate their sorrow on the occasion of death.

Thus the gospel is slowly but surely making its influence felt in India, and one by one the superstitious and caste and other heathen practices are crumbling into decay.

HERALD OF TRUTH.

July 1, 1900.

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12. Western District.
13. Missouri, Iowa and E. Kansas.
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Monthly Calendar for July, 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |
| 29 | 30 | 31 | | | | |

1: 12; 19; 26.

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 Fairfield, D. D. 245 pages, 12 mo. cloth,
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 tional Sunday School and Publishing
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It is hard to form a correct idea
 of the suffering which the famine
 stricken people of India must endure;
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 Prefer?
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 less?
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 to Jesus.
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- Address all orders to
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SUNDAY SCHOOL LESSONS.

LESSON II.—JULY 8.
 JESUS THE BREAD OF LIFE.—
 John 6:22-40.

[Read John 6:22-71. Memory Verses,
 35-37.]

GOLDEN TEXT.—Jesus said unto
 them, I am the bread of life.—John
 6:35.

INTRODUCTION.

TIME.—April, A. D. 29. Just before
 the Passover. The next morning after
 our last lesson.

PLACE.—In the land of Genesaret, a
 beautiful plain on the western shore of
 the Sea of Galilee, south of Capernaum.

PERSONS.—Jesus, His disciples, the
 people.

JESUS CHRIST, THE LIVING BREAD.
 —The day following the feeding of the
 five thousand, the people again seek
 Jesus, not because they are constrained
 by holy desires, or prompted by
 true love, but because they had been fed
 the previous day with bread and fishes
 and were filled. Many in our day and
 age of the world follow Christ with a
 similar motive, more for the flesh than
 for love, and it is to be feared that
 many ministers of the Gospel labor
 more for the "meat that perisheth" than
 for the welfare of souls. Our Lord
 frankly rebukes those who came unto
 Him because of selfish motives. In-
 stead of being so anxious to partake of
 the loaves and fishes, He entreats them
 to labor for the "meat that endureth,"
 encouraging them to believe in Him,
 thus partaking of the life-giving bread.

He assures them that spiritual food is
 provided by Him, for He says, "I am
 the bread of life." He that feedeth up-
 on this bread shall live forever. As
 human life cannot be preserved without
 proper nourishment, so no soul can be
 quickened and nourished except by the
 merits of Christ's death, and the feed-
 ing on His life-giving Word. The eat-
 ing of Christ's flesh and drinking His
 blood (vs. 53, 54) imply the acceptance
 by faith of the merits of His death on
 the cross, to make atonement for our
 sins. Christ is the life-giving bread
 that came down from heaven; and it is
 by feeding on Him that life is obtained
 and renewed from day to day.

- July HOME READINGS.
- M.—Jesus the Bread of Life.
 John 6:22-40
- T.—Christ Proves His Mission.
 John 5:36-47
- W.—Jewish Religion a Type of
 Ours.
 1 Cor. 10:1-11
- Th.—The Israelites Murmur.
 Ex. 16:1-12
- F.—Bread in the Wilderness.
 Ex. 16:13-36
- S.—God's dealing with Israel.
 Psa. 78:18-29
- S.—The Living Bread.
 John 6:41-58

LESSON III.—JULY 15.
 THE GENTILE WOMAN'S FAITH.
 Mark 7:24-30.

[Read Mark 7:1-23. Memory Verses
 27-30.]

GOLDEN TEXT.—Lord, help me.—
 Matt. 15:25.

INTRODUCTION.

TIME.—Early summer A. D. 29, prob-
 ably May, several weeks after our last
 lesson.

PLACE.—On the borders of Tyre and
 Sidon, between forty and fifty miles
 north-west of the Sea of Galilee.

PERSONS.—Jesus, His disciples, the
 Syrophenician woman.

JESUS IN PHOENICIA.—With this
 journey to Phoenicia our Lord enters
 upon a new period in His ministry.
 Jesus understood that a strong Phar-
 isaeal element was plotting against His
 life. Their charges were that He was
 "a glutton and a wine drinker," and
 that He did not fast; that He forgot the
 Sabbath day, and that He denounced their tra-
 ditions. He knew what the outcome
 would be, but His work was not yet
 finished. The disciples still needed His
 tutelage, and the foundations of His
 kingdom were not yet securely laid.
 He therefore avoids an open conflict by
 withdrawing from His enemies.—
Arnold.

CONNECTION AND SURVEY OF LES-
 SON.—Christ's discourse on the bread of
 life was delivered near the close of His
 Galilean ministry. At or near the same
 time and place He also delivered a dis-
 course on pollution, in which He boldly
 attacked the Jewish traditions (Mark
 7:1-23), drawing the line very distinctly
 between outward or ceremonial religion,
 and inward or true heart religion.

He thus incites the scribes and Pharisees
 to rise up in bitter opposition against
 Him. The storm was already beginning
 to gather that in about a year from
 then broke forth in all its fury upon
 Him on Calvary's summit. "From this
 time on, at every point in His
 career, we find Him watched, re-
 proached, questioned, tempted, insulted,
 conspired against by the representa-
 tives of the leading authorities of His
 nation." Jesus retires with His disci-
 ples to the borders of Tyre and Sidon
 in the country of Phoenicia. There
 may have been various reasons prompt-
 ing Him to withdraw from His active
 field of labor into this Gentile country.
 (1) He may have wished to evade those
 of the Jews who were opposing and
 persecuting Him. (2) He may have
 needed rest, which could only be found
 where He was but little known. (3)
 He may have gone into Phoenicia for
 the express purpose to drop a "crumb
 from the Master's table." (4) Or He
 may have gone thither to teach the
 disciples a lesson of faith and persev-
 erance through the humble subject of
 our lesson. Whatever may have been
 the promptings that led Christ to re-
 tire to Phoenicia, one thing is certain,
 the incident recorded concerning the
 Syrophenician woman and her daughter,
 has given to humanity at least three
 grand lessons of encouragement. (1)
 That the Father and the Father for
 God is not for Jews only, but for Gen-
 tiles also. (2) That we may bring our
 ancient, afflicted and unsaved children
 and friends to Christ in prayer, and
 succeed in having them restored and

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saved. (3) That we may eventually
 triumph through importunity, and pre-
 vail through faith and prayer, although
 we be ever so unworthy. Mercy, not
 merit, must be our plea.

July HOME READINGS.

9. A.—The Gentile Woman's Faith.
 Matt. 15:21-28
- T.—Faith Defined.
 Heb. 11:1-6
- W.—The Fruits of Faith.
 Heb. 11:21-40
- Th.—Faith and Works.
 James 2:14-26
- F.—Miracles wrought through
 Faith.
 Mark 9:14-29
- S.—Faith Tried.
 James 1:1-14
- S.—Faith overcometh the World.
 1 John 5:1-5

CORRESPONDENCE.

BERKE, IND., JUNE 18, 1900.—The
 brethren at this place have recently had
 a time of refreshing and encourage-
 ment. During the fall and winter we
 were visited a few times by Bro. Jona-
 than Kurtz, who held meetings and
 counseled with the church in regard to
 having the conference held here. The
 sessions of conference were well at-
 tended and much interest was mani-
 fested. The brethren, J. Kurtz and N.
 Spill, remained about one week after
 the adjournment of conference to hold
 meetings and visit the members, in or-
 der to bring about union and harmony.
 In this endeavor they were, by the grace
 of God, successful to a great extent. Com-
 munion was observed on June 17, nearly
 all members taking part. The pros-
 pects for the prosperity of the church
 are no better than they have been for
 a long time.

The little flock here have been rarely
 visited, and the condition of the church
 is much the same as was found in other
 congregations as long as they were left
 to themselves. The brethren and sis-
 ters feel that the church has been neg-
 lected by our traveling ministers. While
 other congregations have been visited
 and assisted in the work, and new
 churches have been organized, the
 work here has been allowed to go
 down. We would appeal to our sister
 churches and Evangelizing Board to
 come to our aid. A mere visit or short
 stay by a minister will not meet the re-
 quirements, if the young people are to
 be interested and gathered in. Will
 you help us and pray for us?

J. HORSCH.

CULLOM, ILL., JUNE 6, 1900.—"The
 Lord God is a sun and shield: the Lord
 will give grace and glory: no good thing
 will be withheld from them that walk
 uprightly." Over and over does God
 prove Himself true to His word, and
 how precious do these promises become
 to us, when we can see them verified in
 direct answer to our prayers. Such was
 our experience during our Sunday
 school and church conferences, held a
 few weeks ago, and we have been very
 much encouraged and strengthened in
 the work of the Lord, through the
 earnest admonitions of our brethren.
 We trust that each one present has
 taken with him the inspiration of the
 meeting, that, as a wave, it may widen
 out, until eternally alone can reveal its
 result. On Saturday afternoon bap-
 tismal services were held; three were
 baptized, and one reclaimed upon con-
 fession. May the benediction of heaven

rest upon them, and the Savior be very
 near in the hour of temptation. On
 Sunday morning communion services
 were held, and with many of the visit-
 ing brethren and sisters were per-
 mitted to partake of the emblems of
 the body and blood of Christ; the
 memory of which I am so glad we can
 cherish. In the evening Bro. Daniel
 Kauffman spoke to a crowded house,
 with good attention, and we trust some
 lively impressions were made.

We now have Bro. John Drange (of
 the Home Mission) and his family with
 us, intending to make this their future
 home. We are glad to give them wel-
 come in our midst. May the Lord
 bless all who read, and grant us all
 "abundant entrance into the everlast-
 ing kingdom of our Lord and Savior
 Jesus Christ." Amen.

Yours in Christian fellowship. * *

FROM BERTIE, ONTARIO.—Commun-
 ion services were held in the Bertie
 meeting house, Ont., on Sunday, June
 17th, 1900. Bro. Daniel Wimer, of
 Berlin, conducted the services, which
 were largely attended. Bro. S. F. Coff-
 man was also present. Bro. Coffman
 conducted services in the evening, using
 for his text, John 18:36. The discourse
 was listened to with the best interest.
 Bro. and Sister Joel Hoover, of Clarence
 Centre, N. Y., B. F. Snyder, of Buffalo,
 and Sisters Debbie Moyer and Lucetta
 Hlgh, of the Twenty, were also there.
 We were much encouraged by the meet-
 ings and the visitors, feeling that God
 was with us, and that it was good for us
 to be there. Indeed our hearts were
 filled with rejoicing, and hope we may
 have many more such seasons in which
 to rejoice and gather strength for
 future usefulness. *

TUR, PA., JUNE 6, 1900.—Communion
 services were held at the Casselman
 church, Garrett Co., Md., on Sunday,
 May 27, 1900, when many partook of the
 sacred emblems and observed our Sav-
 ior's command, "Ye ought to wash
 one another's feet." On Saturday
 previous five young persons were re-
 ceived by baptism and one on con-
 fession. There are three more applicants
 to be received in the Folk district. Bro.
 S. G. Shtler, of Davidville, Pa., was
 with us and preached four edifying
 sermons. From here Bro. Shtler went
 to Goffert, Md., to hold a number of
 meetings. We also held a collection
 and raised \$100 for the famine sufferers
 in India. May the Lord bless all in
 His glory. *

COR.

NESS CITY, NESS CO., KAN., JUNE 8,
 1900.—Our hearts were gladdened by a
 visit from Bro. S. C. Miller, of Montic-
 can, Kan., and Bro. Landis, of Canton, Kan.
 These two brethren came to us on the
 2d of June. Bro. Miller preached two
 very interesting sermons. He gave us
 the word in its purity and in power and
 demonstration of the Spirit. They re-
 mained with us until the 6th, but on
 account of rain we could not hold
 meetings at our place of worship,
 though we had a very refreshing time.

We went from place to place and sang
 praises and prayed and read our Bible,
 and we do truly feel thankful to our
 kind and loving heavenly Father for
 kind and loving brethren. For the
 opening of our eyes and hearts, and
 long some one will come to us again
 and break unto us the bread of eternal

life. The Lord bless Bros. Miller and
 Landis in their labors wherever they
 may be. May they give the word in its
 purity and God grant that it may not
 return to Him void, but that it may ac-
 complish the work whereunto He has
 sent it. We hope that ere long we may
 be permitted to witness an outpouring
 of the Holy Spirit in the hearts of the
 people here in the Walnut Valley. We
 want our ministering brethren to visit
 us as often as they can, for we appre-
 ciate their visits with us. May the Lord
 bless us and all the true Israel of God.
 Greeting to all the brotherhood in
 Jesus' name.

J. B. & L. M. WILLIAMSON.

FROM DEKALB CO., IND.—The little
 congregation in Dekalb Co., under the
 care of the brethren James Coyle and
 El Stoffer, has had many trials and con-
 flicts to pass through, but by the grace
 of God she has been sustained to the
 present time, and we trust she may con-
 tinue to be a faithful and true witness
 for the Lord and His ever blessed
 gospel. Bro. John F. Funk spent Sun-
 day, June the 3rd, with the brethren,
 and the meetings were held on Saturday
 evening and on Sunday forenoon and
 evening. On Sunday forenoon the suf-
 fering and death of our Lord and
 Savior Jesus Christ were commemorated
 with the visible emblems of the
 broken body and the shed blood. On
 account of sickness all could be
 present. Bro. Henry Freed had been
 suffering from stomach troubles for
 several months, and he and his com-
 panion could not be present. In the
 afternoon a number of brethren and
 sisters gathered in the brother's home
 and we joined once more with our af-
 flicted brother and family in the
 solemn commemoration services of Him
 who gave His life for us on the cross,
 and we had a blessed, affecting meeting,
 which, as it proved, was the last one for
 Bro. Freed. The Lord called him away
 from the sufferings of this present time
 on the following Thursday. But we
 believe our brother was ready to go, as
 he expressed himself, he had given
 everything into the hands of his
 heavenly Father, and was fully re-
 signed to His will. May God comfort
 the sorrowing companion and children,
 and may those who have not yet given
 their hearts to God turn to Him speed-
 ily and work out their salvation while it
 is an accepted time. May God bless
 and prosper this little Zion and make
 each one of them strong in Jesus and
 His name, so that they may stand to-
 gether in peace and harmony and be in-
 strumental in the Master's hand to pull
 down the strongholds of Satan and let
 the light of truth shine into many
 darkened hearts. *

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On the evening of the 11th we reached
 the Red Creek settlement in Tucker
 county, where a number of meetings
 were held at White's S. I.

On the 13th the sacrament of bread
 and wine was observed with the few
 members who reside here and the ordi-
 nance of feet-washing observed.

Previous to our arrival in this part of
 the state, a great religious awakening
 had taken place through the preaching
 of ministers representing other denom-
 inations, and

our brethren, John M. Weaver, of Heston, Kansas, J. M. Nunemaker, of Roseland, Neb., and Joseph Gascho, of Milford, Neb. Bro. Weaver preached to us only once, when he again left for home. Bro. Gascho preached three times in German, and Bro. Nunemaker eight times, six times in English and twice in German. He also preached one sermon at the Bluff school house, for the United Brethren. Let us pray for our ministers as they go from place to place preaching the Gospel truth.

B. J. THAYER.

MANSON, IOWA, JUNE 5, 1900.—Last Sunday, June 3rd, we had the pleasure of participating in the communion service in memory of our Lord and savior Jesus. May its divine intent be attained and accordingly multiplied. Bro. S. Gerig and Bro. Christian R. Gerig, of Wayland, Iowa, administered to us. They stayed with us a week, and had seven very interesting meetings. The Gospel of Peace was earnestly preached unto us. Peace be with you all that are in Christ Jesus.

J. C. EIGHT.

JOHNSTOWN, PA., JUNE 14, 1900.—On the 22nd of May, J. H. Byler, of Belleville, and J. C. Kanagy, of Allentown (of the Amish Church), came into our midst to attend the Home Sunday School Conference, held at the Blauach M. H. on the 24th. Home conferences are a benefit to the community if those interested in the work are willing to fill their places and help carry on the work, instead of asking to be excused. Moses wanted to be excused, but God would not grant his request.

On Friday evening the above named Amish brethren preached in the Kaufman M. H., and on Sunday Bro. Michael Yoder, of Matavaca, came to officiate at the communion services in the Kaufman M. H. on Sunday, the 27th. On Sunday evening these three brethren, accompanied by Moses B. Miller, preached in the Stahl M. H., and on Monday evening in the Miller M. H., near Gettysburg. Tuesday they left for Stark Co., Ohio. May God bless their work.

On the first of June, Bro. Aaron Loucks, of Scottsdale, came to us, and on Sunday he conducted preparatory services in the Weaver M. H., after which two persons were received into full fellowship by water baptism. In the evening we had meeting at the same place, and on Sunday communion services were held. During the following week we had meetings in different meeting houses every evening, and on Sunday afternoon Bro. Loucks conducted the preparatory services in the Thomas M. H., after which two persons were baptized and received as members. At the close of this meeting the lot was cast for a deacon, and fell on Bro. Joseph Saylor. May our kind heavenly Father inspire him to fill his office in the fear of God and to the upbuilding of the church. In the evening we had another meeting, and the following day the commemorative services of the death and suffering of the Lord were held. May God bless the work to His glory and the upbuilding of the earthly Zion.

LEVI BLAUCH.

SUNDAY SCHOOL ITEM.

EAST SALEM, PA., JUNE 19, 1900.—Our Sunday school at the Delaware M.

H. was re-organized April 15th, by electing the following officers: Supt., Bro. A. U. Winey; Asst. Supt., Bro. E. W. Graybill; Sec'y, Bro. Charles Sleser; Treas., Bro. J. B. Moser; Librarian, Bro. Clayton Graybill and Sister Dora E. Auker. Since the school was re-opened quite a number of brethren have visited us and given us much good advice. We were strengthened, encouraged and cheered up when we needed it most. May we have many more such visits from true Christian Sunday school workers. It helps us in the work when we see a gray-headed father rise up and testify for the truth. We feel to rejoice when we see that little ones are becoming more interested, also the older ones. And we, as teachers, should be more interested in our scholars, in trying to teach them aright. May the Lord be with all Sunday school workers this wide world over. May much good be done and souls gathered into the fold.

Yours for the Master,
M. A. SIEBER.

HOME CONFERENCE.

At a special session of the so called "Home Conference," of the ministers and deacons district west of (Goshen, Elkhart county, Ind., held in the Yellow Creek meeting house, on the 14th of June, 1900, the following resolutions were adopted:

1. *Resolved*, That we recognize and acknowledge the doctrines, the rules of order and the forms of worship as held and maintained by our state conference, as in accordance with the Word of God, and we promise herewith to submit ourselves to them and assist faithfully in maintaining them.

2. *Resolved*, That in all church meetings, conferences, election of officers for Sunday schools, meetings of trustees, and all meetings for the consideration of questions, and adopting measures relating to the interests of the church, directly or indirectly, members only shall have a right to vote. In matters relating to a certain congregation, the members of that congregation only have a right to vote. Visitors and non-members overstep seriously the bounds of consistency when they take the liberty to vote where they are not members. Members who influence and persuade such persons to vote, or who cannot read or write, and know nothing about conditions and circumstances, shall be considered as transgressors and subject to reproof and correction.

3. *Resolved*, That deacons shall attend to deacons' work in the district where they have their church home, and shall not interfere with or assume work in another district unless called by the deacon or minister of his district. In the bishop's home district, the bishop must be considered as one of the ministers as well as bishop.

* This conference, as a rule, meets on the last Tuesdays of March and September, respectively, each year, and discusses questions and subjects that relate to and affect that district.

4. *Resolved*, That no bishop shall go into another bishop's district to do any bishop's work without first consulting the bishop of that district. No bishop shall institute, establish or bring into practice in another bishop's district any new forms of worship or of conducting services, or methods of church work without the consent and acquiescence of the bishop of that district. In his own district his fellow ministers and the congregation should be consulted. [We would here add, That our evangelists should not undertake evangelistic work in any congregation without a call or invitation from the congregation, with the sanction of the overseers of the congregation. The congregation in turn should be sure that they have the sanction of the bishop or the conference in making such call. This might seem a little arbitrary to some, and yet in calling evangelists it is of the utmost importance that perfect unity prevails in order that the work may be successful.—EDITOR.]

5. *Resolved*, That no minister, deacon, Sunday school conference, Sunday school superintendent or lay member, shall institute, establish or bring into practice in his own congregation, or elsewhere, any new forms of worship, or of conducting services, or new methods of church work, without first consulting the bishop, ministers and deacons of the congregation. The Sunday school is only a part of the congregation, and the overseers of the church must be recognized as the heads or overseers of the school, and must be esteemed and respected as such. Any important matters, changes, etc., in the Sunday school must be referred, either to the overseers of the congregation or to the congregation itself.

In a discussion of matters relating to the Elkhart Institute and its relations to the church, it was emphatically declared by the secretary of the school, that it was not a church school, and that it was never intended to be a church school. That it was a school conducted by brethren, but was not in any way intended to be a church school.

After discussing some other matters of a local nature the conference adjourned to meet again at the regular time, viz., the last Tuesday in September, 1900.

REPORT

Of the Indiana Amish Mennonite Conference, held in the Eggle M. H., Linn Grove, Adams Co., Ind., June 7 and 8, 1900.

Conference opened with singing.

After a short address by J. C. Smucker and prayer, J. P. Smucker was elected moderator, and Jonathan Kurtz assistant. Henry Culp and John Horsch were elected secretaries.

E. A. Mast read 1st Cor. 3:11, and preached the conference sermon.

Jesus is the chief corner stone, other foundation is none say. We should not be one for Paul and one for Apollos, but for the only chief corner stone, which is Jesus Christ.

The dangers we are in are many. We should be on our guard for Satan comes as an angel of light.

The labor is so easy if we only give ourselves wholly into God's hand.

It is sorrowful that so little is accomplished when there is so much to do.

Repentance is the first thing needful for us to preach.

Sorrow for sin and abstaining therefrom is not all of repentance, but also restitution.

Unless we are concerned about the condition of the church, or the spiritual condition of our children we will become lukewarm and will not build upon the true corner stone.

What can we expect will become of our children unless we teach them the ways of the Lord?

What will it help us if we make a great mark in the world, and will have to see the eternal destruction of our children?

I thank the Lord that I cannot trust in my own knowledge and education, but that I can put my whole trust in the chief corner stone, Jesus Christ.

Bro. Mast was followed by the moderator, who in a few earnest remarks explained the object of conference.

We should not put down our selves so deep that we cannot again put them up unless we put them down with the word of God.

Assistant moderator followed with a few very appropriate remarks.

Bro. Plank. I would like to show by my actions that I am still willing to stand fast to what I have promised.

Bro. Shank. What is most necessary for us to learn? Is it not to learn to know ourselves? Earnestly admonished us to pray for minister.

Rediger, of Illinois. Take heed how you build upon that rock.

After the bishops, ministers and deacons had expressed in unity, the congregation was called to the same unity by rising, after which conference adjourned for refreshments.

AFTERNOON SESSION.

Afternoon session opened at 1:30 by singing and prayer by Bro. Spill.

Several questions were then read and answers adopted in the following order:

Question 1. Why are conferences upbuilding to the church?

Answer. A conference is the medium of bringing the congregations into a closer union, and of gaining more spiritual power, so that we can the more successfully combat with the evils which are continually confronting the church.

Ques. 2. What are the great needs of the church at the present time?

Ans. More humility and spirituality, ministers who have received the baptism of the Holy Ghost, who are earnest workers and can lead the congregation into deeper spirituality.*

Ques. 3. What are some of the best evidences of discipleship with Christ?

Ans. The witness of the Spirit. Rom. 8:16. A Christlike life. Fruits of the Spirit. Gal. 5:22, Eph. 5:9. Love to enemies. Matt. 5:44.

After singing a hymn conference adjourned to meet next day at 9 o'clock.

MORNING SESSION, JUNE 8TH, 1900.

Conference met at 9 A. M. Opening services conducted by Bro. McGowen, after which some miscellaneous work was taken up and disposed of.

Bro. J. Miller was given charge of Pretty Prairie congregation.

Bro. Noah Metzler and Bro. Joe Miller were appointed as a committee to

* The editor would like to add: And a more implicit obedience to the Gospel and the decisions of the conference. Spirituality has no virtue unless it prompts to humility and obedience.

care for the Barker street congregation. State evangelist reported and report accepted.

Bro. Emanuel Mast was appointed state evangelist for the next year. Berne congregation given into charge of Bish. E. A. Mast.

The following resolution was adopted: WHEREAS, The Chicago Mission has been held in a building rented for that purpose, and

WHEREAS, There is constant expense connected therewith, and

WHEREAS, The Mennonite Evangelizing and Benevolent Board has purchased a building in which to continue the work of the Mission; therefore be it

Resolved, That we give said Board our hearty co-operation and encouragement in their effort to provide a permanent place for the Mission.

Ques. 4. What is conformity to the world?

Ans. It consists in worldliness (Rom. 12: 2, Eph. 4: 22), manifesting itself in daily walk and conversation, in attire and manner of living (1 Pet. 3: 3, 1 Tim. 2: 9, 10), in love of money (1 Tim. 6: 10), in business connections with Godless persons, in indulging in worldly pleasures and amusements. It is the manifestation of the love of the world and the evidence of a lack of love to Christ. Adopted.

WHEREAS, We see the necessity of a home evangelist and sending of delegates to the Eastern and Western Conferences, and

WHEREAS, It is also necessary to collect money from the different churches to pay the expenses of the same; therefore be it

Resolved, That this conference appoint a secretary and treasurer to receive funds from this conference district and to keep account of the same. Adopted.

Bro. Silas Yoder was appointed secretary and treasurer.

Resolved, That this conference would consider it best for the church to own and control the publishing of the church literature, papers, books, etc. Adopted.

Resolved, That this conference encourage the Mission work at home and abroad and would urge the hearty support of this work. Adopted.

A collection of \$27.73 was taken for the suffering people in India.

D. J. Johns was elected delegate to the Western Conference.

Joe Miller was elected as delegate to the Eastern Conference.

Bro. Daniel Troyer, of Goshen, was chosen corresponding secretary.

Ques. 5. Would it not be best in preaching on any point of doctrine to give scriptural proof to establish the same without referring to what others believe and teach?

Ans. Yes. 2 Tim. 2: 15, Titus 2: 1, 2 Tim. 4: 2.

Sunday school programme read and approved.

Resolved, That the brethren and sisters from abroad, with the brethren and sisters at this place, return our heartfelt thanks to the brethren and sisters of this congregation for the use and privileges of their place of worship during this conference session, wishing them God's blessing in spiritual and temporal things. Adopted.

Resolved, That we from abroad extend our heartfelt thanks to the brethren and sisters and friends of this place

for their kindness and hospitality toward us while in their midst. Adopted.

After these resolutions of thanks were adopted a few very appropriate remarks were made by Bro. J. H. McGowen, followed by Bro. Daniel Yoder of the home congregation, heartily thanking those from abroad for their presence.

Closing remarks and prayer by Bro. Spill, and conference adjourned.

BISHOPS PRESENT.

J. P. Smucker, Goshen, Ind. Jonathan Kurtz, Ligonier, Ind. E. A. Mast, Kokomo, Ind. David Plank, West Liberty, Ohio. John Shank, Elda, Ohio. Christian Garber, Edus Mills, Ind. Joseph Rediger, Griddley, Ill.

MINISTERS.

Nobertus Spill, Amborg, Ind. C. Augaberger, Linn Grove, Ind. Daniel Yoder, Linn Grove, Ind. J. H. McGowen, Nappanee, Ind. C. F. Steiner, Cranberry, Ohio. Jacob Gerig, Smithville, Ohio.

DEACONS.

Steiner, Linn Grove, Ind. Shoenbeck, Linn Grove, Ind.

"GLORIOUS OBEDIENCE."

Essay by Anna M. H. Yoder, read at the Bethel Y. P. M., Cass Co., Mo.

Webster's definition for obedience is, "yielding to a command." Then glorious obedience is gloriously yielding to a command.

Let us notice some of the commands of the Bible. Eph. 6: 1 and 2: "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise."

We are not commended to obey our parents in wickedness, but in the Lord. Now, if our parents are Christians, and tell us to do something that is not wrong, we should gloriously obey, and we will receive blessings from so doing.

Acts 2: 38, 39 and 41: "Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you and (ghost): to you children, and to all that are afar off, even as many as the Lord our God shall call. Then they that gladly received his word were baptized, and there the same day there were added to them about three thousand souls."

See the glorious result of obedience; and this is still handed down to us. If we repent, believe, confess, and are baptized, we shall receive the gift of the Holy Ghost.

In Luke 22: 19 and 20, we find the Lord's Supper instituted. What wonderful blessings we receive by glorious obedience to this command, for Christ said, when He took the bread and gave thanks and brake it, "This is my body which is broken for you: this do in remembrance of me." Likewise also the cup after supper, saying, "This cup is the new testament in my blood which is shed for you." Also in John 13, we have a very humiliating command, that of washing each other's feet, which is made very plain, for He said: "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet, for I have given you

an example that ye should do as I have done to you." Also He said, "If ye know these things, happy are ye if ye do them." If we humiliate ourselves in the true spirit, to wash one another's feet, we shall receive a great blessing.

Rom. 12: 1, 2, we read that we are to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." And ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may show what is that good and acceptable and perfect will of God."

We all very well know what it means not to be conformed to this world; but, oh, it is sad to see so many Christian professors who do not want to give up all their worldliness, and that is the reason so many do not enjoy the glorious Christian life better, which can only be obtained by implicit obedience.

Dear fellow Christians, traveling to wards New Jerusalem, let us all be transformed by the true renewing of our minds, and not be conformed to this world by putting on unnecessary things, such as gay colored, flashy neckties, chin scrapping collars, ruffles, laces, ribbons, and the like; and jewelry, as rings, stick pins, beauty pins, or anything of the kind that is unnecessary, or that something more modest would do just as well, and be as we are taught in the Holy Book, that we are to be clothed in modest apparel.

1 Tim. 2: 9 and 10 reads like this: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Also 1 Peter 3: 3 and 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and wearing gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

1 John 2: 15 and 16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life is not of the Father, but of the world."

Now, when we have such plain teachings as these, should we not be willing to forsake the world and all unnecessary things for Jesus' sake? For we are told that the world passeth away and the lust thereof, but he that doeth the will of God abideth forever. But we must not think we can go through this life without troubles and temptations, for Christ was tempted when He was on earth, in all point like as we are, yet without sin. In 2 Tim. 7, Paul exhorted Timothy to constancy to the faith. In the 12th verse of this chapter we read, "If we suffer, we shall also reign with him; if we deny him, he also will deny us." God's word also tells us that we are to do and what we are to avoid. We are to shun profane and vain babblings, for they will increase unto more ungodliness. We are to "flee also youthful lusts; but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they will generate strife, and the servant of the Lord must not strive, but be gentle unto all

men, apt to teach, patient." 2 Tim. 2: 23-25.

In Eph. 6: 10 we are told to "be strong in the Lord and the power of his might." Remember not in the power of our might, but the Lord's; and from the 13th to the end of the 18th verse of the same chapter we read of the complete armor of the Christian and how to use it. If we have on the whole armor of God we shall be able to stand. Stand firmly on the rock Christ Jesus. There are also many other commands in the Bible that we must gloriously obey if we wish to be rewarded. One of the greatest is this: "Love thy neighbor as thyself." Now if we just willingly obey these teachings, and are faithful, we will receive a great blessing, and this is what we all desire.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

For the Herald of Truth.

THE POWER OF INFLUENCE.

BY LEWIS APPLE.

The meaning of the word influence is to move or affect by moral force; to lead or direct.

There are two kinds, good and evil and we are constantly exerting either a good or an evil influence. Let none say they have no influence. This is impossible. The world is full of influences.

These influences are varied in character and effect. The heavenly bodies exert an influence upon each other. Vegetation has its influence in the physical world. The instincts of the animals, birds, insects, all have their sphere of influence on surrounding objects.

Man, the highest and noblest of all God's creatures, wields a great influence not only upon his fellow mortals with whom he comes in contact, but also upon the earth and world in general for he was created to "have dominion over the fish of the sea, over the fowl of the air and over every living thing that moveth upon the earth."

This influence goes out from us in the words we speak, in the actions we perform, in the places we visit, in the company we keep, in the clothes we wear, in the avocation we follow, in all we do.

These influences that we exert on those about us place on us a great responsibility.

In every neighborhood, in every circle of friends or acquaintances, in every company of laborers or mechanics, there are those who are looked up to, those who are the acknowledged and respected leaders, whose words, patterns which others follow and copy after, and whose words, manners, and examples go far to establish and form the character of those around them.

Every one remembers and speaks of what they have said, and what they have done, and in various positions they have taken on different questions in social life, in morals, in business, in politics, and religion, and you are always on the look out to see where your ideals stand and then ready to take your stand.

You say, My friend, there is a strong man and if he does so I will do the same. Parents have one of the most responsible positions, in life, by their

teaching and influence they lay the foundation on which will be built the characters of those upon whom the future prosperity of the church depends.

We know that in a few years those who are now engaged in the Christian work will pass away and the children of to-day must take their places.

In order that the work may prosper under their care it is necessary to bring them up in the nurture and admonition of the Lord and to begin when they are young to teach them the word of God that as they grow up they may gain a religious education which will fit them for the duty that will devolve upon them.

Impressions, good or evil, made upon the little minds are indelible. They can never be eradicated. It has been said, "The hand that rocks the cradle is the hand that rules the world." This shows how one's life is influenced by the training received in childhood.

How necessary then that the first steps in life be carefully guided in the right way.

At as early an age as possible the children should be taken into the Sunday school or Bible school and there be placed in the care of a teacher who will carefully and faithfully teach them the gospel truth; these early impressions will never leave them.

The power of influence seems no where mightier than at home. A happy home is earth's picture of heaven and it is largely in the power of the sisters to make it what it should be. If our conduct is all right at home it certainly will be abroad. It is said a sister's influence is almost equal to the mother's.

There are many poor souls that have been driven to ruin by the influence of companions. How careful then ought we to be in choosing our associates.

Frequently we see professors of Christianity come together either calling or visiting and forget to speak of the things that are edifying; they converse on all the current subjects of the day but they either ignore or forget altogether Him who gave His life for our sins.

There is some one to catch these thoughts, and actions speak louder than words, for we are watched very closely even by those who make no profession of religion.

How great is the influence of the heads of families, of masters, of mistresses, parents, brothers, and sisters, and even of servants and little children.

The world is full of literature of all sorts and as people are ever anxious to learn the thoughts of others we must admit that a mighty influence is thus spread over all civilized nations.

We must concede that much of the literature to-day is of a very low order and yet many indulge in reading it. It is enough to make us exclaim, "Away with this monster demon" for this is a vice which has so fastened itself upon the people that only a mighty revelation of God's wrath upon such work might well seem the only means to shake it off.

"Just as a small acorn thrown carelessly into a beautiful garden may become a sturdy oak" so a little careless teaching in the home and in the church can be and is the great step on the downward road.

First a little story book is bought by the parent for his daughter, not thinking it will injure or harm her, thus the little innocent daughter takes it home and begins to read it. Thus this evil literature is introduced carelessly into this home. When she is through with it she wants another; it is repeated again and again. When she is large enough to buy her own books she starts toward the store; when she enters she tells the clerk she wants an interesting story book. In many cases she gets a worthless novel, yet often times worse than worthless, a description of some daring deeds or supposed good luck, or some impassioned plot in which revolvers, daggers and blood play a prominent part and soon the young woman is so deeply interested in the wonderful exploits of an imaginary heroine that her mind craves for more such food and in a short time she is literally buried in the sea of immoral literature and it certainly requires a mighty effort to loosen the deadly grasp of this hideous fiend.

This however does not apply to girls and young women only, how many a young man do we see whose very conduct is evidence that he has fallen victim to this deadly poison.

While there is a flood of evil sweeping over the world every year by evil literature we must remember there is plenty of good, solid, sensible reading matter that will elevate instead of degrade, teach the wisdom of God instead of the folly of the world, inculcate piety instead of ungodliness—reading which will raise the moral character of the people and educate their minds so that they can comprehend even the great mind of God the Maker.

The Bible yields a wonderful influence over man it cannot be denied by any one. There is no other book with as large a circulation and wherever it goes it scatters blessings.

What the Bible states, reasonable men everywhere recognize as true. The Bible yields the greatest influence over mankind the world has ever known. It becomes us therefore to cherish the habit of earnest and reverent attention to all it reveals and to seek the inward teaching of the Holy Spirit which God has promised to them that ask Him.

Often times we find it laid aside and perhaps not read for weeks while other literature which is perhaps more harmful than beneficial to the reader takes its place. Let us devote more of our time in searching those sacred pages for the Bible is the book of all books.

Then why not do for your children that which will be of practical benefit to them as long as they live. Make your home pleasant, supply them with such literature as will make them better.

The apostle Paul wielded an influence over many of his fellow-men while in the body, but since his departure he has done more work by the influence he left behind than he did while tabernacling in the body.

What a good thing it was that he exercised his influence for good; eternity only will reveal the amount of good that that apostle did in about thirty-two years of his ministry for the blessed Master.

We realize the fact that our work in regard to influence does not stop when the cold mantle of death entwines us. Though the body may be moldering

beneath the clods of the valley, our influence still exists. You can bury the body, but you can not bury the influence of the person. Throw a pebble into a pond, you can see it till it strikes the water then it is buried beneath the bosom of the wave. But there starts a ripple and widens on and on until it strikes the shore. So it is with our influence, our bodies may be lowered into the silent graves, but our influence ripples on and on over the sea of time until they strike the shores of immortality. We may say with H. W. Longfellow, one of our great American poets:

Lives of great men all remind me,
We can make our lives sublime,
And departing leave behind us
Foot prints on the sands of time.
Foot prints that perhaps another
Sailing o'er life's solemn main,
A friend and shipwrecked brother,
Seeing shall take heart again.
Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

JUST AN EXCUSE.

Those people who, when asked to contribute means for the conversion and elevation of the heathen, say that they believe the "heathen" in this country ought to be converted before any attempt is made to do missionary work in foreign lands, are just making an excuse for not giving anything for any one's salvation.

It may be set down as a fact, that people of this class are not particularly concerned for the spiritual welfare of souls anywhere.

The simple truth is, not a soul in heathen lands would ever be Christianized if all Christians during the past years had waited until all of the ungodly in Christian countries were saved.

It would be better for these excuse makers to frankly say that they do not want to give money for the salvation of any one, any where, than to offer the illy excuse that they present.

They are not pleading for home work, but are only opposing the work abroad. There should not be any true Christians who will excuse themselves from supporting foreign missions on the plea that there are many in the land around them who need salvation. Such a plea has no warrant whatever from the Bible. Jesus said "Go ye into all the world and preach the Gospel to every creature." That command includes the "heathen" in both home and foreign lands.

See L. M. J.

WHY THE DECREASE?

Sometime ago the *Literary Digest* contained the following communication on the decrease of conversions. It is well worth reading:

The last annual reports of both the Presbyterian and the Methodist denominations reveal the fact that the actual increase of their church membership has been very small. Other churches also, and among them the Christian, are deploring a dearth of conversions. This condition of things has been the subject of discussion in the religious press for a long time. In *The Assembly Herald* (Presbyterian, New York) Dr. Theodore L. Cuyler offers "one or two

suggestions in regard to the comparative paucity of conversions." He raises the question whether there may not be too much "perforated religion" in the churches, meaning by this, whether the idea has not become too prevalent that conversions are to be expected largely or chiefly as the result of "revivals." Dr. Cuyler thinks that this idea is erroneous and misleading. He does not believe in the "spasmodic style of religions work." He says that Richard Baxter never had any revivals in his famous church at Kidderminster, "and for the very good reason that he and his people never had any season of spiritual stupidity to be revived from. Preaching for souls was continual—praying for souls was continual—and conversion of souls was continual."

Another serious mistake which many churches make, in Dr. Cuyler's opinion, is in thinking that if "banners" are to be converted some other than the pastor of the church must do it; an evangelist must be employed and outside help brought in. On this point Dr. Cuyler proceeds to say:

"There are a few wise, discreet, humble-minded, and spirit-aided evangelists in this world—of whom my beloved Brother Moody is the chief. But nobody is more strenuous than Mr. Moody that every minister should sow his own seed and reap his own harvest. The surest way to hampering any pastor is to make him believe that his only business is to make sermons, make visits, and officiate at funerals and weddings; but if sinners are to be led to Christ some one else must be sent for to do it! Paul never taught Timothy such pestilential nonsense. Since I have alluded to my own experience, let me say that in all the Bible we read of abundant outpouring of the Holy Spirit, and the largest ingathering of converts, my church has done its own work, and the only help I ever sought was an occasional sermon from some neighboring zealous pastor. Brethren, if you want power, seek the power from on high! Don't send for a man; go straight to God!" The only true fire is what the Holy Spirit kindles; and just as sure as you co-operate with Him the fire will be kindled."

The same general subject is discussed by a writer in *The Christian Evangelist* (Christian, St. Louis). The blame for the falling off of conversions is divided by this writer about equally between the pews and the pulpit. The former, it is said, are too much concerned with externals. "They are making broad their phylacteries." The church members are careless; they are either lukewarm or frigid. As for the pulpit it is said:

"The pulpit is concerned too much with quantity. There are evangelists who work solely for numbers, or so it seems. It looks well in print, and assures them of another job. It does not matter whether the converts stay in the church until the evangelist boards the train or not. It will be easy matter to reach the number of accessions we so much desire if we preach an easy gospel. But haven't we enough of the easy variety of Christians in our ranks now? Let us not say that roses bloom in the narrow way where there are none; let us be honest with the people. A worthy bishop describes some of the preaching in this way: 'Some of the ministers of God dare to stand in their

pulpits and preach as follows: 'You must repent,' as it were, and be converted, in a measure, or you will be damned to a certain extent.' A man describes his pastor as a man with a well balanced mind; with one half he thought he would and with the other he thought he wouldn't. There are too many men like these in our pulpits to-day. Brethren, let us call a spade a spade. It takes a brave man to face the Santiago of sin, or to beard the wealthy hypocrites in their dens."

SENT ONES.

"Behold I send you," said Jesus, Matt. 10:16. And His instructions to the seventy, Matt. 10:7-14, and to the twelve, Lu. 10:2-11, He sometimes, in these days, gives to His sent ones, by His spirit. Here is a bit of experience from two missionaries to Africa: "We were clad in native garments and carried neither purse, nor scrip, nor change of raiment. The few pieces of silver we had left from the voyage we gave to two beggars sitting at the gate. Never before, we suppose, were they so enriched with alms. We walked on, taking the road to Morocco City, pressing into a region unknown to us, where few Europeans had ever been, with no resource save what faith supplied, and where we knew our message would make him believe that his only business is to make sermons, make visits, and officiate at funerals and weddings; but if sinners are to be led to Christ some one else must be sent for to do it! Paul never taught Timothy such pestilential nonsense. Since I have alluded to my own experience, let me say that in all the Bible we read of abundant outpouring of the Holy Spirit, and the largest ingathering of converts, my church has done its own work, and the only help I ever sought was an occasional sermon from some neighboring zealous pastor. Brethren, if you want power, seek the power from on high! Don't send for a man; go straight to God!" The only true fire is what the Holy Spirit kindles; and just as sure as you co-operate with Him the fire will be kindled."

"One day having walked six days through a desolate region for twenty miles, it being noon and having eaten nothing, we prayed for food. Immediately we met a tall native (the first we had seen that day), who saluted us and let down a basket from his shoulder, disclosing a dish of hot kouskous, and bade us eat. Several times we arrived at houses, where the moment we came in the door was brought us hot food. To the praise of our faithful Lord we can testify that not once did we lie down without eating food. The more we preached, the more regularly our needs were supplied. If our zeal for Christ relaxed, supplies grew scant. Almost invariably it was those to whom we testified who gave to us. Let no one think we asked food of any but God. Among the points of advantage of this life are freedom from the cares attending travel with tents and baggage, which wear one's patience and minimize one's time; the ready access to the people; the way in which the hearts seem disposed to attend to our message by their ministering to our temporal wants; the surprise with which they listen when told how they were traveling and how the Lord supplies us; the lessons in kindness and patience which we learn from God's ways with us; the being pliant in His hands, that He may mould and discipline us at His will;

the consciousness of illustrating the faith, self-denial and disinterestedness we preach, and a revelation of the infinite wisdom of Christ's own methods. "We sought not the great but the worthy; and about with them; we died when persecuted; when brought before rulers we did not premeditate, but were given a message; we were as sheep among wolves, yet we feared not the face of man. Though without human promise or prospect of support, we lack no good thing."

"Let no sorrow escape from you without leaving its blessing."

WHICH?

READER there are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two ways of spending the Sabbath—idly and devotionally. You spend the Sabbath in one of these two classes. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of these two classes. Which?

There are two great rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow road. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these two deaths. Which?

There are two places to which people go—heaven or hell. You will go to one of these two places. Which?

Ponder these questions; pray over them; may the issue be your salvation from the "wrath to come."

THE MASTER'S QUESTION

Have ye looked for the sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foot and darkness none can see,
It may be ye'd see in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no house, no bread?
The Son of man was among them
He had no where to lay His head

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
Christ Jesus makes thee whole?
Have ye told my waiting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps,
To the shores of the "golden land?"

See L. M. J.

OBJECTIONS AND ANSWERS.

OBJECTION.—God does not require us to dress so plain that we will be peculiar. ANSWER.—Who gave Himself for us, that He might purify unto Himself a peculiar people, zealous of good works, Titus 2:14. "Pure religion...is to visit the fatherless and

the widows in their affliction and to keep himself unspotted from the world." James 1:27.

Ob.—Ornaments were worn in olden times, therefore it must be right now. ANS.—"Then Jacob said unto his household, Put away the strange gods that are among you. And they gave unto Jacob all the strange gods which were in their hands, and all their earrings that were in their ears, and Jacob hid them under the oak which was by Shechem." Gen. 35:3, 4.

Ob.—My heart is not set on these things. I don't think about them. ANS.—"The heart is deceitful above all things and desperately wicked." Jer. 17:9 You will find how much your heart is set on them if you lay them aside and walk down street.

Ob.—We must be a little like the world to have influence over it. ANS.—"And ye shall not walk after the manner of the nations which I cast out before you." Lev. 20:23.

Ob.—It makes no difference what we wear, if our hearts don't condemn us. ANS.—The same argument would hold good in the case of the drunkard who says, "If my heart is right it makes no difference what I drink." "Love not the world, neither the things that are in the world; for if any man love the world the love of the Father is not in him." John 2:15.

"Because the daughters of Zion (professed Christians) are haughty...the Lord will take away the chains and bracelets and the muffers, the bonnets and ornaments of the legs and the head bands, and the tablets and the shagreenings and the necks and the changeable suits of apparel and the mantles and the wimples and the crisping pins." Isa. 3:16, 18, 22

"In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2:9.

Ob.—I would lose my friends, if I laid aside superfluous attire. ANS.—"Know ye not that the friendship of the world is enmity against God? who-soever therefore will be a friend of the world will be the enemy of God." James 4:4.

Ob.—I wear this ornament for the sake of the giver. ANS.—"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Ob.—There is no harm in being a little like the world. ANS.—Jesus says of His children: "They are not of the world, even as I am not of the world." John 17:14. "He not conformed to this world." Rom. 12:2.

Ob.—Our preacher is a good man, but he says nothing about these things. ANS.—Jesus (not the preacher nor the people) is our example. Heb. 7:26, Jesus was holy, harmless, undefiled and separate from sinners in dress, manners and conversation. Paul, who said, "I shan not to declare unto you the whole counsel of God," was inspired to speak on these things many different times.

Ob.—This doctrine of plainness is a doctrine of men and not of God. ANS.—"I am the Lord your God which have separated you from other people." Lev. 20:24. "Come out from among them and be ye separate saith the Lord." 2 Cor. 6:17. "Thou shalt not desire the

silver and gold that is on them, nor take it unto thee, lest thou be snared therein, for it is an abomination to the Lord thy God." Deut. 7:25.

Ob.—I help support the Gospel and think it is right to buy these things as long as I help the cause of God. ANS.—"Wherefore do ye spend money for that which is not bread?" Isa. 55:2. "Will a man rob God? Yet ye have robbed me in tithes and offerings." Mal. 3:8. You are robbing God of not only offerings but precious time in adorning the body which you could better spend in secret prayer, reading the Bible or visiting the sick. Would you be willing to be called to the judgment while curling your hair or ornamenting your body?

"Abstain from all appearance of evil." 1 Thes. 5:22. To say the least, it is the appearance of pride to dress like the world, and we are commanded to abstain from the appearance of pride, as well as every other sin.—*Leaflet.*

THE MISUSED ALTAR.

A dusky servant in a large house used to insist, "There's no time for prayers in a house like dis." It was a busy place with its dinners, calls, social demands and multiplied cares, and the uneasy consciences were lulled to quiet with the notion that they were all too busy to stop for prayers. This great mansion does not stand alone; homes of greater and lesser pretensions stand with it making no room for family devotions. The mothers, they do not get on smoothly and well. The friction and worry and care increase, the pleasures grow wearisome, and the zest goes out of the work.

The truth is, No home can afford to drop out household prayer. It is a lubricator of the machinery, and a panacea to the heart, and nerves the busy day's need.

The time so taken is not wasted, but utilized to the better success of the day's task. Every home should have an altar for family devotion. The children growing up under the home roof will for life feel the influence of this daily hush from the world's voices and of holy fellowship with the heavenly world.—*Sol. L. M. J.*

THE FAITHFUL CHRISTIAN.

In one of the schools in India a little girl about eight years old had her love for Jesus tested in the following manner:

It was a feast day, and her father told her not to go to school that day, as he wished to take her to a temple to worship their god.

"But," said the child, "I cannot go to the temple to worship Buddha, because I love Jesus, and I only worship Him now."

"You must," replied the father, "I will make you."

Later in the day, in spite of the little girl's entreaties, she was taken to the temple.

"Now," said the father, "prostrate yourself before Buddha."

"Father," said she, "I love Jesus, and may not worship Buddha."

There's a Great Difference Between pitfalls and safeguards, although a great many young people fail to detect the former, hence the great need of the latter. Many a promising young life has been wrecked by pitfalls because the necessary safeguards were unknown. "**Pitfalls and Safeguards**" carries with it a strong and convincing argument, which loses none of its power and fascination in one reading. It is a *necessary* book in every family library. It points out clearly the many allurements which are so harmful to young people, and is an invaluable help to them in developing a strong, noble character. Board binding, 50 cents; cloth binding, 65 cents; half morocco binding, 85 cents. We offer liberal terms to agents who

we should like to have on our own tombstone; this is the epitaph we would like to see on the tombstone of every member of the church. Ah, but I know what some of our pious critics will say to this. They will say, What folly! "A consistent and obedient church member!" Let him say, "A consistent and obedient Christian! A man may be a church member and yet far from a Christian." That is true, but a man that is a consistent and obedient member of the Mennonite Church, can only be "a consistent and obedient Christian," and we wish to God all the members and ministers of the Mennonite Church were only obedient and consistent church members and we should have a glorious church, and the same is true of many other churches.

GOOD THOUGHTS. It is important that as Christians we should have good thoughts. The Psalmist prays (Ps. 19:14), "Let the words of my mouth and the meditations of heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

We ought to exert ourselves to cultivate good thoughts. We should meditate upon holy and sacred things; we should set our affections on heavenly things, and contemplate and study things that are divine. We should think of God and His goodness, His greatness, His mercy, His love and compassion, His long-suffering and forbearance, the great plan of salvation, the wonderful love, condescension and self-denial of Jesus, our Savior, in His coming into the world and giving His life a ransom for our sins. Above all we should study daily to imitate Christ in all the characteristics of His divine nature, in the purity, justice and faithfulness of His teaching and the blessedness of the life that corresponds with His teaching and example, and finally we should often think of that glory, peace and blessedness which He has in store for all those that love Him in heaven. A continual dwelling of the thoughts on these glorious and sublime subjects would help us to a very large degree to avoid many of the follies which engross our attention so much, and we could do much more to promote the cause of Christ and to spread the blessings of the gospel among the nations who sit in the darkness and shadow of death. The Lord help us to think more of heavenly and divine things.

WHAT OUR SUB-
SCRIBERS SAY.

"The HERALD is much improved and I like it."

"I am a reader of the HERALD since 1896.... My son lives with me; we get the paper in his name. I could not do without the paper."

"The HERALD OF TRUTH is a welcome guest in our home. It contains many good things. That it may continue to be filled with spiritual things is the wish of your sister."

The above extracts were written by different persons from Penna. and Ohio and last, but not least, comes a dear sister from Lancaster Co., with the following:

"Dear workers at the Publishing House! To-day I have not the privilege to attend church services, so I feel it my duty to write and thank you for your kindness in publishing such a good church paper."

"I have just finished getting a number of the HERALDS together to send to a sister, who is not able to pay for the paper, and who cannot attend church services."

"I cannot praise God enough that He has put it into the hearts of God's people to publish such a paper. It is a special blessing to those who are deaf or hard of hearing."

"It made me feel sorry to hear that some find fault with our paper. Fault-finders always know exactly what other people ought to do, but never think of what they themselves ought to do."

"I have read in the HERALD many articles that helped me on in the way that leads to everlasting life. I still go on rejoicing in and praising God that He has sent His Son into the world to save sinners."

"We cannot sufficiently thank our heavenly Father for what He has given us and that He guides us so safely through every danger and sorrow."

NOTE.—We are glad for these unsolicited expressions of kind regard and esteem for the HERALD OF TRUTH. They are like oases of refreshing amidst this dreary desert of criticism, abuse and persecution in which the HERALD OF TRUTH has spent its days from its very infancy. But we rejoice that we are counted worthy to suffer for Christ and His cause.

IMPOSTORS. To the editorial "Who is he?" in the last issue in the HERALD a friend in Kansas who desires his name withheld gives the following answer:

"I notice your correspondence from East Lynne, Mo., and Adams Co., Neb., relative to John Von Rosen, and John Peterson. I trust you will keep after this impostor and expose him so that he will not be able to gull the people of other localities as he did here and other places near by. A man claiming to be Bishop Johannes Von Rosen came here May 23d, and made a contract for 100 farms, the same as he did with a real estate man at White City, about twenty-five miles from here. He represented that he wanted to divide his colony, and that about 425 families would arrive at Galveston, Texas, next October. He also represented that his delegates who had been chosen to buy and pay for the farms were in New York City and made the same representations that are outlined in your correspondence. I am satisfied that this is the same man who passed himself as John Peterson in Nebraska, as the stories are similar in detail, barring dates and figures. He left his board bill partially unpaid here, was warmly received by the River Brethren, and easily gained the confidence of those he met. I have found several places where he has been, and it seems to be his habit to forget to pay his landlord. He left here June 5th representing that he was going to meet a nephew in Topeka and that he would return in about two or three days. He was a flend on the "nephew" and "uncle" question, the same as "John Peterson."

After reading your paper, I am convinced that "Von Rosen" and "Peterson" is one and the same person.

"Von Rosen" is a fraud. There is no question about that, and I hope you will be able to expose him. I have not found any one who has lost any money through his misrepresentations, other than loss of time and incidental expenses in carrying out his wishes."

From other sources we learn that the man whose name, in Nebraska, was Bish. John Peterson, expected to go to Idaho to look for land there. But by the time he gets there he will probably have found another name. The tracks which the man known as Von Rosen and Peterson has left behind him are too crooked for an honest man and our people should have nothing to do with him. If any of our western brethren know where a man with a story in any way similar to the above, is, no matter by what name he may call himself, ask him if he is a Mennonite, and if he says he is, kindly write at once to the editor stating where the man expects to go upon leaving that community. We have something of importance to communicate to him, and we hope our friends will help us to find him.

A mother said to her boy, "William bring me a pail of water from the spring." William was busy at play and seemed not to hear. The mother said again, "William, bring me a pail of water from the spring." No attention was given by the boy at play. Again the mother's voice was heard, "William, will you not fetch me the water from the spring?" Still William went on without obeying the mother's command. Again and again the mother came the mother's half commanding, half pleading voice, "William, bring the water," until nineteen times the command had been given, and the boy did not go. Once more she gave the word, and this time the boy felt that he could no longer resist the patient pleading of his mother's voice, and he went and did her bidding.

THE apostle says: "How shall they be sent?" There are to-day many self-made preachers; many whom the Lord has not sent to preach; many who are really "husy-bodies in other men's matters" when they assume the sacred duty of laboring as Christian ministers. The Lord sends only those who have the qualifications which He gives in His word, and men who go about stirring up contention and dissension among the people, and "crying down" and slandering others in order to lift themselves up in the eyes of the people and make themselves popular, are making merchandise of the gospel, even if they preach it without compensation, are committing spiritual adultery, and are not the Lord's ministers, even if the church has called them. Men who are unwilling to preach the

means much for our influence with our children."

This mother, though her method may not under all circumstances have been the best, yet she accomplished her purpose with two very important factors gained, viz., the end attained and with mildness. This mother was building for eternity. She was preparing her boy for the great work of life. He had a soul to save for himself; he might be the means of saving other souls. She was working for the salvation of her own soul, she was laboring for the souls of others. She was trying to do her duty as a mother; she was trying to make her influence count both for this life and the life to come. She was building for eternity. This same principle holds good in gospel teaching. Almost every one has heard of the minister who took charge of a congregation and for several successive Sundays preached the same sermon. When asked, "Why do you preach the same sermon every Sunday? Why do you not give us something new each Sunday?" He replied, "My dear brethren, I see you are not observing or living out the little that I have told you in this discourse; and as long as you do not obey this, it would be useless to tell you more; but as soon as I see that you will accept, keep this, I will give you more." The prophet says, "Line upon line, line upon line, precept upon precept, precept upon precept." The same truths must be oft repeated; the doctrine often told, and yet the people are slow to learn and quick to forget. For these reasons the apostle says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," and again, "My brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe."

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entire gospel, with all its ordinances and teachings; men who are drawn aside by "every wind of doctrine," and who are ready to be used as tools to promote the selfish purposes of others, men whose only aim is to be great before the world and held in high esteem by others, are no better than common politicians, even if they do have the title of Rev. before their names, and D. D. after it; men who can so lower the dignity of the ministerial profession as to become common tale-bearers and slanderers, and with malicious intent and "malice aforethought," seek to destroy the reputation of their fellows are not called of God, and can in no way claim that they are Christian ministers, or that they are working for the Lord. The Lord does not employ that class of men in His work.

The Lord wants men who are true, honest, sincere; men who have an eye single to His glory, men who are concerned for the salvation of souls, because they love these perishing ones; men whose hearts do not only go out in love towards their own circle, their own select few, but who have hearts that take in the whole human race, and while there are many (the Savior says), in the day of His coming will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works," but to whom He will say, "I never knew you; depart from me ye workers of iniquity," we are glad to note that there are still a host of noble, consecrated workers in the great vineyard who go forth to scatter the precious seed "by all waters," who are ready as opportunity offers, like our faithful Waldensian brethren in the centuries past, to give the blessed word of truth to rich and poor, to high and low, to noble and ignoble, and so fulfill the grand commission, "Go into all the world and preach the gospel to every creature."

Bless the Lord for faithful preachers, faithful workers; workers who stand true and unflinching through good report and evil report; who are not afraid of the terror by night, nor of the arrow that flieth by day, nor of the pestilence that walketh in darkness, nor the destruction that wasteth by day; who heed neither persecution, nor day; who heed neither persecution, nor the foul words emanating from the polluted lips of the hypocrite and the deceiver, but who in opposition to all the wiles of the devil will go about all their work and preach Christ, because their hearts are burning with love toward Him and the precious souls He came to redeem, and who are willing to preach the whole gospel, the true gospel, the gospel of love, the gospel of peace, the gospel of "good will to all men." God bless every sincere and

faithful worker the world over, and let us pray the Lord of the harvest that He may raise up and send forth faithful laborers into His harvest, until the earth shall be full of the knowledge of the Lord, as the waters cover the sea, and the great harvest shall be gathered into the garner of heavenly glory. F.

PERSONAL MENTION.

BRO. J. S. HARTZLER, secretary of the Elkhart Institute, left for Pennsylvania on the 30th of June.

BRO. DAVID BURKHOLDER of Napanee, Ind., spent Sunday, June 24, with the little congregation at Ithaca, Mich.

BISH. NICHOLAS NAFZIGER and wife, and Bro. Joseph Nafziger and wife of Topping, Perth Co., Ont., recently visited the congregation in Lewis Co., N. Y.

PRE. P. P. HERBERGER of Seward Co., Neb., visited the congregation at Slocum, Holt Co., Neb., about the middle of June and preached a number of interesting sermons.

BISH. C. D. TROYER, of Baltic, Ohio and Pre. Moses A. Gohlbentz of Sugar Creek, Ohio, conducted communion services for the congregation in Jasper Co., Ind., on the 17th of June.

BISH. D. S. KAUFFMAN and Eli E. Borntrager of Shipshewans, Ind., are at present in the West, they having gone as far as Oregon where they were about the middle of June.

BISH. C. D. TROYER of Baltic, Ohio and Pre. Noah Beachy of Walnut Creek, Ohio, recently visited the congregation in Lagrange Co., Ind. May their labors there be the means of establishing full harmony and love among the brotherhood.

BRO. JOHN F. FUNK, of Elkhart, Ind., and Bro. Isaac Weaver of Kent Co., Mich., spent several days with the congregation near White Cloud, Newaygo Co., Mich. They returned home on July 2nd. During the absence of Bro. Weaver, Pre. C. C. Beery of the Caledonia Church, was suddenly called from his earthly labors to his final reward.

DOCTRINAL.

For the Herald of Truth.
RESTRICTIONS NO. 3.

BY GEO. R. BRUNK.

SECRETISM.

"God said, Let there be light and there was light." Gen. 1:3. Secretism knocks at the doors of our churches for admittance. She is a stranger to us and

we, if we do not know her character, dare not admit her without first instituting an inquiry to find whether or not she is eligible according to the doctrines of the gospel, for membership.

Strange rumors reach our ears that she is a *pretender*, *unfaithful*, *blasphemous*, *partial*, *revengful*, *cruel*, *murderous*, etc. If these things be true she is not fit to have a place in the church or in the world, and if they be false she should rise up and challenge investigation and prove them so, but no she does nothing—rays nothing—only persistently pressing forward for a place in Christian churches.

This is not satisfactory to us—we must first know who, from whence, and what she is before we can accept her and as she will not testify in the case we must procure the testimony of such as know her. It is open and known to all that there can be no secrets without secrecy, and that secrecy is opposed to the spirit of the gospel we mean to show. We will therefore say, 1.—Her workings are in secret, hence opposed to the principles of Christ's church. No doubt *secrecy* is necessary to the prosperity and life of the institutions of Secretism. One would naturally be led to think from the great care that is taken to hide away the workings of the secret orders that there is connected with it that which would be a burning shame to all connected with it and eternal disgrace were it to be known—and that to have the doors thrown open and the curtains drawn aside, her devotees would be no ashamed of her that the whole thing would be left to "Vanish into thin air."

We are justified in these conclusions by the testimony of such as have been identified with her and by the action of the members of Secretism. One would naturally be led to think from the great care that is taken to hide away the workings of the secret orders that there is connected with it that which would be a burning shame to all connected with it and eternal disgrace were it to be known—and that to have the doors thrown open and the curtains drawn aside, her devotees would be no ashamed of her that the whole thing would be left to "Vanish into thin air."

Paul here uses darkness and secrecy as synonyms as Jesus did in Jno. 3:19. In Jno. 1:9-20 Jesus says: I spoke openly to the world, and in secret have I said nothing, and in this we have His example which we as His people will do well to follow though it be more popular to follow with the current of the world. We have not His example only in this but also His commandment. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 5:16.

If secretism has light, as she boasts, then Jesus Christ commands her to *let it shine out to the world*. If the light that is in her be *darkness* (Matt. 6:23) then she has a sufficient reason for secrecy and let all good men avoid her as they would the plague of leprosy.

There is rottenness at the core—she will not uncover the fountain of her works—she is well aware that it can not bear the light of day.

2.—Her boasted charity is not real charity for it is sectional, withholding help from all except "her own" and rejecting such as would be most likely to require help.

Like the Levite in Luke 10:32 they go and "look on him" and he has the badge of the fraternity they will help him, if not they pass by on the other side. In Luke 14:12 we are taught to help the helpless—those who never can return the favor, the poor, the maimed, the lame, the blind. This secretism will not do. But rejects women, old men in dotage, young men under twenty-one years of age and such as are deformed or physically imperfect. In all making perhaps more than two thirds of mankind.

Gospel charity says: Do good unto all men, but especially to the household of faith, but Masonic charity will allow all men to die in their want obligating themselves only to help their own. The oath of a Mason obliges him to give the preference to a Mason who is not a Christian rather than to a Christian who is not a Mason.

It has been admitted by prominent Masons that benevolent institutions have been so much multiplied that there is now seldom any call upon Masons for charitable donations thus admitting that Christian benevolence has covered the field.

It is not true benevolence where persons are first required to pay in money before they can draw out for their need and their friends.

And what should be said of the wonderful "Light" on the being and nature of God and the Bible, which is said to be hid away behind the curtains of secretism? and what shall be said of professed ministers of the gospel who pretend to have this important knowledge and are hiding it from the world, having promised with solemn and awful oath to "always conceal and never reveal" it. Is this charity?

If God's ministers have gained important and necessary information, Christian benevolence—duty to God and man require that they declare it and if they keep back anything that is profitable (Acts 20:30) to men, God Almighty will require it of them at judgment.

If you get light in the lodge you are in duty bound as a Christian to tell it, if you do not you are in duty bound as a Christian to brand it as a work of darkness and a refuge of lies.

Those who have the Bible are "thoroughly furnished unto all good works" (2 Tim. 3:16, 17) even if Masonry had great store of bodily wisdom (which she has not) it is not needed.

3.—Her morality is defective because partial.

In the obligation of the Master Mason there is the following: "Furthermore, do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, (now behold the magnificence and glory of it) I knowing them to be such," plainly implying that as a Master Mason they would not hesitate to deal thus with the loved ones of such as were not Masons. (Morgan's Work page 74.)

In like manner they are sworn not to cheat a fellow Mason to the value of one cent, implying that they would not hesitate as a Mason to cheat others if opportunity was afforded. (Morgan page 74.)

4.—She causes men to disobey the gospel by taking oaths and consenting to horrid penalties.

The gospel forbids all oaths as may be plainly seen in Matt. 5:33-37; Jas. 5:12. But Masons take such oaths, and consent to such penalties as has been well said a common cannibal should be ashamed of.

Hear the penalty assented to upon the violation of the oath of the Entered Apprentice degree. (Morgan page 21.)

After taking a lengthy obligation the candidate says: "To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation or self evasion of mind in me whatever; binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

This is of the first degree of Masonry and from this upward the oaths and obligations become more and more horrible until it seems that the ingenuity of man is exhausted in attempts at blood curdling awfulness. And still in the face of all this and much else which is as flagrantly unscriptural there are those who dare stand up before God and angels and men and call it a Christian institution!

5.—Masonic oaths pledge its members to commit most unlawful and unchristian deeds.

a.—To conceal each other's crimes. In the obligation of a Master Mason there is the following: "Furthermore do I promise and swear that a Master Mason's secrets given to me in charge as such, shall remain as secure and inviolable in my breast as in his own when communicated to me, murder and treason excepted; and they left to my own election.

Here the Mason is sworn to conceal all crimes given him except murder and treason. Theft, robbery, arson, adultery, rape, or any other except murder or treason, all—all—must be kept secret—what a task for a Christian!

b.—To deliver each other from difficulty whether right or wrong. All Masons above the third or Master's degree, are sworn to keep inviolate the secret of a brother, murder and treason excepted, up to the seventh, or Royal Arch degree. In the oath of this degree the candidate, as we shall see, swears to keep all the secrets of a companion of this degree, murder and treason not excepted.

After swearing to the same points contained in previously taken oaths the candidate, with hands on the Holy Bible, proceeds: "I furthermore promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if within my power, whether right or wrong." (Finley on Masonry pp. 10, 11.) What wonder if men can commit the most glaring crimes and go free when judge, lawyer, and jury have taken an obligation like the above!

c.—Are sworn to retaliate and persecute unto death the violators of Masonic obligation.

In the oath of the Thrice Illustrious order of the cross the candidate swears as follows: (Light on Masonry 8th ed. pp. 199.)

You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity, etc.

In the degree of Knights Adepts of the Eagle or Sun, (Light on Masonry 8th ed. pp. 299) we have the following: "The man peeping. By the man you see peeping, and who was discovered, and seized, and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries through a motive of curiosity; and if so indiscreet as to divulge their obligations, we are bound to cause their death, and take vengeance on the traitor who has thus betrayed the secrets of the order." (Light on Masonry 8th ed. pp. 299.)

Many have found to their sorrow that this is not mere talk as the following will show: Deacon Wm. R. Bartlett of Pelia, Ia., in his public renunciation of Free Masonry, says: "During the winter or spring following my initiation, a resolution was offered in the lodge for adoption, and to be published outside the lodge, condemning the abduction of Morgan. After much discussion, the worshipful master called another to the chair and said, 'Brethren, what do you mean by offering such a resolution as this? Had we been at Pelia, we would have done just what these brethren have done, and taken the life of Morgan because the oaths of Masonry demand it at our hands, and will you condemn brethren for doing what you would have done had you been there? I trust not. When the vote to condemn them was taken, but three voted in favor of the resolution.' And will men yet so densely ignorant and sin hardened that they can see nothing unchristian in it?"

Rev. Moses Thatcher who had been himself a Mason said: "The institution is dangerous to civil and religious rights. It is stained with blood. I have reliable historical evidence of not less than seven individuals, including Morgan, murdered under Masonic law."

Masonic oaths are not binding for—

1.—Lodges have no right to administer them.

2.—They are obtained by fraud under the assurance that the obligation is not to affect one's religion or politics.

3.—They pledge one to sin against God and man. If one takes oath to do wrong God requires him to renounce it and make confession. See Lev. 5:4. It is a sin to promise to do wrong and is a sin to keep the promise.

It is upon these grounds that thousands have left the lodges, renouncing their oaths and making confession feeling that God would not otherwise hold them guiltless. If they are accused of perjury it is admitting that they have truly exposed Masonry, and in doing so every accuser perjures himself, and if otherwise then such a cloud of witness as have left the lodges should be believed, and especially so for (1) they testify from personal knowledge.

(2) They testify against themselves. (3) The testimony is given with certainty of persecution. From a sense of duty,

conscience has wrung from them the testimonies in the face of those unfavorable conditions and they were sustained by 45,000 who publicly left the lodges when Morgan was murdered against 5,000 that remained.

The legislature of Rhode Island caught up Free Masons and forced them to testify on oath whether the oaths given in such books as Morgan's Finney's, etc., were really taken by Free Masons to which they answered in the affirmative.

"Simon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their self will they digged down a wall. Cursed be their anger for it was fierce; and their wrath for it was cruel. I will divide them in fury and scatter them in Israel." Gen. 49:5-7.

Canton, Kansas.

For the Herald of Truth.

THE COMMUNION.

BY DANIEL KAUFFMAN.

An account of the institution of this solemn feast is recorded in Matt. 26: 17-30; Mark 14: 12-26; and Luke 22: 7-20. Paul, in 1 Cor. 11: 23-26, writes of the same event as follows:

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night he was betrayed, took bread:

"And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me."

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Since the Communion was instituted at the time of the last legal Jewish Passover, our attention is called to a few points of similarity between the two: (1) Both are church ordinances, established by divine authority. (2) The first was a memorial of the time when God's chosen people were delivered from the bondage of King Pharaoh (Ex. 13: 8-10); the second is a memorial of the time when God's people were delivered from the bondage of sin (1 Cor. 11: 24). (3) The first was a figure pointing forward to the time when Jesus, the great Paschal Lamb, was offered as a ransom for the sins of the world (1 Cor. 5: 7); the second is a figure pointing to the second coming of Christ (1 Cor. 11: 26). (4) Unclean persons were not permitted to eat of the Passover (Num. 9: 3-13); heart purity is taught as a requisite for partaking of the Communion (1 Cor. 11: 27-29). It will be seen, then, that what the Passover was to the Old Dispensation, the Communion is, in large measure, to the New.

From these and other lights from the holy scriptures, we get three uses for the Communion:

1. It is a memorial of the broken body and shed blood of Jesus (Luke 22: 19, 20).

2. It symbolizes the union and fellowship of believers (1 Cor. 10: 16, 17).

3. It is a figure, pointing (1) to the death, and (2) to the second coming of Christ (1 Cor. 11: 26).

Having briefly considered the meaning and use of the Communion, let us turn our attention to the scriptural rules governing the same.

I. COMMUNICANTS ARE TO PRESENT A SOLID BODY IN CHRIST JESUS (1 Cor. 10: 15-17).

In the first place, the word, Communion—a common union—signifies this. The apostle's reference to "one bread and one body," and his additional evidence before and after this verse, make it clear that there is to be a union, not merely between individuals and Christ, but more especially between the body of believers and Christ. Since Christ permeates every bone and fiber of His body—the church—there must of necessity be a fellowship both between the individuals and Christ and among the individuals constituting the body. Any break in fellowship at any place would disjoint the whole body. (Read 1 Cor. 12: 12-27; Eph. 4: 11-16; Jno. 4: 20.) Paul's further instruction in 1 Cor. 10: 20, 21 makes it clear that those who have the Lord's table in charge should be very careful as to who is permitted to have a part. "I would not that ye should have fellowship with devils" is an admonition too plain to be ignored.

These facts lead us to conclude that two things should be insisted upon in arranging for the Communion: (1) That the communicants are at peace with God and among themselves, and united in the faith. (2) That sinful people be excluded.

As to the question of excluding sinful people, there does not seem to be much difference of opinion. There are some, of course, who entirely ignore the idea of fellowship among communicants, and content that it matters not who are admitted, be they ever so sinful, but this is so feebly defended that we shall not stop to notice it. To deny the idea of fellowship among communicants is to make void the Communion.

When it comes to exclude the members in good standing in other denominations, we have a more serious problem; but even here the facts of the Bible are on the side of their exclusion. The question is, How may the Lord's table be kept clear of unworthy ones? By inviting the worthy ones of all denominations, and telling the rest to stay away? That would be judging.

Extending a general invitation to all who feel themselves worthy? Oftentimes the unworthy ones are first to respond. A better way is to work with those who are subject to the rules and regulations of the church. "God's house is a house of order," and the ordinances of the church are to be kept in proper order, it is necessary that they be kept under complete control of the church. Restrict the privilege of communion to those who are willing to pass through a council and confess to a unity of the faith and peace with God and the brotherhood, and you not only have the scriptural foundation of unity, but you do away with nine-tenths of the vexatious questions connected with this subject.

But are there not good people in other churches? Yes. Then why not let them commune? To answer this question, let us ask a few more questions.

We call up the would-be communicant from other churches. Would you be willing to unite with our church? No. Why not? Because you have a lot of things I don't believe in.

We ask the church, Would you be willing to receive these persons into the church provided they wanted to come? No. Why not? Because they are contaminated with a lot of worldly things which are not conducive for Christian people to have.

We ask the advocates of "open communion." Have not these people denied fellowship to each other? Yes. When people commune together, does it not set to the world that there is a fellowship among them? Yes. When there is a real fellowship among people, do they refuse to belong to the same church? No. Then why insist on the symbol when the real does not exist?

In the light of these questions, it is evident that there may be one exception to the rule of communion with those only who are members of the same denomination. In my opinion the communion should not be denied those who have a faith identical with our own, and who would belong to our church were it not that they have an organization of their own. Where different denominations have practically the same faith, the denominational lines should be wiped out. Human prejudices should form no basis upon which to build "padding walls of partition." Where the faith is essentially different, the principles of the Gospel should not be compromised for the sake of so-called unity. Unity on an other lines besides Gospel lines is without Christ or God.

II. PERSONS APPARENTLY IN THE ORDER OF THE CHURCH, BUT SECRETLY CONTAMINATED WITH SIN, MUST NOT COMMUNICE (1 Cor. 11: 27-29).

When the church has done what it can to keep the Lord's table clear of unworthy communicants, the responsibility of the church ends, while that of the individual begins. It sometimes occurs that persons present the best of testimony outwardly, but are inwardly far from what they ought to be. Since man looks only at the outward appearance while God looks at the heart, communicants should see that their outward testimony before man and inward testimony before God are alike blameless. Therefore, "let a man examine himself, and so let him eat." When we give our testimony before man that all is right before God and man, let this first be examined in the light of God's word, and then with our lips pour out the testimony of our hearts.

III. ONLY THE BREAD AND THE CUP HAVE DIVINE SANCTION (1 Cor. 11: 29-30).

We make this statement, and append the scriptural authority for the statement, knowing that there are some who declare with emphasis that inasmuch as our Savior and His disciples ate a full meal at the time the Communion was instituted, that it is still necessary to eat a full meal at the time the Communion is observed. We object to the idea of a full meal, for the following reasons:

1. The full meal which our Savior and the disciples ate at the time the Communion was instituted was the Jewish Passover, and should not be eaten by those who claim to be under the New Dispensation.

(1) Christ called it the Passover (Mark 14: 14; Luke 22: 8, 11, 15), the apostles

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called it the Passover, (Matt. 26: 18, 19; Mark 14: 12, and why should not we call it by the same name?)

While all admit that Christ was apparently talking about the Jewish Passover, it is claimed by some that He really had in mind another Passover. Where do they read it? Have we any intimation in the Bible that Christ, either directly or indirectly, taught that this was any other than the Jewish Passover? Do the apostles ever intimate that they ate anything but the Jewish Passover? Knowing that the time of the year when the Jewish Passover was to be eaten had come (Matt. 26: 17; Mark 14: 12; Luke 22: 7), and that this gave rise to the conversation about the Passover, and in the absence of any teaching from either Christ or the apostles, direct or indirect, that this was any thing different from what they were apparently talking about, what right have we to assume that they were talking about something else?

(2) There is, however, a Christian Passover; here it is the full meal. In 1 Cor. 5: 7 we read, "Even Christ our passover is sacrificed for us." The German version has a clearer statement, "Denn wir haben auch ein Osterlamm, das ist Christus, fuer uns geopfert." Literally translated, this would read, "We also have an Easterlamb, that is Christ, who was offered for us." When Christ broke the bread, He said, "This is my body." When He took the cup, He said, "This is my blood." Since in partaking of the Communion we symbolically eat the flesh and drink the blood of Christ, it follows that the Christian Passover consists not in eating a full meal; but in eating symbols of the body and blood of the Lamb.

(3) But some say that this meal was eaten the day before the regular Jewish Passover.

Let us examine the Word for proof. Matthew says, "Now the first day of the feast of unleavened bread, etc.," then follows an account of what happened until the time the communion was instituted (26: 17-30). Mark says, "And the first day of unleavened bread, when they killed the passover," etc.; then follows the narrative (14: 1-25). Luke says, "Then came the day of unleavened bread, when the passover must be killed." Then follows the narrative (22: 7-20).

Here are three men, ordained of God to write the Lord's Gospel, whose testimony proves that while the regular time was for killing the Jewish Passover, that proper preparations were made, and the Passover eaten at the regular time. Shall we accept this testimony as being correct, or shall we look for a higher testimony?

But what about John 18: 28? "And they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover." Does not this show that while the Passover which Jesus ate was already past and the Passover which the Jews were to eat was yet to come, that Jesus ate His Passover before the Jews?

Let us examine this testimony a little.

The word Passover, as used in scripture, has two meanings. Sometimes it referred to the paschal lamb, as in Mark 14: 12; while at other times it referred to the feast of Unleavened Bread, as in Luke 22: 1. While the English version uses but one word for both meanings, the German version

uses two. When the German writers refer to the Feast of Unleavened Bread, they say "Oster"; that is, "Easter." When they refer to the paschal lamb, they say "Osterlamm"; that is "Easterlamb." By comparing the two versions, it will be found that in the following references the English word "Passover" is called "Osterlamm" in German: Matt. 26: 17; Mark 14: 12, 14, 16; Luke 22: 8, 11, 13, 15; 1 Cor. 5: 7. By examining these references, it will be found that every one of the first list refer to the feast of Unleavened Bread, while the second list all refer to the paschal lamb. When it is remembered that the "Passover" mentioned in Jno. 18: 28 was the "Oster" and not the "Osterlamm"—the Feast of Unleavened Bread, and not the paschal lamb—it is not hard to understand that the Jews did not wish to defile themselves that they might keep the remainder of the Feast of Unleavened Bread; and that this reference, instead of antagonizing the positive testimony of Matthew, Mark, and Luke, is in perfect harmony with it.

(4) Again, it is claimed by some that the supper which Christ ate with His disciples could not have been the Jewish Passover; because it is distinctly stated that Jesus "dipped the sop." Jno. 13: 26; and that this can not be harmonized with the positive command that the meat should not be "sodden at all with water" (Ex. 12: 9). To get anything out of this text, it will have to be proven that no sop was to be allowed at the Jewish Passover. Let us again turn to the Scripture for light on this point. Ex. 12: 8. "And they shall eat the flesh in the night, roast with fire, with water" (Ex. 12: 9). To get anything out of this text, it will have to be proven that no sop was to be allowed at the Jewish Passover. Let us again turn to the Scripture for light on this point. Ex. 12: 8. "And they shall eat the flesh in the night, roast with fire, with water" (Ex. 12: 9). To get anything out of this text, it will have to be proven that no sop was to be allowed at the Jewish Passover. 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of the cup. He tells what they signify. He tells of the proper condition of conscience. He tells that as often as they eat the bread and drink the cup that they "show the Lord's death till he come."

Does he say anything about having received anything of the Lord about the full meal? Not a word. But instead, he gives them to understand that if any man hunger he should eat at home.

*** We have noticed this subject briefly in various phases. Several times we have touched disputed points, but we trust that what has been said may be weighed in the balance of God's word. No other ordinance suggests more inspiring thoughts. Two great events are called to remembrance—"The Lord's death till he come." A body of believers united in faith, compelled in love, devoted in hope, kept by the power and love of God, and animated by one supreme desire to glorify God's name on earth, reaching forth their hands to partake of the emblems which call to our minds on the one hand the sacrifice on the cross and on the other hand the final triumph of Jesus, presents one of the most inspiring scenes this side of eternity. Long may we cherish the blessed privilege of celebrating, in God's own appointed way, the event which lifted us from the bondage and curse of sin, and made us joint heirs with Christ for eternal glory.

Versailles, Mo.

MISCELLANEOUS.

For the Herald of Truth

"ZEALOUS OF GOOD WORKS."

BY WILLIE M. ENGEL.

Paul speaks of Christ's followers as "peculiar people, zealous of good works."

But, alas, how many Christian professors fail to live up to these words. Many are anything but peculiar and separate, and thus fail to shine as a light in the world, and many are very careless and indifferent instead of zealous in the cause of Christ.

A merchant has little use for a careless servant, because he can not trust the work in his care, much less can the Lord intrust so great a work in the hands of a careless people. The harvest truly is great, but the laborers are so few. The Lord can use only such as are fully consecrated and have a love and zeal for His work.

Is not too much love for the world and too little true love for God, the reason so little is done for the Lord? Many will miss heaven because they are so little concerned about the condition of their souls and thus fail to trust Christ as their Savior. I believe many will miss heaven just because we as Christian professors, are giving too poor an example, or are not zealous enough in laboring for the salvation of souls, and if we do not take heed, carelessness will keep our soul out of heaven. Paul says, "Walk in wisdom toward them that are without, redeeming the time." Once while speaking of the necessity of parents teaching their children the principles of religion while yet young, I heard a Christian pro-

fessing mother say, "This is all right for parents who have but little work to take care of, but a farmer's wife finds no time for such things." Shall we wonder why so many of our young people are so little concerned about the Lord's work when we see their parents value earthly treasures above the salvation of the souls entrusted to their care? Christian friends, let us not spend too much time, striving for earthly treasures, which shall vanish away, but set our affections more upon heavenly things, and lay up for ourselves treasure in heaven, which can not be taken from us.

Let us also remember that we are no more our own, but we are bought with a price; we belong to the Lord, not only on Sunday, but every moment of our life. Our time, talent and money, all is the Lord's; even these bodies that we dwell in should be presented, "a living sacrifice, holy, acceptable unto God."

Are we serving the Lord with body, soul and mind? If not, it is time we awake and consecrate ourselves more fully to Him, that He may use us for more actual service in His Kingdom.

What we need is more of that love, and more of that Spirit, which, if we possess, will make us zealous of good works and pleasing in the sight of God.

Let us pray for the same that we may be enabled to do more work for the Lord and He will not leave us without a reward, already in this life, and in the life to come give us a home in heaven.

Washington, Ill.

REPORT

Of the Amish Mennonite Conference, held May 31st and June 1st, 1900, at the Stark M. H. Stark Co., Ohio.

Bro. John K. Yoder, of Wayne county, Ohio, opened the conference by admonition and prayer, after which Bro. Benjamin Gerig was elected moderator and Bro. David Plank assistant moderator. Bros. Joseph Kanagy and John Hartzler were chosen secretaries and Bro. Jacob Meyer, German secretary.

Phil. 2:1-5 was read and remarks were made by many of the brethren, to be of one mind, strong in the Lord, and hold out in the faith.

AFTERNOON SESSION.

Ques. 1. What is the object in holding a church conference and how should each congregation regard the same? Ans. To have more union among the Brotherhood in Christ and be bound together in the work for the Master; that more power may be obtained and that the congregation should be thankful for the light received.

Ques. 2. Should our sisters wear the prayer head covering when attending church services of other denominations?

Ans. It is the sentiment of this conference that it is contrary to the word of God for a sister to pray or prophesy with uncovered head under any circumstance.

Ques. 3. Should not this conference recognize a S. S. conference and if so what relation should one have to the other?

Ans. This conference does recognize a S. S. conference as being beneficial in the training of Christian workers, so far as it is under the supervision

and control of the church conference, in the sanction and adoption of the program.

FRIDAY MORNING SESSION.

Ques. 4. What is the difference between life and property insurance? Ans. Property insurance is only an aid.

Life insurance is a speculation and aiming to get much for little.

It is conforming to the world. Rom. 12:2. It is not putting our trust in the Lord. Jer. 49:11.

It leads to covetousness. 1 Tim. 6:10. For what is a man profited, etc. Matt. 16:26.

Ques. 5. Is it consistent for a church member to belong to secret orders? Ans. It is not.

Every one that doeth evil hateth the light. Jno. 3:20. Unequally yoked together. 2 Cor. 6:14.

In secret have I said nothing. Jno. 18:20. It is no light. Matt. 5:14.

FRIDAY AFTERNOON SESSION.

Report of Bro. C. K. Yoder in his evangelizing trip in 1899 through Ohio: Churches in general prospering; members taken into the church by baptism, 97.

Report of Bro. John Zook, visiting congregations in Pennsylvania, Maryland and Virginia:

One congregation not flourishing, others taking in some members; members taken in in the different churches, 22.

The congregation in Long Green, Md., has few members and is without a minister.

A few difficulties existed in the Denbigh congregation in Va. Afterwards peace was made and communion held.

Afterwards, trouble arising, a request from some members of the Denbigh congregation was made, petitioning to be admitted into the Ohio and Pennsylvania Conference. A vote was taken to elect a committee to investigate matters.

Report of this committee was read and accepted, which is as follows:

Your committee recommends that an investigation of the nature of the trouble in the Middlesex church is necessary for the greasing of said petition.

The question, How shall the expenses of our evangelists be paid? was taken up, and decided that each individual church raise a fund for this purpose and send it to Jonas Smucker, of Smithville, Wayne Co., Ohio, who was elected by ballot as secretary and treasurer for this fund.

After further remarks the conference was closed by Bro. Michael Yoder leading in prayer and a hymn being sung.

After supper the conference came to get service.

Evangelists were elected for one year as follows: Bros. Michael Yoder and David Plank.

Michael Yoder, of Pa., was elected to go to Va. to investigate the matters there and was to choose a Bro. to go with him and that he, Michael Yoder, shall have charge of the congregation at Long Green, Md., to go or send some one.

The members around Canton belonging to this congregation were considered

and the conference concluded that Bro. Jacob Gerig take charge of those members.

It was moved and seconded that a copy of this report be printed in the Herald of Truth, after which the conference closed in union and harmony.

JOSEPH Z. KANAGY,
JOHN M. HARTZLER,
Secretaries.

JACOB G. MEYER,
Translator.

Bishops, ministers and deacons at the Amish Mennonite Conference:

BISHOPS.
Michael Stoner, Lewisville, O.
John K. Yoder, Orrville, O.
Benjamin Gerig, Smithville, O.
Fred Mast, Millersburg, O.

Moses Mast, Walnut Creek, O.
Christian Stuckey, Archbold, O.
David Plank, Bellefontaine, O.
Jonathan Smucker, Goshen, Ind.
John R. Zook, Neenahock Falls, Pa.
Michael Yoder, Mattawana, Pa.

MINISTERS.
John Summers, Paris, O.
Jacob Gerig, Smithville, O.
C. K. Yoder, West Liberty, O.
Jonathan Hartzler, Huntsville, O.
Joseph Beecher, Darville, O.
Jonathan Weyer, Urbana, O.
Jonathan Lantz, Neenahock Falls, Penna.

J. Z. Kanagy, Allensville, Pa.
J. H. Byler, Belleville, Pa.
John S. Mast, Morgantown, Pa.
D. Z. Yoder, Denbigh, Va.
Simon Stuckey, Paris, O.

DEACONS.
Christian Z. King, Bellefontaine, O.
Daniel Smucker, Darville, O.
Peter Conrad, Smithville, O.

HIS NAME REFUSED.

Sometime ago the Mirror and Keystone of the Masonic fraternity answered the question explicitly as to praying in the name of Jesus in the lodge. That paper asserted that it was unMasonic to offer prayer in a lodge of Freemasons in the name of Christ, that it was destructive of harmony, which was the corner stone of Masonry, and would produce discord, that all prayer to be Masonic must be addressed directly to the Father. So then let it be understood that because some men refuse to recognize Jesus as the Messiah that His name cannot be employed according to Masonic law in the Masonic lodges. The Odd Fellows have taken definite action on the recognition of Jesus also. In the official report of the Sovereign Grand Lodge of the Independent Order of Odd Fellows, which held its session in St. Louis, Mo., September 24th, 1891, this determination was made as will be seen by this official report, page 12618.

Also at a semi-annual session, held in Boston, Feb. 14th, 1889, the Grand Lodge of Massachusetts formally approved and adopted the action of the Grand Sire, and Sovereign Grand Lodge, thus making it officially "inexpedient, unwise and unlawful" for "a chaplain to come and finish his charge within its jurisdiction. Still other action is before us, of the same import. Also the fact is found in both of the Odd Fellows' Manuals we have that "It is the duty of the chaplain to open and close the lodge with prayer, using none other

than the prescribed forms." But in none of the prescribed forms of prayer, for the Odd Fellows' use, is the name of Jesus found. Christ is blackballed and rejected in all the regular prayers of Odd Fellowship, in every degree.

MISSIONS.

HOME MISSION.

145 West 18 St., Chicago.
Dear Readers of the Herald: Greeting in the blessed name of Jesus, who always cares for us and leads us if we will but follow Him.

This morning as the sun shined more brightly than usual down eighteenth street and as it gradually is rising above the buildings which keep us from beholding its beauty as it appears above the eastern horizon, my mind goes out in deep sympathy for the lost world; and the sun gradually rises and is being almost hid from us by the smoke of the city, it does seem to want to shine so much, it pictures to my mind how much the Lord Jesus desires to shine through the hearts and lives of many who have hanging over their lives a dark cloud of sin, so that Jesus cannot shine in them as He would, and how very and it is that this is the case with many who profess to follow Jesus.

Dear friends, let us be sure that this is not the case with us. You know Jesus said, "Ye are the light of the world," and if we have any sin about us we will be as the sun when it is hid from us by an eclipse, we will not be answering the purpose for which God has created us; and those with whom we come in contact will be drawn away from Christ rather than drawn to Him. Oh how I long to see the day when many of the poor men and women in this city will leave their sins and follow Jesus, who when He is come in will make their lives happy indeed.

Of the many hundreds we meet, occasionally one is willing to leave these sins and follow Jesus. On last Sunday one poor soul decided to leave the world and take Christ as her Lord and Savior. May God make her life a blessing to her family and her neighbors. Dear friends, you cannot realize what it means for some of these poor people to become Christians. A young girl about seventeen came to us a few evenings ago after meeting, and told us why she was not at meeting for so long. Her mother is a Catholic and her father an infidel. This girl tries to live a Christian life; she said they used to allow her to read her Bible, but now she is not allowed to read it any more, only as she steals away by herself. She said she always waited till they were all in bed, then she would kneel down and have prayer; but now her father watches her sometimes and will slip in and kick her or in some way disturb her. She says, many times when she kneels down she just trembles for fear her father will come in; but she is determined to read her Bible, and she said her parents will drive her away from home. Pray for her that God may protect her and provide a place for her if they do drive her away. How thankful we ought to be that we have good Christian parents.

At present, because of the weather our meetings are not very largely attended, but good interest is manifested. In connection with the regular meetings we have from three to

four street meetings a week, and in this way many hear the Gospel who never go to church or mission. On account of the warm weather we closed the sewing school for two months. We were much pleased with the work. During the month of June there were twenty-three quilts finished besides many towels and garments of different kinds. We trust that they will not only learn to sew, but that they also may learn through what they are taught to trust in Jesus as their Lord and Savior in their youthful days. At present the weather is very hot and the work seems at times very heavy, but by the Lord's assisting grace we will do what we can, but we expect Sister Amanda Eby who has been at her home in Ohio on a visit, next week to again take up her work with the children.

On Tuesday Sister Lina Zook left the city for her home in Ohio where she will stay for a few weeks, then return to Elkhardt, Ind., where she expects to take up some work in the Institute for the ensuing year; during her stay in the city she has made many friends, who would be glad to have her remain. We also believe she has been the means of bringing many souls to Christ. May God continue to use her as an instrument to point souls to Christ, in our prayer. Bro. Leaman we believe is improving the time during his absence from the Mission. May he be the means of bringing sunshine to many lonely hearts wherever he may go.

We long for the time when he will return and take up his work again in the Mission. Bro. DeWeller, who was here a short time assisting in the work, was called to his home in Nebraska, the 24th inst. We were sorry to see him go, but as it seemed necessary we gave our consent. May God bless him.

We are so thankful for the visits by our dear brethren and sisters as they pass through the city, though many of them stay but a very short time. It seems they always bring so much sunshine to us. May God bless them all for the help they give us.

In conclusion, dear brethren and sisters, may we ask you to pray earnestly for the work, and that God may give us more power and wisdom in teaching His word. Yours for the lost in Chicago.

M. C. L.

For the Herald of Truth.

THE GREATEST WORK IN THE WORLD.

BY J. BURNHARD.

The supreme enterprise of the age is the immediate preaching of the Gospel to every creature.

The great question of the hour is, How can the immediate proclamation of the Gospel to every creature be made a fact? Other preliminary questions have been answered by the very movements of God's providence and the demands of human history. We need no longer ask how we shall get across to the nations, for the barriers are down; nor need we inquire how we are to reach the uttermost part of the earth, for the steamship and steam car will bear us to the limits of the globe in less than two months; nor need we search for the implements and instruments for the work of evangelization, for the printing press offers to make the eyes the handmaid to the ear, in the

rapid dispersion of the Gospel message in the conquest of the world for Christ. Nor is it a question of adequate force for the field, for the evangelical churches could furnish one missionary for every two thousand of the unevangelized population and yet have enough and plenty at home to support every foreign missionary. It is not even a question of adequate means to support a great army of missionaries for the aggregate wealth, which is at the disposal of the disciples of Christ, is so great that one tenth of it would amply suffice to sustain half a million workmen in the field, and to supply all the needed adjuncts for mission work.

What, then, is the hindrance? We answer unhesitatingly, that the Church of God is trifling with human souls, and with her duty. The hour has come for plainness of speech. It is no time to put a veil over the face or a gag into the mouth. Christian missions have never yet been taken up by the church as an enterprise to be dared and done for God like any other enterprise, with promptness and resoluteness. Two texts of Scripture should be the motto of the present age: "Where the word of a King is, there is power" (Eccles. 8:4) "The King's business required haste" (1 Sam. 21:8). The command of the King of kings is before us, that we should have authority back of our commission and hence guarantee Divine ability to fulfill it. And whatever the King's business, it demands implicit and immediate attention. To submit to His authority, to believe in the ability things for God, and to expect great things from God—would insure an era of missions far eclipsing all work done hitherto or attempted.

What is needed in order to get this enterprise of world-wide evangelization clearly before the Church of God and to get disciples fully engaged in this greatest work in the world?

We answer, comprehensively, we must push for the Regions Beyond.

The motto of the great apostle of the Gentiles, (Paul), was, THE REGIONS BEYOND. He was not satisfied to remain just among his own countrymen, the Jews, and that, once converted, but he pushed out into the Regions Beyond where the Gospel was not known.

All Bible readers know of the result of his work. Just as it was in Paul's time, so it is today: there are many Regions Beyond that need the Gospel.

If this great work of evangelizing the world is ever to be done, we must penetrate the deceptive halo of mere enthusiasm, and come to the bare hard facts of a world's destitution and degradation.

Zeal is good, but zeal according to knowledge is better. To know the facts is to be oppressed with a great burden for souls. To judge from what is sometimes said or written on missions, one would suppose that the work, not only of evangelization but of conversion, is going on so rapidly that one might wade in wading clothes, through the whole world had been brought to Christ.

Let us get past and behind this cloud and look at some great bald facts, which should put every professing Christian to thinking and on his knees praying for the evangelization of the world. 1,500,000,000 human beings—enough if they were moving single file, past a given point, one every second, to con-

sume fifty years, day and night in passing—are now living on the earth, and going down to the grave at the rate of more than one every second! Death, three times every century, is sweeping the entire population of the globe into eternity, like chaff from a threshing floor, to make room for a new generation. And this process has been going on for nineteen centuries, so that, since Christ was born nearly sixty generations have lived and died, most of whose countless millions never heard of Him! What if all that host might be supposed to move in procession at the same rate, we have already imagined! It would take over a thousand years! And, while we are talking about evangelizing the world, some enthusiasts are prophesying its speedy conversion, is it not true that there are to-day more unsaved souls in the human family than there were last century, or even last year? With all our missionary effort is not the world's population advancing faster than the churches of Christ are gathering converts? Surely it is time the church should fully awake to her responsibility.

What are we as a Mennonite Church doing in helping to carry out the great work in the world—spreading the Gospel?

Besides our regular church work of the different congregations, we have at present a mission in Chicago, one in Philadelphia, one in Lancaster, Pa., one in India and several other institutions such as the Orphan's Home and Old People's Home, which may be classed among missions.

Could we not do more than we are doing? Other churches around us pay their ministers salaries and many of them receive large salaries. Our ministers preach without a salary. It is said there are about eight hundred Mennonite and Amish congregations in America. Suppose each one of these were required to pay the small sum of one hundred dollars a year to support a minister. How much would that amount to? \$80,000. What are we doing with our money? We profess to be a plain people. We teach plainness and simplicity. We practice what we preach and teach? Are we as simple as we might be in our dress and in our homes? How often do we see persons who dress as plain as any could wish for, but when you get into their homes you find every thing fixed up in a grand style. Then, again, do we not live too much in luxury?

Let us remember that every time we spend one dollar for some unnecessary article of dress, or to decorate our homes, or for luxuries, we may be depriving some poor soul of the bread of life. Then on the other hand we are preparing some in our congregations for missionary by our teaching and example? Nearly every one of our eight hundred congregations could support one missionary and many could support two or more and not suffer the least, but on the other hand would prosper more. Think of it, we are supporting about a dozen mission workers whereas we could support at least eight hundred, if we would put forth a real earnest effort. Let us pray that the Lord will send forth more laborers into His harvest.

The world is dying for want of the bread of life. Who will give it to them? Christ said, "Go ye into all the world," "ye" does not mean "they," "all" does not mean a "part."

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July 15, 1900.

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CONFERENCE.

The Annual Sunday School Conference for the state of Ohio will be held Aug. 15, 16 and 17, 1900, near the Midway Church, in Mahoning Co. A cordial invitation is extended to Sunday School workers. Those coming on the P. F. W. & C. R. R. will be met at Columbiana. Those coming on the Erie R. R. can arrange to be met at Leetonia. For further information address S. P. Yoder, E. Lewistown, O., or P. E. Whitmer, North Lima, O.

SUNDAY SCHOOL LESSONS.

LESSON IV.—JULY 22.

PETER'S CONFESSION AND CHRIST'S REBUKE.—Matt. 16:13-26. [Read Mark 7:31-8:30. Memory Verses 24-26.]

GOLDEN TEXT.—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 10:24.

INTRODUCTION.

TIME.—Autumn of A. D. 29, probably a few weeks after our last lesson.

PLACE.—In the outskirts of Caesarea Philippi, a city situated twenty-five or thirty miles north-east of the Sea of Galilee, near the springs of the Jordan, at the foot of Mt. Hermon.

PERSONS.—Jesus and His disciples.

PERIOD OF RETIREMENT.—During the greater part of the six months, from the feeding of the five thousand to the Feast of Tabernacles, in the autumn before Christ's crucifixion, He remained much of the time in retirement, engaged in teaching and indoctrinating His disciples in the deeper and grander truths of the Gospel. Little by little, and step by step, were they brought to see and comprehend the nature of the kingdom which He came to establish among the children of men. The process was slow, but sure. They were nearing a great crisis, only six months more and the great work of redemption must be accomplished on the cross; for this event, and the great changes that would follow, the disciples must be prepared. Hence, Jesus found it necessary to be much in retirement with them that He might more clearly reveal unto them the nature of the Messianic Kingdom, show them the necessity of His suffering and death, and reveal unto them the glory of the world to come through the transfiguration. The places visited during this period, were: (1) The borders of Tyre and Sidon, as recorded in our last Sunday's lesson. (2) From thence to Decapolis, the region of the "ten cities," south-east of the Sea of Galilee. Here He wrought two miracles, healing a deaf stammerer, and feeding the four thousand. (Mark 7:31-37; 8:1-9.) (3) From Decapolis He crossed the Sea of Galilee to Dalmanutha, a village on the western shore of the Sea of Galilee. Here He was met by the Pharisees, with the unreasonable demand for a sign. (Mark 8:10-13.) (4) He took ship again and

sailed northward, to Bethsaida, where He healed a blind man, who saw "men as trees walking." (Mark 8:22-26.) Pursuing His way north toward the Jordan, He came to Caesarea Philippi, at the foot of Mt. Hermon, near which city the events of to-day's lesson took place.

JULY HOME READINGS.

16. M.—Peter's good confession. Matt. 16:13-26
17. T.—The sure foundation. 2 Tim. 2:19-26
18. W.—The precious corner stone. Isa. 28:14-20
19. Th.—Living stones. 1 Pet. 2:1-10
20. F.—Following Christ. Luke 14:25-33
21. S.—Counting the cost. Luke 14:28-33
22. S.—Forsaking all for Christ. Heb. 11:24-27

LESSON V.—JULY 29.

THE TRANSFIGURATION.—Luke 9:28-36.

[Read Mark 8:31-9:13. Memory Verses 33-35.]

GOLDEN TEXT.—This is my beloved Son; hear him.—Luke 9:35.

INTRODUCTION.

TIME.—Autumn of A. D. 29, about a week after our last lesson.

PLACE.—Supposed to be Mount Hermon, in the vicinity of Caesarea.

PERSONS.—Jesus, Peter, James, John, Moses, Elias.

PRACTICAL SURVEY OF LESSONS.—

We have in our to-day's lesson the narrative of Christ's transfiguration in the presence of Peter, James, and John. The same was a special manifestation of the glory in which Christ will come to judge the world of which event He had lately been speaking to His disciples. It also served to inspire and encourage the favored three to take up their cross and suffer for His name's sake. Not only they, but we also through this manifestation of His glory are made to rejoice in the hope of His coming; our faith being confirmed in the Lord Jesus as the Light of the World, as the Son of Righteousness, being the brightness of His Father's glory; thus filling our hearts with love and adoration, and our minds with high and holy thoughts of Him. Although being clothed with a body, He revealed unto His disciples, as well as to us, the fact that the veil of humanity could not hide His divinity. Through the transfiguration we are made eye-witnesses of His majesty and excellent glory, and have a conception of the glory Jesus entered into at His ascension, and in which He now appears at the right hand of God, and are much encouraged in our hopes and expectations of the glory that is reserved for us and all believers in the glorious kingdom triumphant. "Practically this lesson teaches us human frailty, the necessity and benefits of prayer, and that communion with Christ brings a heavenly radiance to the countenance."

JULY HOME READINGS.

23. M.—The Transfiguration. Luke 9:20-36
24. T.—Peter's Testimony. 2 Pet. 1:16-21
25. W.—Moses' Shining Face. Ex. 34:29-35
26. Th.—Elijah's Departure. 2 Ki. 2:9-18

1900.

27. F.—Renewed in Christ. Col. 3:1-11
28. S.—Prayer a Christian duty. Matt. 6:5-15
29. S.—Christ praying for His followers. John 17:1-26

LESSON VI.—AUGUST 5.

JESUS AND THE CHILDREN.—Matt. 18:1-14.

[Read Mark 9:33-50. Memory Verses 12-14.]

GOLDEN TEXT.—Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.—Mark 10:14.

INTRODUCTION.

TIME.—Autumn A. D. 29, not very long after the transfiguration.

PLACE.—Capernaum, a city near the north-west shore of the Sea of Galilee.

PERSONS.—Jesus, the disciples, a little child.

CONNECTING LINKS.—"When Jesus came down from the mount He healed a demoniac boy. He then journeyed toward Capernaum, and on the way again foretold His own death and resurrection. The disciples also had a discussion among themselves who should be the greatest. After they arrived at Capernaum the question of paying tribute money was discussed, and Jesus sent Peter to the sea with a hook; a fish was caught and the needed amount was taken from its mouth."—Arnold. Jesus has now entered Capernaum for the last time. Many times previous to this had His voice been heard on the streets, at the sea shore and in the synagogues. Many were the sick that He healed in this city, and once at least did He raise their dead, namely the daughter of Jairus. But alas for Capernaum! Jesus had pronounced woes against it, because they rejected Him. The true light had come into their very midst, but they closed their eyes against it. Our to-day's lesson gives an account of a private interview Jesus had with His disciples, probably at the home of Peter. A spirit of pre-eminence had taken possession of the minds and hearts of the disciples at this time, and in their eagerness to ascertain their positions, they ask the question, "Who is the greatest in the kingdom of heaven?" Jesus replied with an object lesson, teaching the necessity of becoming child-like, humble, unassuming, and teachable, in order to become great in the kingdom of heaven. These child-like characteristics are obtained through regeneration—being born again.

JULY HOME READINGS.

30. M.—Jesus and the Children. Matt. 18:1-14
31. T.—Jesus blessing the children. Mark 10:13-16
- Aug.
1. W.—Causes of Contention. Jas. 4:1-10
2. Th.—Marks of Discipleship. Matt. 10:32-42
3. F.—The Mission of Angels. Heb. 1:1-14
4. S.—An Angel guarding Daniel. Dan. 6:18-28
5. S.—The guardian Angel. Psa. 34:1-9

CORRESPONDENCE.

FROM WHITE CLOUD, MICH.—The little congregation near White Cloud, Newaygo, Mich., is steadily growing,

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and the prospects for a flourishing church are very fair. Bro. John F. Funk, of Elkhart, Ind., and Bro. Isaac Weaver of the Howe congregation, Kent Co., Mich., went there on Friday, June 29th. Meeting had been appointed (in the school house, where for some time they have held their services) for the evening and we had a good attendance and excellent attention.

On Saturday morning we had another meeting, also well attended, at which an examination was held, preparatory to the observing of the death and suffering of our Lord. Peace was confessed and a desire to have the Lord's supper observed was expressed, and it was also decided that a minister should be chosen and ordained.

On Saturday evening we held another meeting at which votes were taken for candidates for the ministry.

On Sunday forenoon the communion was observed, and thirty-five partook. Several were not present on account of bodily afflictions. On Sunday evening at our last meeting (there being but one candidate) Bro. Jacob P. Miller, recently of the Shore Congregation, was ordained to fill the place of a shepherd over this little flock. May the Lord give him grace to be a faithful laborer in the Master's vineyard.

At the meeting on Saturday forenoon, two persons were baptized, ten received by letter and one expelled. On Sunday forenoon three more were received by letter, making a total of fifteen accessions during these meetings. There are now about forty members, with prospects for more.

The brethren maintain a Sunday school, a good feeling coupled with a good interest in the work prevails. It seems thus far the Lord has blessed the work; we hope the blessing may continue. The climate here is healthy; the land is of a fair quality and very cheap; they have good water, plenty of timber and very fair crops. We saw several excellent fields of grass, and the wheat this year is much better than in Indiana, but what is true with small means who are seeking only after worldly comfort, and worldly pleasures, and people who don't like to work hard, will be disappointed if they settle here; but those who are industrious and economical, and desire to live a quiet, retired Christian life, away from the more alluring temptations of thickly settled districts, even if they have but little means, may find here just what they desire.

FROM THE MENNONITE ORPHANS' HOME, WEST LIBERTY, O.—We are glad to say we have reason to rejoice in the way the Lord has blessed us in every time of need. At our annual meeting in May it was decided that the Glover Institute property of this place should be purchased from the twenty bondsmen and the building repaired. We acted at once, and are about ready to receive the deed, but it has taken nearly all our means to hand to pay for the property and repair the buildings, besides we had most of us only eight acres of land most of which is needed for an orchard, garden and grass plot for the children. But one brother's heart was touched who, on consulting with his family, made up his mind to help us out. More land was needed but the Board was not in a position to

assume the responsibility, and no one could leave to solicit for this purpose before Fall. So this brother proposed to buy twenty-four acres adjoining the "Home" property on the north, and hold it for us, giving us the use of it until the church can afford to buy it from him. This we consider a great favor. The land could be bought for \$65.00 per acre, and we took possession on the day of purchase.

The brethren M. S. Seiler, Martin Senger, D. S. Yoder, Samuel Auger, and the Superintendent met at the "Home" on Monday morning, July 2, and closed the bargain with Mr. Taylor. We have now the use of thirty-four acres and can get along with this so long as there are no more children to be cared for, but there is a great work before us. Quite a few more expect to arrive in the Fall, and we would very much dislike to close the door on any child for lack of means. We believe the Lord will provide in due time. All the children at the home are doing very well. We hope in their future, we pray for their safety and their usefulness, and their salvation. God bless us all!

COR.

VINELAND, ONT., JULY 6, 1900.—During the summer many of the people in this section are very busy with fruit; but we are glad that so good an interest is maintained in the work of the Lord. The attendance at the various services has been commendable.

Bro. J. F. Rittenhouse returned from his visit to Pennsylvania on the 23rd of June, considerably improved in health. Bro. Eli S. Hailman of Berlin, Ont., spent several weeks in this district, preaching for us several Sundays. On July 1st he filled an appointment at Clarence, N. Y., and on Monday evening July 2nd he preached for the congregation at Sheraton, Ont. He returned to his home and family on the 4th inst. after an absence of several weeks.

The committee appointed to arrange the Young People's Meetings for the third quarter of the year, selected the subjects and appointed the leaders for each meeting, and we hope to have interesting and edifying meetings. We are glad to see all of our young people take an interest in this work. May God bless them in all that they do, so that they will gladly do more as they have opportunity.

According to the suggestion of the S. S. Conference at Berlin, that all of the Mennonite congregations in Canada should hold a collection for the relief of famine sufferers in India, a collection was taken here on June 17th. "Lay up for yourselves treasures in heaven."

Several Indians and a number of their children who were in this neighborhood picking strawberries, attended church services and Sunday school on the 17th of June. Large numbers of these civilized Indians live in their fairly comfortable houses and on their own land, on the Grand River Reservation, about 30 or 40 miles south-west of here. Many of them have "accepted" the Christian religion, that is, they have given up paganism; but many of them are still pagans. Every summer many of them leave the reservation and come into the fruit country, and earn a few dollars picking berries. They have civilized customs and the younger ones have a common school

education. But there is abundant need of true Christian teaching and a practical Christian living among them.

FROM VIRGINIA.—On Friday June 15th Bishop A. P. Heatwole and myself started to Faugher Co., Va., and landed at Beaton, at 8 o'clock in the evening. We remained all night with Bro. Andrew Shifflet. On Saturday morning we visited his Bro. John and wife who had partly made up their minds to unite with the church. From there we went to Deacon H. L. Rhodes for dinner. In the afternoon we held a meeting at which time votes were taken to ordain a minister. The votes were all given to Bro. E. J. Berkey. On Sunday morning we had another service at which time we received two precious souls, namely, John Shifflet and wife, into church fellowship by water baptism. May the Lord richly bless them that they may prove to be faithful members in the church.

In the afternoon we had another service at which time Bro. E. J. Berkey was ordained to the ministry of the gospel. The dear Bro. seems to keenly feel the responsibilities that have been laid upon him in his calling. May the grace of God and the prayers of the church go with him, that he may prove to be a faithful shepherd to the little flock in his charge. After the ordination we had another discourse treating on the suffering and death of our Lord and Savior Jesus Christ, after which we observed the communion with bread and wine in remembrance of His dying love.

The weather being very rainy and at a busy season of the year, we had no more meetings but returned to our homes on Monday.

CEDAR GROVE CONGREGATION, YORK CO., ONT., JUNE 18, 1900.—Our little congregation here was greatly encouraged on Sunday, the 17th inst. when baptismal services were held at this place. One dear young soul was added to our number. Bishop Samuel Wideman of Elmira, Ont., officiated. This accession completes the number of thirteen in the York Co. district who have, this year, decided to forsake the world and follow the meek and lowly Nazarene. May the dear Lord abundantly bless them in their wise choice.

We have an evergreen Sunday school at this place which seems to increase, both in numbers and in interest. Although our number is not large, yet we comfort ourselves with the promise of the Savior where He says that He will be with the "two and three" who meet to worship Him in Spirit and in truth. We ask an interest in the prayers of all lovers of His cause, in behalf of the work here.

McPHERSON, KAN., May 8, 1900.—My wife and I and a son and I were privileged once again to be with the brethren and sisters in our old home, in Harvey Co., Kansas. We attended one meeting at the Pennsylvania House, where Bro. John Rohrer of Lancaster Co., Pa., preached, in the German language. When we saw how much it was enjoyed, we thought of how thankful we ought to be to our heavenly Father, that here in this gospel land we can each hear the word of God in our own language, and worship God as we

choose without being hindered or molested.

At the hospital in Newton, I visited our Evangelizing Committee man, Bro. Amos Hess. He had been afflicted with appendicitis and had undergone a surgical operation. He is now at home again, doing fairly well, but is not yet very strong.

Our Ush, S. C. Miller, and Bro. Geo. H. Landis have just returned from the brotherhood in Ness Co., Kan., where they held meetings. They found the few brethren and sisters at that place still desirous of pressing onward and upward to the good work, and who were much encouraged by a visit from those sent to them again through our Evangelizing Committees even though he was at the time seriously ill. These dear ones in Ness Co. had been visited for a long time but as they are still so desirous of receiving help and the evangelizing workers have still the same feeling as ever toward them, we are in hopes that the Lord will so order their way that they can have another series of meetings this fall, when it will be more convenient for the attendance of the entire community. Some people, even at this time, had come as far as ten miles to the service.

Our Committee men here in Kansas, I notice, have been finding places where our ministers, even in mid-summer, have made the necessary sacrifices, and have left their homes to hold meetings. As one of our workers, Geo. R. Brunk, is being called away from the work here so frequently, I hope our brethren abroad will come here next fall or winter, if the Lord will it so, and lend us, here in the West, their God-given talents for awhile. Any one who has been here at any time in the past, is welcome to come again by our committee men and by the scattered brethren everywhere. This is true beyond a doubt, for we have heard it directly from the lips of the people. Will you not, ministering brethren, meditate prayerfully upon this Macedonian cry from the far West—even to the Rocky Mountains. Will you not think of this and be willing to come for thirty or sixty days during the fall or winter, to the places where our committee men and others tell us the great need of more workers is felt? Our ministers as far away as Canada have been here to build us up and to edify us, and will you not come from Pennsylvania and other states? We are sure that all were edified, those who came as well as those who live here. We feel sure that for our ministers thus to change about and go back and forth in the work, will tend to draw us all closer to each other and unite us more closely in spirit. Here and elsewhere the circle for evangelizing work grows larger and more of a unit.

In conclusion, I hereby extend an invitation to our ministers in Va., where Bro. Brunk now is, to come to Kan. and help in the good work next winter, if the Lord moves you thus to do. This is the feeling here at present, and I am not guessing at it either. Three weeks ago, I was in a community where I saw many of our dear Amish brethren with whom I had not met for over three years, not since the serious fall I had at that time. These brethren requested that I write to that brother who has been in India, Amos

Wenger, and do all I can to have him come to them, (about forty miles from here), and hold meetings as soon as he comes to this place. I do not know how to tell him this more quickly or more safely than through our church paper and trust that he will see it and write me a letter saying he will come in the fall. I can assure him that Amos Hess and others, if I can judge the future by the past, will feel glad should he come.
R. J. HEATWOLE.

FROM ITHACA, MICH., JULY 8th, 1900.—On June 23rd, 1900, Bro. David Burkholder, of Nappanee Ind., came to this place and remained until the following Wednesday. During his stay he held five meetings which were very interesting and encouraging to us. We are also glad to say that during his visit two precious souls were added to our number. May the Lord bless them so that they may ever hold out faithful in his prayer.
S. DINTAMAN.

SUNDAY SCHOOL ITEM.

SPRING VALLEY S. S., McPHERSON CO., KA.—New officers were elected at the Spring Valley Church School on June 17th 1900, for the last two quarters of the year.

Bros. G. B. and J. T. Landes were elected as superintendent and assistant, respectively. Bro. J. S. Louka, Secy, and Treas. Sister F. E. Landes to give blackboard lessons, which have proved very interesting and beneficial. Bro. G. B. Landes, chorister. Most of the teachers were re-elected. Our school numbers about 60 pupils, but there will be a few more through the summer months. God grant that the leaders may be men and women after God's own heart. Let us all put our hands to the Gospel Plow in the Sunday school, and may we work with a will and Christian determination so that much good may be accomplished by God's help, during the remaining term, and that the rising generation may be trained up for God, and great ends achieved. To God be the glory and ours the blessing.
COR.

—For the Herald of Truth.

THE ELDER SON.

BY J. S. SHOEMAKER.

Volumes have been written, and hundreds of sermons have been preached from the parable of the prodigal son, and the same has been instrumental in leading multitudes back to the Father's house; for which the Lord be praised.

Howbeit we have in the same parable another character brought out very prominently in the person of the elder son, concerning whom we have never been permitted to hear a sermon preached. In fact, little has been said or written either for or against him. Because of his extreme selfish character we are inclined to pass him by in silent contempt. Yet it is as necessary that we study his character, as it is to study the character of the prodigal, for it is evident from the application our Savior made of these two sons, that the whole human family stand as representatives of one or the other. There has been no question in the

minds of Bible students as to what class of people are represented by the prodigal son; but there have been various views and theories advanced concerning the elder son, as to whom he represents.

There are those who believe and teach that he is a representation of the angels, because of his fidelity and permanent residence with the Father.

Others assert that he represents a sort of angelic people who need not be converted, individuals who by state of nature are good and pure enough to enter heaven without a change of heart or spiritual birth. These and other arguments are brought out in a very plausible way as to whom the elder son represents, but the close student of God's word will readily perceive that such theories are erroneous and misleading. The first and second verses of the chapter give us the key to the parable.

The prodigals are mentioned in the first and the elder sons in the second.

"Then drew near unto him all the publicans and sinners (prodigals) for to hear him."

"And the Pharisees and scribes (elder sons) murmured, saying, This man receiveth sinners (prodigals) and eateth with them." Our Lord spoke three parables to the scribes and Pharisees in reply to the criticisms they had offered.

1st. The parable of the lost sheep showing how Christ was constrained through love to come into this lost world in search of the lost sheep, (the prodigals).

2nd. The parable of the ten pieces of silver, showing the work of the Holy Spirit sweeping the house (the church) in search of the lost piece (the elder son) lost in the church.

3rd. The parable of the two sons, showing plainly God's love and joy in welcoming the prodigal's return, against which the elder son (the scribes and Pharisees) murmured and found fault. Yet the Father (God) lovingly entreats the elder son (the scribes and Pharisees) to come in and enjoy the great gospel feast with the prodigals, but they would not, choosing rather to wrap their self-righteous robes about themselves as did the elder son.

Before making any further application of the elder son, we wish to briefly note the arguments brought out in comparing the elder son to the angels and sinless individuals. We shall consider the same in the light of God's word.

Those who see in the elder son a representation of the angels, make their strongest point to harmonize the two in the fact that the elder son said in reply to his father's entreaties, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandments." In response to which the father said, "Thou art ever with me, and all that I have is thine." If what the elder son said of himself was really true, the comparison would be good thus far, but when we consider his jealous disposition toward his brother who had so recently returned, and how he censured his aged father for receiving the prodigal son back into the family, we see no trace of the angelic spirit in him, but just the opposite—the disposition and nature of fallen angels.

It is argued that the angels in heaven had had ever been with the Father and never transgressed or disobeyed His commandments at any time, would have just reason to murmur and find fault when God receives into His militant kingdom prodigals that had been steeped in sin of the deepest dye, and afterward inherit all the privileges and glory of heaven on an equality with themselves. Such undoubtedly would be sinful man's way of reasoning; but from the following references we note that the angels take special interest in the salvation of the human family, and rejoice greatly when prodigals return to God.

On that memorable night when Jesus was born in Bethlehem, an angel winged his way from heaven to earth as the first evangelist to declare unto the shepherds as they were herding their flocks on the plains of Bethlehem, the glorious message of salvation, "Behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." And immediately the heavenly host (a multitude of angels) appeared, "praising God and saying, Glory to God in the highest, and on earth, peace, good will toward men." No murmuring here. And in the verse just preceding our parable our Savior makes plain the attitude of the angels toward penitent sinners, "There is joy in the presence of the angels of God over one sinner that repenteth."

Paul in referring to angels and their mission says in Heb. 1:14, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The heirs of salvation are those who as prodigals returned to the Father's house through true repentance, in search of the lost piece (the elder son) lost in the church, and to whom they really belonged to the Jews and not to the Gentiles, and in addition to these rites and ceremonies, they were invited to the great gospel feast, which was provided for the prodigals, but like the elder son they would not come in, because of their self-righteousness. The feast prepared for the prodigal was a part of the all things to be enjoyed by the elder as well as the younger son. May those who imagine that the elder son stands as an angelic type, or the pattern of an ideal saint, simply take his measure with the Beatitudes as the measuring line, and be convinced of his true character. Thus saith the Lord, "Blessed are the poor in spirit." Was he really poor in spirit? No, not he! One that had been so good and faithful, and full of self-righteousness knew not what it meant to be poor in spirit. "Blessed are they that mourn." Did he feel to mourn over anything that he had done wrong? No indeed! The only thing over which he felt to mourn was that his brother came home alive. "Blessed are the meek." Was he meek? Anything but meek! There was not even a trace of meekness about him; he was very much like the Pharisee that went up to the temple to pray, who thanked God that he was better than anybody else, his pretended prayer was simply a grand commendation of self, every sentence of which began with the personal pronoun I, five great capital I's in a short prayer of about 30 words.

"Blessed are they which hunger and thirst after righteousness." Did he have any such hunger or thirst? By no means! He was so full of self-righteousness that he had no room or use for any other kind of righteousness. "Blessed are the merciful." Was he merciful? We should not think so, when we consider how unmercifully he despised his brother, and shamefully treated his father by refusing to come in to the feast, when entreated to do so. "Blessed are the pure in heart." Was he really pure in heart, when his heart was filled with hatred and jealousy toward his brother? "Blessed are the peacemakers." Was he a peacemaker? No, but a peace breaker. When the father's heart was made to rejoice because of the prodigal's return, he, like the Pharisee, was displeased, and harshly censured his father for making a feast for his prodigal son, and he felt disposed to pick a quarrel with his brother. From the comparisons made, and evidences given, every intelligent reader should be convinced of the fact that the parable of the elder son is in the truest sense applicable to the scribes and Pharisees, also to many in the present age who belong to the same school. Those who possess the following traits of character belong to class No. 1 of elder sons.

1. Those who criticize and find fault when prodigals are converted and received into the church.

2. Those who become envious because of the success and special favors bestowed upon others.

3. Those who boast of their goodness, fidelity and success in the service of God.

4. Those who take pride in their positions, abilities, talents and achievements.

5. Those who lay special stress in the externals of religion, and ignore real heart service.

6. Those who prefer to stay outside of the church rather than to associate with those who had been prodigals.

7. All those who cover up their sins with the robes of self-righteousness, are elder sons.

If characters such as the above mentioned were admitted into heaven, they would look with scorn upon the thief who died on the cross, and with contempt on Mary Magdalene and many others who at one time were prodigals and had wandered far from the Father's house, but in their lost and ruined condition they were rescued from the perishing, by a loving Savior who came down, and safely sheltered in the heavenly fold.

It is to be feared that many prominent church members are in reality elder sons and know it not. They are the class of whom Jesus spoke when He said: "Many shall say to me on that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?" May the Lord in His mercy deliver us all from the elder son spirit, but rather as converted prodigals abide at the table of the Lord forever.
Dakota, Ill.

THY KINGDOM COME.—Matt. 6: 10.

"I never felt the power of this petition more than when standing in a leafless wood. It was a clear day in early spring. The trees were perfectly

and fidelity to God. They, like the elder son, rejected the entreaties of the Father, to come in and partake of the gospel feast, simply because the prodigals (the Gentiles) were seated around the table spread with the gospel feast.

Although the elder son boasted of his fidelity to his father when he said, "Lo these many years do I serve thee, neither transgressed I at any time thy commandment," yet his actions and attitude toward his father at this very time proved his statements to be false; he was rebellious and disobedient, and would not come into the house when his father kindly entreated him. Instead of obeying he gave his father a piece of his mind because he had received his prodigal brother back into the family. The scribes and Pharisees in like manner boasted of their goodness, and even thanked God that they were better than other people, they were ever at home in the Jewish church and were exceeding zealous to observe the letter of the law. Yet they signed themselves to be, for Christ says positively in the Sermon on the Mount, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Like the elder son, they were wonderfully favored. God had never forsaken them as a people, but had showered upon them the choicest of Heaven's blessings. All the things of God were at their disposal. Because of the faithfulness of father Abraham God had granted them special privileges; to them were given the moral law, the ceremonial law, the law of ordinances, and the temple service; they had the right of entry into the temple, and they were invited to the great gospel feast, which was provided for the prodigals, but like the elder son they would not come in, because of their self-righteousness. The feast prepared for the prodigal was a part of the all things to be enjoyed by the elder as well as the younger son. May those who imagine that the elder son stands as an angelic type, or the pattern of an ideal saint, simply take his measure with the Beatitudes as the measuring line, and be convinced of his true character. Thus saith the Lord, "Blessed are the poor in spirit." Was he really poor in spirit? No, not he! One that had been so good and faithful, and full of self-righteousness knew not what it meant to be poor in spirit. "Blessed are they that mourn." Did he feel to mourn over anything that he had done wrong? No indeed! The only thing over which he felt to mourn was that his brother came home alive. "Blessed are the meek." Was he meek? Anything but meek! There was not even a trace of meekness about him; he was very much like the Pharisee that went up to the temple to pray, who thanked God that he was better than anybody else, his pretended prayer was simply a grand commendation of self, every sentence of which began with the personal pronoun I, five great capital I's in a short prayer of about 30 words.

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THY KINGDOM COME.—Matt. 6: 10.

"I never felt the power of this petition more than when standing in a leafless wood. It was a clear day in early spring. The trees were perfectly

naked, their branches like arms stretched out in prayer. To me they seemed to say, Spring, clothe us with thy beauty! Summer, enrich us with thy abundance! Through the long winter we waited patiently for thee, Thy kingdom come! I, too, a leafless human tree, said with a full heart, 'O fairer spring! O richer summer! Clothe me, make me beautiful. O Savior, Thy kingdom come!'"—Joseph Parker.

For the Herald of Truth.

IS THERE A CAUSE?

BY M. S. STEINER.

In the July last number of the HERALD OF TRUTH, I saw among other editorials one on "To our correspondents" by F. which forcibly appealed to me. The writer gives good reasons why they desire more articles, items and church news, and indeed I can in part, at least, sympathize with an editor in his trying and wearing effort to do good—often unappreciated,—but sometimes there may be a cause of which the editors are ignorant, or which for some reason has been overlooked. A word on "Is there a Cause?" may not be out of place by one who may be numbered among "correspondents." I do not know whether the writer had me in mind or not when the editorial was written, and so far as that goes there is no difference. My time has been so well taken up the last two years in other writing and work that I cannot find time to do all I would like. But as to the cause, if there be one, it ought to be known to all concerned, and by the editor's permission I shall here also "openly" give one or more.

If I were an "outsider" and were to judge the Mennonite people by their paper the HERALD and its contents alone, I would form rather a dark picture of them in some particulars.

There is and has been a great deal of "negative" teaching, and much criticizing editorially. There is a sentiment expressed and hidden between the lines that has a tendency to repulse and make afraid. I do not think this is the object of the writer, but sometimes with all our good intending we miss the mark. What makes me believe that some of these writings are not to be taken as seriously as they seem to be warrant was made clear to me by an incident that occurred in one of our conferences where there seemed to be some difference of opinion as to methods of church work between the bishops and ministers. A rather pointed discussion had taken place, when at the close of the meeting one of the bishops stepped down and approaching me kindly remarked, "I trust you understand me, I think I do and how you understand me too." "Yes," says he, "We are not as cross as we look, come again and help us." Now I really think "F" in his editorials is not as cross as he writes, if he were I would find some occasion for complaint. In some former editorials "to our correspondents" I noticed expressions that could easily be understood to be coaxing, threatening and rebuking.

Again he says, "We have some very good promises from a number of our prominent and well educated workers

to aid in supplying us with articles but we are sorry to say that those who have made the best promises have done least in fulfilling them," while in other editorials he speaks of a similar class of brethren as "enemies" and goes on to warn the brotherhood of a younger generation and of hypocrites in the church. I do not know exactly what the point is in all these remarks, but one thing I do know, and that is that there are many who are made shy and afraid by them, and who get an idea that everything seems to be going to the bad. Some editorials commend the ability and work of our ministers and workers, while others seem to point right at that very class and expose them as men not fit to be in the church. I say, "Is there not a cause?" The fault may lie at the door of the reader who does not know how to interpret sentences, but I am inclined to believe there is a fault with the editor. I do not want to "slink" as does that "nameless brother or sister of Illinois" that the senior editor had better retire altogether, nor do I believe that he "is almost superannuated and at best hardly able to keep up with the progressive ideas of the age," but I do say I believe he could best serve the cause and the church by appealing more to the good will of correspondents and workers, speak kindly of the ministry who face the enemy of souls in hard places and trying conflicts, and place confidence in the judgment and opinions and wishes of those who may at times differ with him on some points of church polity. In fact, the same thing may fit all of us quite as well.

Once we get to look on the dark side of things for a long while, everything will appear so much the darker. If we go with our heads down, we can see many unpleasant and disagreeable sights. I could at one time myself say (in the days of sore disappointments) with downcast David, "All men are liars," but a second and sober thought enabled me to "look up" from whence every good and perfect gift comes and I discovered the fact, that "In my haste I said, All men are liars." Elijah, the man of God, felt subject to a mood of despondency, and was ready to lie down and die in despair, but God gave him to understand that he was not alone in the right, but that there were yet seven thousand who had not bowed the knee to Baal. Ideals in others are not often realized. We can have patience with ourselves but not so well with others. Lowell makes this point clear to my mind in these beautiful lines:

"For this true nobleness I seek in vain,
In words and in men I find it not;
I almost weary of my earthly lot,
My life-spings are dried up with burning
sins."

Thou dost it not? I pray thee look again,
Look toward through the depths of thine own
soul.

How is it with thee? Art thou sound and
whole?
Both narrow search show thee no earthly
ideal?

Be honest and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in mastery to meet thine own,
Then will pure light gleam in many eyes,
Then will pure light around thy path be
And thou wilt never more be sad and lone."

One great difficulty has been with man, and no one of us may be an exception to the rule, is that he has too good an opinion of himself. The same fault we find in others lies buried deep in

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upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still and his lips quivered perceptibly. The florist's boy who had been looking at him nervously from the back was softening. "What's the matter with you, any way?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, an' can't eat nothin' an' I thought if she'd a flower it might do her some her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful ball of open roses, which he carefully wrapped up

tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most."—*Selected.*

BLESSINGS IN DISGUISE.

We do not always know what is for our own good. Things which seem to be good prove to be evil. Things which seem to be evil work together for our good.

When Jacob in his old age mourned the loss of his son he said, "Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." (Gen. 35:10). And yet these things which he thought were against him were the workings of divine providence on his behalf, and it was by these very things which he thought were against him, that God was pleased to deliver Jacob and his house from famine and from death. So the shades which seem to us to hang darkest may but precede the brightest day. The weeping which endures but for a night prepares us for the singing which comes in the morning. Psalms 30:5. The assaults of enemies which vex and grieve our souls, only prepare for the day of peace and blessing, when conflicts and trials shall be over. Let us learn to watch and wait and see what purpose of mercy God has for us even in hours of darkness and distress.

It is through the fiery furnace and the lions' den that men come to victory, triumph and peace. Let us not fear to go forward. The Red Sea shall divide before us, if we shall close our eyes to the enemies of God; and He who has delivered His people in all ages past will not forget us in the dark and trying hour. —*Sel. L. M. J.*

"CONTINUALLY WITH THEE."

Nevertheless, I am continually with thee. Psalms 73:23.

BY MRS. A. W. WARD.

No earthly friends are with us as at Thou: Our inmost secrets are hidden from their eyes; Sometimes they fain would aid, but know not how;

They cannot read the soul's deep mysteries. These human hearts, in all their need, are known

To Thee, O Father, and to Thee alone. Continually with Thee! delightful thought! Ever beneath Thy loving, watchful eye; Ever by Thy hest spirit gently taught. The lessons to be learned as life rolls by. O God of Love! how sweet it is to be, Through all our days, continually with Thee!

WHY NOT TAKE IT?

This story illustrates the fact that we are too slow to recognize our blessings. We have more than we realize, but blindly refuse to grasp the truth. In reality thousands are unfortunate not because a reasonable degree of success and happiness are not within reach, but because they are so taken up with hawking their lot that they do not realize the value of what they have before them. It is unnecessary to add the moral.

A man once saw an old man looking

very unhappy and said to him, "My friend, you are unhappy."

"No," he replied, "I am not."

"You do not feel that you have salvation, then?" the gentleman asked.

"No," said he, "I have been praying for it for twenty years."

"What! praying for it for twenty years! Let me tell you a story, for you remind me of the circumstance:

"I saw a gentleman the other day who was paralyzed on one side, and was wheeled about in a chair. As he was out one day he saw a poor man sitting by the roadside afflicted in the same manner, and calling out, 'O, for God's sake, give me a nickel.' The rich man told his servant to wheel him over to the poor man. He did so, and the gentleman held out a half dollar to the beggar. But the blind man still kept crying, 'O, for God's sake, give me a nickel!'"

"He was blind," the gentleman said, "I gave my fellow, he is a half dollar for you." But the poor fellow was deaf, and still kept calling out for a nickel. The servant wheeled the gentleman nearer; and at last he made the poor man hear, and then he thankfully took the half dollar."

DECEITFUL JOYS.

"I said of laughter, it is mad; and of mirth, what doeth it?" Eccles. 2:2. The joys of worldly-minded men are like those of delicious persons, who have lost their reason by distemper. Delusion is the only cause of their pleasure; they think themselves in abundance when in reality they are quite destitute. Death will end this dream of glory, and when they awake, they shall be confounded at their poverty. Miserable, therefore, are those whom the false pleasures of the world render incapable of true consolation. Let us say continually of such vain mirth, "what doeth it?" Nothing is a solid subject of joy, but our hopes of God's favor; all other delight is but a dream.

Jesus said to the woman of Samaria, "Whosoever drinketh of this water shall thirst again." John 4:13. This water may be applied to all worldly satisfactions; the more we enjoy them, the more we want them. The possession of riches does not increase our thirst for them. Avarice and ambition are more uneasy for what they have not, than pleased with what they have. The enjoyment of pleasure softens the soul, and renders it insatiable. The more we divert ourselves, the more we want diversion; and it is easier to persevere in a state of fervor and penitence, than to recover it again, when we have given way to pleasure and relaxation. Let us, therefore, watch over ourselves, and abstain from those waters which will but increase our thirst. Let us keep our heart with care, that it be not seduced by the vain joys of the world, which will end only in despair.—*Penelon.*

OBITUARY.

CHRISTIAN C. BERRY.

was born in Virginia, Aug. 8th, 1831, and died at his home, near Milan, Okla., on the 29th, 1900. He went out to the woods in the forenoon to get two small poles to make a ladder to pick cherries. He told his folks that he would be back till dinner, but failed to come. After they had eaten dinner, they

became uneasy and his son, Abraham, started towards the woods, and when he came to the gate at the end of the lane, he found his father lying on the ground dead. He had cut the two poles, one he had carried along to the gate. He leaves six children, three sons and three daughters to mourn their loss. One son and one daughter are living in Ohio. They were all present at the funeral except the daughter in Ohio. His companion preceded him six years to the spirit world. Thus we see one by one the way of all flesh. Bro. Berry's health failed several years ago, but he filled his life in church whenever he could. His eye sight failed so he could not read on account of a cataract. He will be greatly missed both in the family and in the church. He had his home with his son since his wife died. We believe he had his house set in order. His last sermons were directed to the end of the world. He preached very earnestly as his health permitted him. He passed through many trials and was not without faith to the end. He was ordained as a minister in Fairfield Co., Ohio, and was a preacher in the Mennonite Church near Elkhart on the 5th. The services were conducted by J. S. Lehman and J. F. Funk from 1 Cor. 15:31, 32.

FREDERICK A. RHODES.

was born Feb. 22, 1819; died Feb. 12, 1900; aged 80 years less than 51 years. Bro. Rhodes was a deacon in the Mennonite Church for many years and was faithful to the office which the Lord had entrusted to him. Concerning his life, little needs to be said since "Acts" would tell us more than we could tell. He was a man who knew him could realize that he had been with Christ, and he was ever found working for the upbuilding of the Kingdom of Christ on earth. Although in his last years he suffered much, yet he bore his afflictions patiently and without murmuring. He was ever longing to go and be with Christ which he expressed as a rest in the text he selected: "This is my rest forever, here will I dwell, for I have desired it." Ps. 132:14. Bro. Rhodes was married twice, first to Margaret Heatside, and then to Sarah Shoemaker, who survives him. He also leaves two sons and three daughters, also many friends to mourn his loss, although we need not mourn as those who have no hope. He was a kind father, a good neighbor, and a faithful member of the Mennonite Church. Funeral services were held at the home of M. H., and largely attended, and conducted by Bro. Lewis Shank and Bro. Joseph Gell. May we all so live that when we are called away it will seem a rest for us, a place to dwell, "because we desire it." Let all who read these lines so live that we may be read and known of all men, as was this our brother. —*H. E. HEATWOLE.*

MARRIAGES.

MCDOWELL—REESOR.—On the 27th of June, 1900, at Box Grove, Ont., by Rev. L. J. Burkholder, William McDowell of St. Catharines to Frances A. Reesor of Markham.

REESOR—BYER.—On the 28th of June, 1900, by Bish. Samuel Wideman, at the residence of the bride's parents, near Wideman, M. H., Markham, Ont., Bro. Alexander Reesor to Sister Mary Byer of Markham. May God's blessing rest richly upon them in their new relation in life.

DEATHS.

CRANE.—June 21, 1900, near Milan, Okla., died of kidney trouble, Mrs. Crane, aged 73 years, 2 months and 18 days. He was born in Toronto, Can-

ada 1837. He lived as he died, peaceful, as he said he was not afraid to die. Those who know him will be glad to hear that he leaves a widow and two daughters and three sons. Funeral services will be held in the Mennonite cemetery near Elkhart on the 28th, 1900, at 10 o'clock. The remains were laid to rest in the Mennonite cemetery where a large concourse of friends gathered to pay the last tribute of love and respect.

HAUMGARTNER.—Anna Holdeman Baumgartner was born in Holmes Co., Ohio, May 18, 1825, died in Elkhart, Ind., on the 2nd of July, 1900, aged 69 years, 2 months. She was the mother of eight children three of whom are dead, leaving three sons and two daughters to mourn her death. There are also seven grandchildren. She was a faithful member of the Mennonite Church, and a strong believer in the efficacy of prayer. She had many trials in her life, endured many afflictions in various ways, but bore all with patience and humble submission to the will of God. We have reason to believe that she followed the remains which "endure but for a moment" worked for her a far more exceeding and eternal reward. She was buried in the Mennonite cemetery, near Elkhart on the 5th. The services were conducted by J. S. Lehman and J. F. Funk from 1 Cor. 15:31, 32.

POORMAN.—On the 20th of July, 1900, near Elkhart, Ohio, Bro. Poorman died. He was born in Elkhart, Ohio, on the 10th of May, 1825, died on the 20th of July, 1900, aged 75 years, 2 months, and 10 days. Bro. Poorman was born in Mahoning Co., Ohio, on Jan. 20, 1841, some time after he moved to Elkhart, Ind., where five brothers and a sister still reside. He was married to Catherine Holdeman. His health failing he moved to the mountains of Garrett Co., Md. He was a sufferer for many years with gastric catarrh, or cancer of the stomach, and for the last year he suffered severely, but he was a brave man, and he was ready to meet his end in peace and without murmuring. He leaves three sons and one daughter. One son and daughter preceded her. She had twenty-nine grandchildren, twenty-three living; twenty-seven great grandchildren, twenty-five living; three great great grandchildren, dead. Her funeral was held on the 22nd of July, at her home, and was attended by a large posterity being present, though many sympathizing friends followed her to the grave. Buried at Salem M. H., on the 27th. Services were conducted by Moses Brenneman, assisted by C. B. Brenneman and J. M. Shank of the Dunkard Church, from Rev. 14:13. Interment in Cooper's graveyard.

SHANLEY.—On the 5th of May, 1900 at Interlance, Lancaster Co., Pa., of pneumonia, Brother John Shanley, aged 71 years, died. He was a consistent and obedient member of the Mennonite Church. He was one of those quiet, gentle, and kind dispositions which every one admires and always ready to give advice, both about home and in the church. He was always ready to help to build up the cause of Christ, giving for church work, or to the poor. He was hard of hearing, but that did not hinder him from serving God. When he was yet in his younger years he scarcely ever missed his seat in church. He will be missed in the home, in the church, and in the village where he lived. He was never married and lived with his sister Elizabeth and Bro. Benjamin. Seven brothers and two sisters survive him, and one sister died about 30 years ago. We believe our loss was his eternal gain. May we all strive to live when God calls us to call us, we can say as our brother said in the presence of the writer, on his death bed: "It is all right." Peace to his ashes. The funeral was held on Tuesday May 9th. A large concourse of friends and neighbors came to pay the last tribute

of love. Services were conducted by Isaac Eby and Bro. C. H. Brackbill, from Prov. 14:32.

LOUCKS.—Died on the 19th of June, 1900, at her home in Scotland, Pa., of old age, Sister Nancy Loucks, (she was born February 4, 1808), aged 92 years, 4 months and 15 days. Funeral services were conducted in the home on Thursday the 21st by Bro. J. N. Durr, assisted by J. B. Lytle, after which the body was interred in the Alverton cemetery, by the side of her husband, who had preceded her to the spirit world nearly 31 years. Peace to her ashes.

BLUUGH.—On the 10th of June, in Cambria Co., Pa., Stella May, infant daughter of John H. and Mary Blough, age 10 days. Funeral services by Jonas Blough.

SNYDER.—Abraham Snyder, born in Waterloo Co., Ont., May 23rd 1817, died of paralysis on May 21st 1900, leaving four sons and three daughters to mourn the loss of a kind and loving father. He passed away at the ripe age of 82 years, 11 months, and 29 days. A large circle of relatives and friends followed the remains to their last resting place at Wanner's M. H., on the 24th. Deceased united with the Mennonite Church in his youth and was a consistent member until his death. Funeral services at the home by Jacob Woolner, Sr., and at the M. H. by Noah Stauffer and Elias Weber. Sister Snyder preceded her husband nine years ago.

CULP.—In Garrett Co., Md., near Dobbin, W. Va., on the 30th of June, 1900, Peter Culp, aged 89 years, 5 months, and 10 days. Bro. Culp was born in Mahoning Co., Ohio, on Jan. 20, 1841, some time after he moved to Elkhart, Ind., where five brothers and a sister still reside. He was married to Catherine Holdeman. His health failing he moved to the mountains of Garrett Co., Md. He was a sufferer for many years with gastric catarrh, or cancer of the stomach, and for the last year he suffered severely, but he was a brave man, and he was ready to meet his end in peace and without murmuring. He leaves three sons and one daughter. One son and daughter preceded her. She had twenty-nine grandchildren, twenty-three living; twenty-seven great grandchildren, twenty-five living; three great great grandchildren, dead. Her funeral was held on the 22nd of July, at her home, and was attended by a large posterity being present, though many sympathizing friends followed her to the grave. Buried at Salem M. H., on the 27th. Services were conducted by Moses Brenneman, assisted by C. B. Brenneman and J. M. Shank of the Dunkard Church, from Rev. 14:13. Interment in Cooper's graveyard.

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REPORT OF THE MENNONITE EVANGELIZING AND BENEFICENT BOARD.

FROM JUNE 15, TO JULY 1, 1900.

Interest on time deposits, \$ 35 78

Chicago Mission, \$ 30 00

Hein, Funk, \$ 30 00

Reese Mission Sta., \$ 30 00

India Mission, \$ 30 00

Zion's Cong. Goodland, Ind., \$ 30 00

Snyder's Cong., Waterloo Co., \$ 30 00

Ontario, \$ 30 00

Ontario, \$ 30 00

Metamora Cong., Ind., \$ 30 00

Metamora N. S., Woodford Co., \$ 30 00

Metamora Neighborhood Bible Reading, \$ 30 00

India Orphanas, \$ 30 00

A Sister and children, \$ 30 00

Armenia Orphanas, \$ 30 00

A. M. Cong., Newhannock Pa., \$ 30 00

Pennsylvania, \$ 30 00

Reese Mission Sta., \$ 30 00

Metamora Cong., Ind., \$ 30 00

India Famille, \$ 30 00

A Brother, \$ 30 00

Visitation Cong., Ont., \$ 30 00

Roseland Cong., Adams Co., \$ 30 00

Eight-year-old, birthday offering, \$ 30 00

Visitation Cong., Ont., \$ 30 00

Bro. Grove Cong., Ont., \$ 30 00

Palmyra, Mo., \$ 30 00

Ontario, \$ 30 00

Bro. N. S. Hallman, \$ 30 00

McVeytown A. M. S. S., \$ 30 00

Ontario, \$ 30 00

Bro. S. Angerper, \$ 30 00

S. A. Kirtz, \$ 30 00

Interest, \$ 30 00

Repair Mission building, \$ 30 00

Furnishings in Mission building, \$ 30 00

Living, \$ 30 00

Dispersary, \$ 30 00

Ontario, \$ 30 00

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FINANCIAL REPORT OF WELSH MOUNTAIN INDUSTRIAL MISSION, FOR THE MONTH OF JUNE.

RECEIPTS.

Contributions of Cash, \$ 30 00

Henry Hershney, \$ 30 00

N. H. Mueller, \$ 30 00

M. W. Nott, \$ 30 00

Brother, \$ 30 00

Brother, \$ 30 00

Sister Hershney, \$ 30 00

Sister Williams, \$ 30 00

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Semi-Monthly.

ELKHART, IND., AUGUST 1, 1900.

VOL. XXXVII. No. 15.

ABRAHAM B. KOLB, Editor.

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EDITORIAL NOTES.

Not place but grace makes the useful man.

Time that weakens every thing else adds new strength to evil habits.

Satan never sleeps, and the Christian's indifference never escapes his notice.

Christian fidelity to God is the mightiest weapon against the giant, "Infidelity."

No wonder that some people see little that is beautiful in religion. They look through the Biblical telescope the wrong way.

The grace of God can remove the disgrace of sin. The Christian has no promise of God if he wants to compromise with the world.

Sunday School Conference.—We have just received a programme of the Sunday School Conference for the District of Indiana and Michigan. It will be held on the 9th and 10th of August, in the Amish Mennonite congregation, in Clinton township, about four miles east of Goshen. We hope it may be to the edification of the "Body of Christ" and to the promotion of his cause.

Almanac for 1901.—Work on the Almanac for the next year is progressing, and will be completed in due time.

To those in Arrears.—We feel prompted to thank our kind friends who so promptly responded to our appeals in the last several numbers of the paper and paid up their accounts. Those that have not yet done so, we hope will let us hear from them very soon. MENNONITE PUBL. CO.

Relief Fund.—Send donations for the Relief of the India Famine Sufferers to the Home and Foreign Relief Commission, Elkhart, Ind. They will be promptly acknowledged in the HERALD and every donor will be able to see where and for what purpose the money has been expended.

Stock for Sale.—We have eight shares of Mennonite Publishing Company stock for sale. Also ten shares. These shares are \$25.00 each, and will be sold at par. They have never earned less than six per cent per annum. For further information address Mennonite Publishing Co., Elkhart, Ind.

An Explanation.—The Mennonite Publishing Co., like most other business houses, has adopted the custom of sending monthly statements to their customers who owe them. We send these not as a "dunn," but to remind the customer that there is an unsettled account, and to call attention to the amount and give the customer ample time to make any corrections that may be necessary before the time of settlement. We hope our friends will not think, when they receive a statement, that it is a "dunn" unless the account is due or past due.

The War in China.—We can only regard the present trouble in China as one of the developments of the last days, or the last ages of the world. There seems to be a gathering of the Messianic prophecy that "where the carcass is there the eagles will be gathered together." There seem to be many complications arising; the news is very uncertain and those who have friends there are filled with anxiety for their safety. From the "Mt. Joy (Pa) Herald," of July 21st we learn that Charles

Leaman, a missionary of Nankin, China, sent a cablegram to his brother at Lancaster, informing him of the safe arrival of himself and wife at Tokio, Japan, which greatly relieved the anxiety of their friends.

Communion Services at Elkhart.—Communion services were held by the Elkhart congregation on Sunday July 22nd. Sixty-eight brethren and sisters participated, and a number of the faithful members of the church, on account of sickness and bodily infirmities, and other causes, were not able to be present; also a few of those present, for good reasons could not take part, and, although there were many reasons to humble the true children of God and make them feel sad, it was after all, for those who love the Lord Jesus in sincerity and truth, a season of rejoicing, which filled the hearts of the brotherhood with the hope of better things to come. The services were conducted by John F. Funk and Deacon Jonas Brubacher of the Olive congregation. May God bless and direct the work at Elkhart.

We find in a number of our articles, as we read them over, orders for books, or a renewal of subscriptions. We wish to kindly request that all orders for books, or subscriptions for the paper, or any business matter of any kind, when sent in the same envelope with an article or correspondence for publication, be written on a separate sheet of paper, as the business matters all go to the clerks in the office, while the articles or correspondence go up stairs to the editor. It will make it so much easier for us and it will often avoid delay or possibly a mistake. If our readers will observe this rule we shall be very thankful indeed.

THE IMPOSTOR.—We have received several letters, containing further explanations in reference to the supposed impostor traveling under the name of John Van Rosen or John Peterson. We think, however, we have said enough to our people to put them on their guard against any one who comes to them under the guise of Christianity to deceive the people and get money for selfish ends.

And we repeat here the request, that if any one comes to you professing to be a brother, or one who is engaged in helping suffering humanity, among those who are not directly our brethren in the faith, ask him to prove his sincerity in some way, and if you have reason to believe that he is an impostor, let the editor or the publishers of our paper know, and we will give due warning, but let us always do this

We do not want to advise our people to be unkind or to refuse help where help is needed, nor to be overly suspicious towards any one that asks them for help, but to know the truth, and know where a man belongs and what he is, are privileges and duties that are enjoined upon us by the word of God, and it is right that we should know something about a man, before we open to him our church doors and wish him "God speed." The apostle says (2 John 10), "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." If we are to avoid wrong doctrine, we certainly cannot sanction or aid a man who is a deceiver, or an impostor, and so we need to be on our guard under all circumstances that we be not deceived by designing men of whom there are many at this time. But on the other hand we should be careful too, that we do not charge a man with being an impostor when he is not.

If a man has been unfortunate, if for any cause he may have suffered for conscience' sake or for his religious faith, and needs help and sympathy, we should not withhold it. It is better sometimes to help a "worthless fellow" than to turn the "cold shoulder" towards one who is sincere and really needs help. The apostle says (Heb. 13:2), "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." Bro. Schlegel, of Nebraska, writes that he (Peterson) left no board bill there, because they did not charge him any, and this is a good way sometimes to help a man who needs it.

But as said above, let us not be too hasty to condemn while we guard, in a scriptural way, against all kinds of deceptions, but let us do good unto all men, especially to them of the household of faith.

And we repeat here the request, that if any one comes to you professing to be a brother, or one who is engaged in helping suffering humanity, among those who are not directly our brethren in the faith, ask him to prove his sincerity in some way, and if you have reason to believe that he is an impostor, let the editor or the publishers of our paper know, and we will give due warning, but let us always do this

with charity, so that we may not wrong any one.

FINDING SOMETHING.

The Savior says, "Seek and ye shall find," but He means here that we should seek the way of everlasting life, heavenly gifts, the grace of God, the kingdom of heaven, the things that are above, heavenly and divine, the glory of God and the salvation of men. But there are a great many people, even among professed Christians, who are really seeking that which is contrary to God and His word. I am just now reminded of an incident: A young man, a member of the church, (but not of the Mennonite Church) was boarding with his own pastor, a strong, active, able preacher. The young man had also been authorized to officiate as a local preacher. He had been a member only a few weeks and was almost idolized by both old people and young, but they had not yet learned the true character of the young man. He had apparently no property and no means, aside from his daily earnings, yet the young man had a number of promissory notes, representing that he had money out at interest. The minister was aware of the fact, the young man having told him that he had money from his friends in the East at a low rate of interest and was letting it out at a higher rate. The minister commended him for his business tact and told him that this was a good way and encouraged him to continue on in that way, while he (the minister) said he knew they were forged notes, and by encouraging the boy he let him go on until by one overt act he fell into the hands of the law and became a common criminal. Had the good(?) minister admonished him at once and warned him of his danger in time, instead of encouraging him in the wrong way, he might have saved him from crime and its consequences.

In similar ways we may often be the means of leading a man to his downfall, and sometimes people are glad to do this and seek for opportunities to lead the friends, or persons for whom they have not much brotherly love, into a trap. This is however by no means the spirit of Christ. Charity teaches a better way. Love and the gospel lead to help our friends—to keep them out of difficulty, when we see them in danger of getting in, and to help them out when they do get in. The apostle teaches us that charity thinketh no evil, and we must not be overcome of evil, but overcome evil with good. Benjamin Franklin, who, it is said, was not much of a Christian at best, but a clever philosopher, and a man who was able to give much good advice, once said: "An ounce of prevention is worth a pound of cure." So if we can save any one from doing wrong it is our duty as Christians and even moralists

F.

to do it. James writes (Jas. 5: 19, 20), "Brethren, if any man do err from the truth and one convert him, let him know that he which converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins."

F.

PERSONAL MENTION.

PRE. JACOB LITWILLER, of St. Johns, Mich., of the so called Holdeman congregation, visited the HERALD office on the 24th of July on his way home from a three weeks' trip to Nebraska and Kansas.

BRO. S. F. COFFMAN of Lincoln Co., Ont., expects to spend some time with the brethren in the vicinity of Clarence Centre, Erie Co., New York. May his labors among them be blessed and prospered to the edification and confirming of the congregation.

BRO. JACOB B. SMITH of Garden City, Mo., spent several days with us in Elkhart during the past week and conducted services in the Elkhart meeting house on Saturday evening, July 21st. The congregation was much encouraged by the brother's discourse. His visit was greatly appreciated.

OUR MISSIONARIES, Bro. Jacob Burkhardt and wife, have engaged passage for India and will sail, by divine permission, on the 10th of September. They will go with three workers of the Brethren (Dunkard) Church who also go as missionaries to India, making a party of five. May God prosper them on their journey, and bring them safely to their destination.

MISCELLANEOUS.

For the Herald of Truth
LOYAL TO THE CHURCH.

BY JOHN F. FUNK.

"Be thou faithful unto death and I will give thee a crown of life!" Rev. 2: 10.

The church of Christ holds, in the word of God, a very grand and exalted position; in the minds of the people of the world and in the minds of a great many church members, however, a very unworthy one.

Some Christian denominations place the church in sacredness and authority above that given her in the Bible, and in this way give her a position that, in a sense, amounts to idolatry. They worship the creature more than the Creator, and this is wrong.

Others set so low an estimate on the church that they really despise and trample her under foot, and this is just as wrong as to make an idol of her. In one sense it is even worse, for there is less danger of doing wrong by putting on her a high estimate than by a low estimate, and despising her, or calling unclean that which God has sanctified and made holy.

The church is an institution of God, and was established on earth when God created Adam and Eve, in His own image, and placed them in the Garden of Eden, to dress it, and keep it.

It is composed of individual persons who have repented of their sins, been converted to God by faith in the Lord Jesus Christ, "Who have ceased to do evil and learned to do well," who have by faith accepted Christ as their Savior, their Teacher, their way, their life, their righteousness, their sanctification and redemption, and who have learned to deny themselves, take up their cross and in a willing obedience follow Him in His footsteps; in other words, who by faith have accepted Christ and are willing to obey Him in all things.

Those who have thus given themselves to the service of God and have been, by baptism, initiated into the fellowship and communion of God's people are accorded, in the word of God, a very high and honorable position. They are called "children" or "sons of God," "children of the living God," "elect of God," "saints and fellow citizens with the saints," "heirs with God and joint heirs with Christ," "children of promise," "living stones," "pillars in the temple of God," "the redeemed of the Lord," and many other similar titles, which prove them to be what the Apostle Peter (1 Pet. 2: 9) declares them to be, "A chosen generation, a royal priesthood, an holy nation, a peculiar people, that should show forth the praises of him who has called us out of darkness into his marvelous light."

Speaking of the saints of God, the apostle speaks of them further, as the "body of Christ," "the church of the living God," "the bride of Christ," "the habitation of God," "the temple of the living God," "God's building," "God's husbandry," "God's heritage," and many other grand and glorious titles, which prove to us the high and glorious position in which God has placed His people—His church.

When Jesus gave His last commission to His disciples, He commanded them to "go into all the world and preach the gospel unto every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost," and to teach them all that He had commanded them, and "Lo!" He says, "I will be with you always even unto the end of the world." As long, therefore, as we persevere in the faith and abide in the doctrine of His word, we are His disciples indeed and He will be with us and whatever we ask in His name, that will He do for us. This is indeed a glorious promise.

The glory and stability of His church is made manifest in the conversation which He had with His disciples about Himself, when He asked them, "Whom do men say that I, the Son of man, am?" And when it was told him that some thought that He was John the Baptist and some that He was Elias or one of the prophets, He asked them, "But whom say ye that I am?" to which Peter replied, "Thou art the Christ, the Son of the living God." Jesus said, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And thou shalt be called Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

This lesson given by our Savior to His disciples gives us two special points in connection with the church of Christ.

First, It established the foundation of the church.

The foundation of the church, however, as we all understand, is primarily, Jesus Christ Himself, as the apostle says, "Other foundation can no man lay than that is laid which is Jesus Christ." 1 Cor. 3: 11. And again in Eph. 19: 22 he says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, groweth into an holy temple in the Lord. In whom ye also are builded together in a habitation of God through the Spirit." Read also 1 Pet. 2: 5, 6.

But while Christ himself is held up, truly, as the grand foundation of the church, so far as the divine part, or the work of God, is concerned, there is, in a secondary sense, the foundation upon which our salvation rests, in the part that we ourselves do by faith. Our work rests primarily upon Christ, because He purchased us through His own blood and gave Himself as a ransom for our sins. But in this second, or secondary sense, our salvation rests upon our faith or upon the profession of our faith, as Peter gave it to Christ, "Thou art the Christ, the Son of the living God." This acknowledgement or confession is the source of our salvation on our side, or in our part of the work.

It is our part of the work to accept Christ as our Savior and our only Savior. The Ethiopian said to Philip when questioned in regard to his faith, "I believe that Jesus Christ is the Son of the living God,"—which was the grand central truth which Peter had expressed, and on this confession he was baptized. So on the human side this is the rock, the ground upon which our faith is built, and as soon as we are established on this rock, this foundation stone, all the powers of hell will not be able to prevail against or overthrow us. It is a grand truth established by Jesus Himself that without faith it is impossible to please God, and that faith in Him, is the grand foundation stone upon which rests the church.

Secondly, The authority of our forefathers have actually graded positions they occupied, and there are younger ones who are apparently lending every effort to obtain those very positions, ostensibly with the expectation of being graded by the virtue which dwells there. They know they are by no means the equals of their predecessors, neither do they seem to try to make themselves worthy of the place, but expect the place itself will make them worthy because of the respect the public has for it. This is true among non-professing politicians, and unfortunately it is not entirely absent among those who claim to be Christians. It is truly far from being commendable. It is much more creditable to be called to perform a certain duty, than to make a show of being placed there, and using various means of fixing this upon the minds of those with whom the matter of selection rests. This

When we now consider the church as an institution of God, reorganized and re-established under the new dispensation through the teachings of Christ and the directions of the Holy Spirit, that this church was purchased through the blood of Christ, that He recognizes the members of it as His own children, that He promised to care for them and be with them even to the end of the world, that He holds them as heirs and joint heirs of eternal glory with himself, then we can in some degree understand that the church occupies a high and holy position, and that he who despises and disregards her and is disobedient to her teachings, is committing a sin against God and His holy and righteous laws.

The church being recognized of God as the "body" and "bride" of Christ, we can plainly understand what the power and influence of the church should be, how we should esteem and regard her, and with what sacred care we should seek to be submissive to all her teachings and obedient to all her requirements, knowing that Jesus the great head of the church has declared that we can be His disciples only when we do what He commands us.

For the Herald of Truth.

WHAT PLACES WILL THE YOUNG PEOPLE OF THE MENNONITE CHURCH OF TO-DAY FILL IN THE YEARS TO COME?

BY A. G. KOLB.

I can remember very distinctly when on one occasion about fifteen years ago, at the Cressman Sunday school, at Breslau, Ontario, my father, who was superintendent then and is still, addressed the school, and among other things he said to the young people, he used that familiar saying, "The positions we older ones now fill in life, will sometime have to be filled by some of you." This saying has in some way been riveted on my mind and has caused a great deal of thought, and as I think of the rising generation, I often have to wonder if that saying is being fulfilled with the credit due the positions which are being vacated by our older brethren and sisters. The matter naturally resolves itself into the question, "What are the aims of our young people?"

It is undeniably true that some of our forefathers have actually graded positions they occupied, and there are younger ones who are apparently lending every effort to obtain those very positions, ostensibly with the expectation of being graded by the virtue which dwells there. They know they are by no means the equals of their predecessors, neither do they seem to try to make themselves worthy of the place, but expect the place itself will make them worthy because of the respect the public has for it. This is true among non-professing politicians, and unfortunately it is not entirely absent among those who claim to be Christians. It is truly far from being commendable. It is much more creditable to be called to perform a certain duty, than to make a show of being placed there, and using various means of fixing this upon the minds of those with whom the matter of selection rests. This

principle, I fear, has taken possession of a great many people, and invariably causes unrest in any community, although in some neighborhoods and in some people it asserts itself more conspicuously than in others. To this the Apostle Paul would emphatically say, "My brethren, these things ought not so to be." Some lay members want to be deacons, so they may have a right to exercise certain authority in the church; some would like to be ministers, so they might have the opportunity of giving somebody a good lecture under the guise of a sermon, knowing that in that capacity, out of respect for the order of God's house, people would be expected to listen to them, where otherwise they would pay no attention; some would like to be bishops, thinking thereby they might obtain power which they actually covet. What perverted thoughts for a Christian! To harbor! Such desires can emanate only from an unregenerate heart. They are the index to some unholiness. Nothing good can come from them because they have an evil source.

If the young people of to-day were more content to be what they are, instead of trying to make themselves appear more than they are, and even were less cause for dissatisfaction. It is that simple, open-hearted, transparent sincerity which is greatly lacking. Personal popularity is what many are seeking, even though to obtain it they know it must be done at the expense of some one else. They find it necessary to belittle, or hurt, and even sometimes malign some one else. But this seems to make no difference to them. Although they put on a pious appearance, still in an underhanded way they will thrust daggers wherever an opportunity presents itself, not caring for the feelings or welfare or good name of others. Their purpose must be carried out at all costs. Their consideration of others is like the respect which many violators of the civil law have for the law, viz, that so long as they are not actually behind the bars, they exult in their freedom, no matter what they have done or are doing. Their conscience has been willfully seared. In like manner many young people professing Christianity are inclined to drift away from plain, upright, whole-souled honesty.

We find many people who are hard to understand. They profess to be aiming at one thing, while the course they follow leads unquestionably to another. To-day they declare themselves called to a certain work; to-morrow they say they are not desirous of it; and do not consider themselves fitted for it; all the while wishing they were already in it. It is just like an incident which occurred some years ago when a young man impressed upon his congregation and others that he thought he ought to be ordained to the ministry. In various orders he tried to convince the people that this should be done. In due time a minister was to be appointed, but this young man did not nominate any one, and naturally enough the congregation selected him. When the designation was announced, he broke down in tears and expressed his unfitness for the responsible work. No one doubted but what he expected to be the man chosen, and that if some one else would have been selected he would have been greatly disappointed. The

question naturally arises as to whether that man is a credit to the ministry. Was it the call of God that placed him there, or was it his own efforts? If the latter, no matter what ability he may possess to say smooth things, no matter what impressions he may be able to make upon the public because of it, is such a one true to his calling? Can he, without being converted at heart, be true to God?

Many are the instances where young people, in open array, demand that their opinions be given recognition, overruling the calm, sober, and usually far superior judgment which experience has taught older ones to be more profitable. If such young people really possessed the modesty which they seek to persuade people to believe that they do possess, they would show more respect toward those whom no one questions, know more than they do, by quietly submitting to the judgment of their seniors. There are some remarkably fluent talkers among some of our young people, and especially some who have obtained just enough education to spoil them, and yet how sadly void they are of substantial, original reasoning. Ventilate what they say, and examine it carefully, and in many cases it is no more than a soap bubble, although, because of the multiplicity of words, they put "size" to their talk, and people stand in amazement and look with astonishment at the abilities of "that young brother or sister." For an illustration of this, recall to your mind some of the addresses you have heard at S. S. Conferences, and then follow those speakers to their homes and investigate their daily life. I do not here mean to criticize the work and value of the S. S. Conference, but we need to be careful that we have the young people with the eloquence of some oration, and deprive our souls of that which they need,—spirituality—not verbosity.

It is much more seldom that we hear of older ones agitating matters which cause unrest in the church, than that such unpleasantness arise among the "young blood" as some one puts it, and this does not mean lay members only, but ministers as well. Sometime to force themselves into prominence when they are young instead of being content to grow into it (if indeed they shall ever become prominent), by consistent, earnest, faithful, unassuming Christianity. This cannot point into the right direction, and though they may say they believe in progression, while in their opinion the older ones are too conservative, it must be remembered that there is only one kind of progression that preserves union. If the church shall prosper at all, the younger should submit themselves to the older, without a murmur or feeling bad about it simply because their wills have to be crossed. If they cannot do that, they are entirely unfit to occupy the positions to which they aspire. Every young Christian should be ready to frankly admit to himself and others, that his judgment is not always the best, even though he must sacrifice some cherished plan. Get away from selfishness, and our lives will blossom as a rose, and our influence will go out as its sweet perfume, delightful to all whom it may reach.

Another thing which is absolutely necessary in order to maintain the identity of the church, is that the young

people pay closer heed to their manner of attire and personal conduct. What credit is it to the Christian to appear like the world? Is there anything worthy the name of the Christian to be gained by it? Never; but instead we are permitting our treasures in heaven to be taken. There is nothing which pleases Satan more than to see a so-called Christian without any heavenly treasure, while people think he has. Satan knows every hypocrite that is in the world, no matter what name he bears, or what profession he makes with his lips. The moment our heart inclines to the things of the world, just that soon we lose interest in heaven. Every old person ought to be rich in heavenly things, because he has been given many days in which to lay up treasures there, but the way so many young people seem inclined now-a-days, one may reasonably fear that by the time they grow old, they will have nothing there.

In order that the Mennonite Church may flourish, and the principles of the Gospel be maintained, it is necessary for our young people to enter upon a plain path, and live an orderly life. Undue agitation, criticizing and reproving older ones is not in harmony with the teachings of Paul and should be strictly avoided. If some have fallen into the habit of willfully irritating their seniors or any one else, and then turn aside with a smile of self-gratification, let them know that such an act is contemptible in the sight of God, and if they themselves must at some time suffer disrespect and sneers from others, it is because they are simply repeating what they have seen.

There is absolute need of more careful, sober thinking on the part of our young people. There is entirely too much idle chit-chat, and too much that get into our minds that things will run of themselves, or that everything must go our way. It is very impolite, to say the least, for us to dictate what those who are by many years our seniors, should do, and especially is it unkind and unchristian to show disrespect for our older ministers and bishops. Nowhere does the gospel make any compromise with the world, although in many places this has become quite popular, and invariably to the harm of the church. The keen edge of spirituality has in many places become so dull that it no longer divides sinners from the good from the evil. If our young people do not become more sober and serious in their way of thinking, and fail to preserve the sanctity of the Lord's house by not dignifying the services and the name of Christianity by a more plain, self-sacrificing, devoted conduct, Christ like life, what will be our standard of Christianity twenty five years hence? You say, it will be more modern. Ah, if so, will it be more spiritual also, or will it simply be more popular and correspondingly less spiritual?

One thing is sure. However much men may pervert the doctrines of the Bible, it will still be the Bible and not man's ideas by which we shall be judged at the last day. What the Word required of Christians years ago, it requires to day, and it appeals to us now that we be steadfast in the faith, unmovable, always abounding in the work of the Lord.

And we will be infinitely greater if we "abide in the doctrines of His Word,"

than if we follow after popularity in any form, no matter if your preacher, whoever he be, does tell you that the principles upheld by the orthodox Methodist Church are out of date. We owe it to God to support those principles, since we have espoused those doctrines, and because we believe them to be the Gospel. Let not Satan open (?) our eyes and make us believe that we did so because we did not have a better understanding of things. The Holy Spirit will never teach us contrary to the Word of God. These teachings have stood the test for centuries. God will uphold us in observing them, and in the great day of reckoning we will find them exactly up to date, just as they were when God first gave them in His Word. The world is changing its notions. Popular churches are changing their creeds so as to accommodate more of the world, but God's Word will never change. This good old Word teaches us that we as young people should know our places and fill them. It says explicitly that we as younger should submit ourselves to the elder, and be clothed with humility, (1 Peter 5:5), and that we be not busy-bodies in other men's matters. If our motives are pure and holy, we will in all things avoid "putting a stumbling block or an occasion to fall, in our brother's way." Rom. 14:13. The older brethren will give us due recognition for our devotion to God, and we will become more efficient workers for the Master through the lessons of submission, than if we would be permitted to follow, unrestricted, our own imperfect and undeveloped judgment. Jesus commends those who are submissive, and by His example teaches us that it is the "more excellent way." He says, "Whether is greater, he that sitteth at meat or he that standeth? Is not he that sitteth at meat? I am among you as he that serveth." Luke 22:27. Why should we object to take the lowest room until the Lord shall call us higher? He will not forget us. Suppose the world or even some of our associates do consider us slow? Does the Word bear us testimony that submission is what recommends us to God? If truly possessed of this Spirit, and our hearts are of a truth the temples of the living God, so that He rules supremely within us, and our will is entirely conformed to His will, then, and then only can we fill the positions we ought to fill. The humble shall be exalted; not those who seek their own way, for they shall be abased.

Elkhart, Ind.

For the Herald of Truth.

WALK AS YOU LIVE.

BY S. F. C.

"If we live in the Spirit, let us also walk in the Spirit." Gal. 5:25.

As a matter of fact every one walks as he lives. But every one does not walk aright because his life or living is not right.

The walk cannot be separated from the life and the life cannot exist without the walk. We can not perceive life without motion or some expression of voluntary or involuntary action or development. The walk is the expression of life.

Every form of life, vegetable or animal, has a separate and distinguishing

character of life. The oak and beech trees are distinguished readily by the character of the bark and form of the leaf. Each animal has its peculiar form and is adapted to its peculiar life. The rush is found in miry places, the stately cedar on the hills and mountains. The tiger inhabits the jungle; the sheep grazes upon the plain. The character of life is determined by locality as well as by form or feature. These are, however, nature's parables. But God founded nature upon His spiritual law—the Word, and made the spiritual lessons we may learn by "looking upon the fields," "the sheepfold," "the birds of the air," "the fig tree," and "the foxes."

My friend, where do you live? You hope you are living in the Spirit? You are trying to live a Christian life? Life is not a supposition. It is real. The word does not connect hope with the possession of eternal life, but with the future manifestation of that life which we now possess. In Rom. 8:17 Paul speaks of our heirship, verse 18, of the revealing of it; verse 23, waiting for it; and verses 24 and 25, he says "hope" waits, but it is for the revelation of the glorious heirship that we patiently wait or hope. Faith saves and is the power of salvation, Eph. 2:8, and John 3:16, and faith takes hold and actually possesses; "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Then the Christian actually possesses life and does not hope that he is alive, for he "hath everlasting life," and this "life is in His Son." If you are "living" in Christ and in the Spirit, with the Holy Spirit dwelling in you, you need not hope for it, you have it already.

"The Spirit gives life." And the Spirit God gives to every one that asks Him. Luke 11:13. The Spirit is received and accepted by faith; 2 Cor. 1:21-24.

Life does not "try" to live. Life is life, and lives without any trying. A stone may try to live but can not. Life must first be imparted and then it continues. God could "of these stones raise up children unto Abraham," but the stones could not by all their trying, live as children of Abraham. God is alone able to impart life.

The source of the Christian life is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn. 1:13.

Human effort is vain in any attempt to live a Christian life. "This life comes from the Father and we either possess it or are dead. Dead or alive, which are you?"

We are not saved by trying, but are saved by the life imparted to us from the Father by faith. "He that hath the Son hath life." We have many admonitions to "watch and pray," and to keep "that good thing which was committed—"by the Holy Ghost which dwelleth in us," and let us therefore busy ourselves with a diligent cultivation of the imparted gift of life if we are already partakers of Christ. Christian exercise or engaging in Christian work never imparts life to the soul. It is only intended as a manifestation of the life within, and as a means of giving strength to that eternal gift.

How shall we know the true character of our life? As we know the tree by its fruits or the animal by its habits

and form. The professor of Christianity who lives among the sinners, ungodly men and scornful, is like the rush in miry places. He may profess to be a Christian, a cedar of Lebanon, but his locality betrays him as well as his resemblance to his companions. New life and new locality is needed. He should be planted by the "Rivers of Water" in order to be fruitful.

The life after the flesh is a certain indication of the absence of the spiritual life. It is like the wolf. Gal. 5:20, "Hated, wrath, strife." It is possible to put on sheep's clothing but that does not give the Spirit, (lamb like) life, Gal. 5:22 "Peace, gentleness," etc.

No one who is "hoping to be a Christian" "trying to be" or professing to be "a child of God," and who at the same time continues in all the follies, lawlessness, worldliness, vanity and rioting of the world, even if these things are carried on among Christians or in the pale of the church, would dare claim that such things emanate from a Spiritual life born of God? But some say, "My heart does not condemn me;" I can see no wrong in it; "other church people do them." Here are three reasonable questions: (1) Is your conscience or the Word of God the interpreter of the mind of the Spirit? Jn. 16:12-15. (2) Is man's wisdom intended to overrule the judgments of God? 1 Cor. 1:20 and Rom. 3:4. (3) Can we be considered followers of Christ when we follow men who act inconsistently with the Spirit of Life? Read Eph. 5:1-19.

There are many whose walk betrays selfishness, hatred, bigotry, love of praise and honor of men, pleasure and worldly things and the friendship of the world. If that is the walk, what is the life? If the Holy Spirit has quickened us to a new life in Christ and we are living in the Spirit let us be entirely controlled by the Spirit. Either there are many to-day who claim spiritual birth who have never possessed the Spirit life or there is a terrible quenching of the Spirit. What is the trouble?

It is possible to be renewed in the heart, and to have a new and clean heart. God renews our minds, and renews a right spirit within us. He quickens us and raises us up to a newness of life. He asks us to put off the old man and put on the new man. Instead of the fleshly life, He gives us the Spirit. Instead of "I that live," it is "Christ liveth in me." My dear friends, let the presence of Christ, the power of the Holy Spirit enter and abide in your heart and possess your life. This is living in the Spirit, and then our natural walk, (not trying, but letting) will be "in the Spirit."

For the Herald of Truth.

INSURANCE.

BY GEORGE HOSSETTER.

What is the difference between life insurance and property insurance? This question was asked at a council meeting, by a member who had taken out a life policy, and had been persuaded that it was almost criminal neglect not to do so, and that it was no more gambling, and even more justifiable, than property insurance. His

question was not answered, but he was told that the church could not and would not allow life insurance. Since then we heard a minister say (in a sermon against insurance), that he could see no difference in the principles of the two, and we have heard others say the same. We would however refer them to the excellent article on "Life Insurance" in the HERALD of May 1st in which the writer says, "What is speculation on chance but gambling? Where human life is the element of chance the gambling becomes doubly sinful."

This we think is a good answer to the above question, for if one is sinful the other is doubly so, and there is much in that article that will apply equally well to life and property insurance.

An Insurance agent once asked me, "Are your buildings insured?" I said, "Agent, 'in what company?'" I replied, "In the company of Heaven." Agent, "That is not sufficient." I, "Why this is the oldest, strongest and most reliable company in existence, and while your company never pays full value for a loss, and perhaps nothing, if they can get out of it, this company often pays over 100 per cent, and there is a case on record where a man by the name of Job lost all his great wealth and received 800 per cent, because he put his whole trust in this company." Agent, "My father was a preacher and his house burned down, and if a coal of fire were to drop out of your stove when you are all away, yours would do the same."

"Yes, if that were best; for 'All things work together for good to them that love God.' But not long ago when we returned home we found a hole, about as large as a dollar, burned through the carpet and the straw that was under it." Agent, "That was a narrow escape, and a loud warning to get your house insured." I, "A warning to be more careful about the stove, and also shows the power and kind protection of our company, and we do not wish to change companies."

Another man whom we will call A., said in substance, "It is every man's duty to his family and the community in which he lives, to keep his buildings insured; for if he should have a loss by fire and needed help it would be neither pleasant nor profitable to go begging for it from the neighbors only to be put off with the remark, 'You should have kept your buildings insured as we do,' etc. B., 'You should put all your trust in God, for Cursed be the man who trusteth in man and maketh flesh his arm.' (Jer. 17:5). A., 'You must tie the camels and then trust Providence. You are inconsistent. Why don't you plant your corn and then sit down and trust Providence for a crop? No, it pays you to hire some one to cultivate and care for it, and so it pays you to hire some one to carry the risk on your buildings for you.' C., 'It is our part to plant and cultivate, and then trust God for the increase, for we can hire no one to regulate the seasons or to make a single grain grow.' 'He that planteth and he that watereth (or cultivates) are nothing, but God that giveth the increase.'"

"Another illustration: Suppose you should give your son a colt for his own, and promise to feed care for and protect it for him, but it should take away and hire a stranger to protect it for him,

for fear you might take it from him again, and then say he had perfect confidence in you, would you believe him? Is not that the kind of confidence we show towards our Father when we hire strangers to protect our property? If you belonged to a church that lived up to the Gospel Standard, it would be all the insurance company you needed." A., I admit that, but where some insure and others do not, you would likely receive the same answer that you would get from your neighbors in case you needed help, and insurance is a sound business principle. If you had a thousand houses you could well afford to carry your own insurance, for, say, they were worth a thousand dollars each; it would cost you about three thousand dollars a year to have them insured, while according to past statistics only two of them would burn, and you could replace them and still save a thousand dollars. But if you have but one house, and that should burn down, all would be lost, while it would cost you only three dollars to make it safe.

C., "According to your theory, if a man had a thousand acres of corn he could well afford to sit down and run the risk of getting a crop. But if he had only one acre it would pay him to hire some one to cultivate and care for it. It seems to us if it would pay to get one house insured, it would also pay to get a thousand insured, for the liability to have a fire would be increased more than a thousand times, because you could not occupy and care for all of them yourself. Now if only one house out of five hundred burns down in a year, then the chances are five hundred against one that my house will not burn this year, and if it would rot down in fifty years the chances are still ten to one that my house will rot. I would certainly prefer to save that money and put it to better use."

But this question cannot, and need not, be settled from a financial standpoint, but should be decided by the Gospel, and we hope some able writers and Bible students may look up the subject and give it according to the spirit of the Gospel, and not to please men, but as servants of Christ (Gal. 1:10).

We are commanded to be like minded, but this question divides us into three classes, those for, and those against it, and those halting between two opinions. Is not this one of the momentous questions, alluded to by Bro. J. S. Shoemaker in his "Thoughts on the General Conference," in the HERALD of July 1st? which should be met and discussed with all the General Conference.

For the Herald of Truth.

THE ROOT OF ALL EVIL.

BY W. H. BENNER.

When we begin with the early history of the world, and with our mind's eye look down through all the ages until the present day, we stop to think and wonder what is the cause of all the evil manifested by the Prince of this world? We search the Bible and find the answer in 1st Tim. 6:10: "For the love of money is the root of all evil." This passage is plainly written and is given for our instruction and warning. Being positive that God's word is truth it should awaken every child of God and even the world, to the dangers of pro-

perity. We read about the people before the flood, and wonder why Noah's preaching did not bring more fruit. Covetousness, prosperity, frequent feasting and sensual pleasures caused the hardness of their hearts. Ambition for wealth caused Lot to pitch his tent toward Sodom, perceiving the plain to be fertile and prosperous. But when the cities had reached the climax of wickedness, God poured out His wrath and they were consumed. We have no evidence that just Lot took any possession when they were commanded by angels to flee to the mountains quickly. The destruction of Lot's wife, who had her heart upon her possessions, looking back with an eye of lust, stands as a recorded warning to us today. Many women who have their hands and minds attached to their well furnished rooms, have their houses steeped in the luxuries of life and devote very little time to reading God's word. They haven't time. Solomon found favor with God. When God prospered him in wisdom, honor and wealth, to the greatest possible height, he began to deviate from the solemn promises he had made,—he fell and great was the fall. In the days of Ezra the building of the Temple was hindered; the people gratified themselves by building celled houses; it was then that they became very poor. Again, when Nehemiah returned from Persia, the Jews were robbing God by giving the poorest in sacrifice and keeping the best of their flocks to themselves. We follow the history of Israel, and we see that whenever they departed from the laws and statutes given by the Lord of hosts, covetousness was always the root of wickedness. See this described in Psalms 10:3; Prov. 21:26; Eccl. 5:10. Wicked rich men are warned, Jas. 5:1-6. When Jesus entered Jerusalem, the Temple had been made a den of thieves, a hot bed of iniquity; men were speculating and making money.

The young man who trusted in his riches, would rather lose his own soul than give his possessions to the poor. Great pictures loom up before us when we think about the rich man and Lazarus, as also the rich fool who was a farmer. The evening before Christ's betrayal His disciples were eating the Passover. Forgetting the sore trials He had predicted to them, they sat down to eat and drink, and He followed them as they strove among themselves as to which should be accounted the greatest, (Luke 22:24), which one should have the highest office, the most honor and greatest salary in His earthly kingdom. Covetousness being the root, honor and pride its principal branches, the fruit a thousand evils. We do well to imitate the Apostles; they all, save Judas, brought the great demon into subjection. The writer once read Roman history, which made an impression that he will not soon forget. Scores of men who in their great ambition for wealth and honor committed murder and many other heinous crimes to reach high positions in life, when they failed in their great expectations did like Saul before the Amalekites, rather take their own lives than bear ridicule of the people. Wicked men caused both Paul and Silas to be cast into prison because they cast out of a damsel the spirit of divination, which brought her masters much gain by soothsaying (fortune tell-

ing). While we have called attention to a few of the many instances in the Bible which stand as a signal for our warning, we refer to some dangers of the present day.

Some years ago the writer entered a barber-shop in Junata Co., Pa. The one being served was a prominent minister of a certain denomination who received a salary of \$500 a year for his labors. The barber being a member of another creed, said to the minister: "You had better preach for us, we pay \$700 per annum. The minister said it would be wrong—that would be preaching for money."

A few years later we were informed he was preaching for the \$700. Temptation is not sin but yielding is. A certain seemingly pious farmer said it was a dread to him when Sunday came. Six days in the week he earns dollars, and on the Sabbath he concentrates his plans.

A great evil of the present day is, disobedience to the command "Search the Scriptures." By serving the mammon of unrighteousness this command is neglected. Being tempted in the wilderness and not possessing the much needed weapons, people are powerless and cannot resist the enemy by saying "It is written." Many souls are given over to covetousness, being blinded by greed for gain and do not know it. They justify themselves by saying if we do not provide for our own we deny the faith and are worse than an infidel. Frequently we see this class laying up treasures on earth which lead to the destruction of their children both body and soul. We do not wish to encourage the lazy man in his slothfulness; he is the most hopeless one to be converted. How the text can be applied to church divisions, which are not the least of the "all evil," the writer fails to understand. By going back and digging deep the "root" can sometimes be found. We desire to apply the warning to ourselves first, and if a crumb of blessing should fall upon one or more who read these lines, God shall have all the praise, honor and glory. If it were possible to have all the honor and applause of men, and we could obtain the riches of the world with the fullness of its glory, we would have to exclaim at a dying hour "all is vanity."

"Wealth accumulates and men decay." May the unassuming motto be—"For me to live in Christ and to die is gain." Hinkleton, Pa.

For the Herald of Truth.

GOD'S HARVEST FIELD AND MY PLACE IN IT.

BY L. W.

We often say, "The fields are white and ready for the harvest." Then we should lay hold to work and do our part. The day is the world and the time is now. God sent His only Son into the world, to suffer, bleed and die for us. He intercedes for us at the Father's right hand. God has done everything on His part and we ought to do ours.

Reader, stop and think of the vast extent of this great field. Naturally speaking, if a farmer has from two to three hundred acres of land ready to harvest, we say he has a large harvest to gather in: It will require much work, but after all it is but a very small thing

as compared with the whole world and the many thousands of souls in it unsaved.

We sometimes hear people say that they are crowded with Christian workers, and have nothing for them to do. What, nothing to do? and so many unsaved going down to despair, and death! Oh! my brother and my sister, let us realize that we are responsible for these privileges that we enjoy and which those in heathen darkness know nothing of. I have something to do my friend and so have you. We are not all fitted to do the same work. We cannot all be ministers, missionaries, or Sunday school teachers, but I have my place to fill and so have you. Do not think, my unsaved friend, that because you are not a Christian you have nothing to do. You have much, yes very much to do. In the first place you have your own soul to save. When you are born into this world God sets a certain part of work aside for you and there is no other person in this world that can do it for you. If you fail to do this work it will remain undone both for time and eternity. My friend, will you then decide for Christ, and lay hold of the work while it is called to day, for the night comes when no man can work.

Fields are being opened in nearly all the heathen countries and the call for earnest, consecrated workers comes to you and me. Are you ready and willing to be used in the Master's service as God sees best, be it here at home or in a foreign land?

Have I given my life into God's keeping? Have I consecrated my will in all to Him? Am I ready to do His will, at all times and places, be it in accordance with my will or not? These are questions that I must answer for myself and for you for yourself. If we have not done this, the Master can not use us to His glory.

Oh! my friends more workers are needed, both here and in heathen countries. Are you willing to remain idle while souls, in heathen darkness, are daily dying, who know nothing of our blessed Savior? You say you can not go out to bring the blessed Gospel; you are not fitted for it. Oh, perhaps not, but you can spend many an hour on your knees in prayer with your God to bless the labors of those who are sacrificing all to do so, and you can give of the means with which God has blessed you to help them. Let us be ready, willing and waiting to do whatever the Lord gives us and surely He will bless and reward us.

For the Herald of Truth.

THE BLESSEDNESS OF OBEDIENCE.

BY ANNIE L. MILLER.

Solomon says, "A faithful man shall abound with blessings." We can also truly say, those who are obedient to God and His word shall receive a blessing.

We need not do everything people tell us to do. We should only do that which is pleasing in the sight of God.

Young man, some one may ask you to go with him into the saloon, and by obeying that voice, you may have taken your first step on the downward way to ruin. "My son, if sinners entice

thee, consent thou not." Obey the voice of Him who said, "Follow thou me."

Think of Daniel as being faithful and obedient to God. His life was indeed an eventful one. He was taken from home and friends in his early youth into a land where the true God was unknown, or, at least, where He was not worshiped, but where they worshiped idols instead. Those wicked men, who wanted to have Daniel's life taken, asked the king to establish the decree and sign the writing that, "whoever shall ask a petition of any God or man for thirty days save of thee, O king, shall be cast into the den of lions." But this did not change Daniel's way of worshipping God. "His windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Even though he knew that he would be cast into the den of lions, he trusted in the true God. He was able to deliver him. Let us not be ashamed or afraid to let people know that we worship the God who is able to deliver us when we are tried. Let us obey Him wherever we are, even though we are in a land where God's name is not revered. Let the wicked scoffers persecute, let the thoughtless worldling point the finger of scorn at us. Let us be obedient and give a reason for the hope that is within us. The Lord will bless us for our obedience to Him.

When Peter was commanded by the high priest not to teach any more in Jesus' name, he answered, "We ought to obey God rather than man."

All through Bible history, we can read of those who were faithful and obedient to God, regardless of what men said of them. God blesses the obedient. Jesus was obedient to God by leaving His heavenly home and coming into this sinful world to bleed and die for us. "For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous."

Think of His agony in the Garden of Gethsemane. Think of the touching prayer He prayed,—"If it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." He was obedient to God and died that cruel death, even the death of the cross. This was a blessing unto us. Should we not, when we think of the agony and suffering of our blessed Savior, be more obedient to Him who has done so much for us?

When we look around us and see how people are living in sin and disobedience, and getting farther away from God instead of getting nearer to Him; this should arouse an interest in us for those who have not yet accepted Christ. When we have the opportunity of pointing some one to Christ, and fail to do so, I believe that we are disobeying the voice of God. God calls us to a work of some kind. We have the choice of obeying or disobeying the call.

Let us be engaged in the service of the Lord. Let us do more to bring sinners unto Christ. Let us believe that we live obedient to the Word of God that others may be influenced to do likewise.

By so doing we shall be blessed indeed.
Thb. Pa.

This mercies of God are not styled the swift, but "the sure mercies of David."—Thomas Brooks.

THE GOSPEL SHOE.

BY THEODORE BARE.

"And your feet shod with the preparation of the gospel of peace." Eph. 6:15.

To be shod would imply some wearing apparel for the feet in the form of a shoe to protect the feet; and as the shoe is necessary for our comfort and health, physically, the Savior seeks to teach a spiritual lesson by making the application to the life, health, and growth of His followers in the kingdom of God.

In our selections of wearing apparel for the feet, we want good material, good workmanship, and well-fitting, comfortable shoes; and just so should we in our selection of gospel truth, seek out the genuine religion of Jesus Christ. In these last days many false doctrines arise and many will be led astray. We should get that kind of religion that gives peace of mind and comfort and happiness in the service of the Master. We also want good workmanship. We want to know that God is the author of our religion, and that Jesus Christ is the Rock upon which we are building. As we are very careful in getting good material, in material things, so let us get that religion that is everlasting, eternal, and fadeless. There are many who get their shoes too tight and so close fitting that they give pain, and produce corns and bunions. These things are brought on by reason of a proud heart, by a wish to appear well in society. How many there are in the church to-day who have on this kind of gospel shoes, who are crippled from the same cause, and who have been thus deceived.

Satan has a shoe on the market which he says is just as good material, just as good work, will last just as long, and will give just as much comfort and is much cheaper than those offered by Christ. To the wearer, they look just as good, they are just as pliable, so he puts them on with the above result.

But there are people in the church like the people in the world, who have two pairs of shoes—one for Sunday and the other for week-days. They are what we call Sunday Christians. When they go to church or to Sunday school, they put on their gospel shoes; but when they do business or when they are laboring through the week, they put on Satan's shoes. For this cause the church suffers to-day. Many of the shoes worn on the feet require patching or mending; sometimes it is the fault of the wearer, and sometimes the fault of the material. Just so we have many patched up Christians in the church.

Sometimes it is their own fault, and sometimes the fault is with the doctrines which they uphold. As there are a variety of shoes on the market, so there are all kinds of Christians in the church, and, as the people have fallen into the habit of buying inferior goods at a small price, so it is hard to induce men to accept gospel truth, when it may be purchased without price. It is not strange that men reject the word of God when it is offered free, and follow the way of sin and pay a high price for it. If a merchant were

to offer a first-class quality of shoes for nothing; and an inferior quality at a good price, would not men take the good shoes? Alas, there are many in the church who prefer to wear the shoe of sin rather than to wear the shoe which God commands them to wear.
East Lewisport, O.

THE BIBLE.

BY REBECCA T. HOOVER.

The Bible is God's word; it is the book of books because God is the author of it. It was written by inspired men, men who were filled with the Holy Ghost, "For the prophecy came not in old time by the will of man, but by men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. The purpose of the Bible is the redemption of man. What a dark and gloomy world this would be if we had not the Bible. We can form some idea of the condition of the world without the Bible by looking at the difference existing between civilized and uncivilized parts of the world. This proves to us that it is indeed a blessed privilege to live in a land where the Bible is known and read by the people.

We may search the whole world, and we will not find a book so grand as this. It cannot be excelled either as a book of morals, history, biography, or poetry. For the justice of its laws, its comprehensiveness of divine truth, its glorious promises, its beauty of expression, there is nothing in all the world that excels it. When we contemplate the blessed story of God's love to man in sending His only begotten Son into the world to redeem the fallen race of Adam from the penalties of the broken law and restore man into the favor with God and make him an heir of eternal glory, we are filled with wonder and amazement which reaches altogether beyond our finite comprehension.

We might call the Bible the world's prescription book, for there is no individual upon the earth whatever his affliction may be, that we cannot find in the Bible comfort and encouragement for the sorrowing heart or the afflicted soul. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

In the Bible, the sinner may obtain the knowledge of the plan of salvation and how to obtain it, and in it the Christian receives the encouragement and edification which provides daily manna for his soul.

Dear brethren and sisters, let me impress upon your minds the fact that unless we study the word of God, we can neither live nor grow in the spiritual life. It is as essential to Christian growth as is prayer; therefore He says, "search the scriptures, for in them ye think ye have eternal life," for they are they that testify of Him. Joh. 5:39.

CRITICISM.

I notice that you welcome candid criticism. Luther was represented as willing to submit the interpretation of scripture to the Pope, but in discussion with Dr. Eck, Merle D'Aubigne

represents Luther as saying, "The believing Christian has no authority, but the holy scriptures; it alone is of divine right."

A good while ago it was stated how some of the Bibleists' teachings with the standard of his church remarked the great similarity. That was all right but when the inference was drawn that his church standard was beatishness, that would be misleading to some who do not know that there are some very good morals taught in the "Bedeget," as for instance, "Thou shalt not worship any false God; thou shalt not drink any intoxicating liquor" and several precepts the same as those written by Moses, and explanations and counsels which, as Chambers says in his Encyclopedia, "would do honor to any casuist."

But all men are liable to blunder, the same as the man in his discourse about the ark. He advanced the idea that one story of it would be too low for the giraffe.

I continue to take your paper because I have discontinued one publishing and advocating fiction.

ISAAC MILLER.

Bladen, Neb.

GOD'S LOVE.

John 15:13.

AN ESSAY BY LEWIS APPEL.

Greater love hath no man than this that a man lay down his life for his friends.

God provided not only for our temporal necessities, but also for our spiritual ones; and when man fell from his heavenly home, the Redeemer, our wise Creator revealed the wonderful plan of redemption through His beloved Son.

God's love to man was so great that He could not bear to see the human race perish. Jesus voluntarily gave His life for us that we might believe and live. Such a manifestation of love the world never saw.

To present to our minds the truest friendship and love that could possibly exist would be that one would give his life for the other. But where do we find such a friendship? It has occurred but rarely, comparatively speaking, that friend died for friend.

But Christ died for all; in Him we have a friend whose heart is filled with such love, only far deeper and greater towards us. "No one," He says Himself (in this verse), has greater love than this, that he lay down his life for his friends." The Savior calls us friends, but what friends are we in our natural state?

Eyes and rebels are we and yet Thou lovest us so that Thou garest Thy life to redeem us.

Paul says, "Christ died for the ungodly," and also that God commendeth His love toward us "in that while we were yet sinners, Christ died for us."

Therefore we can truly say the love of Christ is far greater and truer than any earthly friendship or love. The friendship of Christ is indeed more than true friendship and love combined. He left His Father's throne in heaven that He might help and save us and that He might do this more effectually He assumed the nature of us poor, wretched, sinful creatures, and then, as our brother

and near kinsman, He took our sins and guilt upon Himself as though they were really His own.

How He quaked and trembled, that His sweat was like great drops of blood, and as though our sins were all upon Him, and God had forsaken Him and all the hosts of hell prevailed against Him.

God gave His Son to be poor and humble, a homeless wanderer in this weary world, gave Him to be abused, tempted, persecuted, and despised, subject to toil and labor, to tears and sighs, to groans, agonies and pains.

He gave Him to be a man of sorrows, and acquainted with grief, to spend His nights in fearful prayer, and His days in wearisome labors, to be crowned upon by pride and oppressed by power; to be a companion of publicans and sinners, to be derided, betrayed, denied, smitten, crowned with thorns, scourged, buffeted, and blasphemed against, to agonize in Gethsemane, and tears and groans and bloody sweat, condemned and crucified amid scoffs and taunts and jeers; gave Him to bleed, suffer, groan, plead and die. In one word He suffered what you and I would have to suffer on account of our sins, all this He did of His own free will, so that we might through His blood be reconciled again to God and redeemed as His friends.

Where is it possible that a greater love can be, even imagined? Christ has not suffered all this alone for man in general but for each one individual and in particular He died for you and for me. He loves each one with a most particular, individual love.

Each earnest Christian could exclaim: Oh, the height and depth of the love and mercy of God. Who can fathom it? Parental love is a sea—a deep, deep sea which only mothers can fathom. But the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure.

The circumference of the earth, the altitude of the sun, the distance of the planets,—these have been determined. But the height, depth, breadth and length of the love of God passeth knowledge.

We have heard of people laying down their lives or risking them for friends and we say their love must have been very deep and yet Jesus' love was greater by far. He laid down His life for His foes even praying for them while they were nailing Him to the cross, "Father forgive them, for they know not what they do." God showed His love toward us in sending His Son into the world to save us from sin.

What love sacrifices are we offering for the salvation of sinners? If Christ so loved us as to lay down His life for us, ought we not to lay down our lives for the brethren? 1 John 3:17.

MISSIONS.

LETTER FROM INDIA.

[The following extract from a letter written by Bro. J. A. Reeser, will be read with interest by all who have the work there at heart.]

Dhantari, India.

June 21, 1900.
The last mail brought me a letter

from Bro. David Goertz,* asking me to assist in the distribution of 8000 bushels of corn which he brings with him from America. As my presence did not seem imperative at home, just now, and I need a change for my overtaxed nerves, I am again on my way to Bombay.

I finished the seed-grain loans (all but Rs. 20) just before I left Dhantari. We gave out nearly Rs. 6000 of our own funds, in the hope that they will be replaced soon. Then I gave out Rs. 2200 on behalf of the government. This was quite a heavy task, as we gave it out in sums not exceeding Rs. 20 and much of it in sums of from Rs. 3 to 10. We took bonds for the loans.

Of course you will understand that money that comes now will be too late to be used for seed-loans. Money in excess of what has been advanced will be kept for the spring sowings, in December and January. The loans were written on 6 per cent interest bonds. Afterwards the government revoked its claim for interest, and we will have to do the same. If this year's crops fail the whole loan will be forfeited from necessity.

We had two days of heavy rain, and we thought the monsoon had broken, but for over a week now the weather is perfectly dry. People are filled with apprehension for the next crop. Reports from Bengal, where rains are earlier than here, say that the seed sown there has sprouted. Another sowing will be tried. With all that the government has done for the people, they can sow only from one-fourth to one-half of their fields, and if this precious seed is spoiled, famine next year is inevitable. Scarcity seems sure as it is now, even if abundant rains should come, because of the shortage in sowing.

Much as we enjoy the work of relieving suffering, we are tired of famine work and most devoutly pray that we may be relieved from another year of it.

I am now passing through the fertile rice region of Vagor. Roughly estimating by the eye, I should say that about one-third of the fields are either sown or prepared for sowing. The remaining fields will not be sown. The ground is dry and gives not one ray of promise. Above us is the sun shining as fiercely as in the midst of the dry season. How long 'O Lord' must this last with its teeming millions be made desolate without an inhabitant, because of her sin? Will she not repent and accept the call, now so freely extended?

On my going from Dhantari to Itapur, I came the last night on a construction car, sitting on my baggage. The track is finished to within eleven miles of Dhantari and regular trains are expected to run by the end of the rains. Government servants use it now in their work. Our famine sufferers are now hauled on the road to Kurud, fourteen miles from Dhantari. The coach I came in was strongly built and the ventilation was ideal. There were disadvantages from other points, but missionaries either learn to look at the bright side of things or cease to be missionaries.

The girls at our Mission are now housed in their orphanage. The boys'

* Of Newton, Kans.

building has no roof yet. The work on the other buildings is nearing completion. We do not expect the rains to hinder the work very much, as we have arrangements for continuing it in the dry. All the tank works are closed. The people are ordered to be fed at the kitchens. We can continue the road work. We have about 3500 people in all our works.

The above was written on the train, on the way to Bombay. At Bombay he writes, "Met Bro. Goertz. Off tonight for the worst famine region in India."

J. A. REESER.

WHO IS READY TO HEED INDIA'S CALL?

BY REBECCA F. HUBER.

Dear brethren and sisters in the Lord, I feel pressed to make an appeal, or rather to emphasize the appeals that are being made in behalf of the poor sufferers in India.

Oh how can we endure to know that there is such suffering among humanity without coming to their rescue? How sad to think that so many people are starving, and what makes it more sad is that they are dying without Christ.

Possibly, dare I say, probably, God is following the field to have His Word sown that it may in due time bring forth a harvest of precious souls to His honor and glory.

If we are so consecrated children we have laid everything upon the altar and can say, "Here Lord, use me as it pleases Thee."

We hear some saying, There are too many calls for help. True, the calls are many, coming from different places, for various causes, such as Evangelizing, Building churches, Charitable Homes, Missions, Schools, and helping the needy ones at home, but is not God giving us sufficient for all these? Yea, verily, God wants His work to be carried forward, and there is no need of it being left undone for want of means, if we are but willing to use these earthly blessings in the proper way.

Indeed we are a blessed people, having plenty from year to year.

We should be careful that we do not consume it upon our lust. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also." Matt. 6:19-21.

If we are followers of Jesus we are willing to sacrifice. As His cause is beloved, I just think how much He sacrificed for us. Let us economize more. Perhaps that new dress, or bonnet, or another new necktie, that we thought we would like to have could be denied and the many luxuries, too many are indulging in, could be discarded, and before you take that pleasure trip or visit, ask the Lord whether you had not better give that to help feed the poor sufferers.

Oh do not hesitate to give to the Lord all that is required of you, even if

it will be your life, remembering God's love and mercy towards us. "Whosoever thy hand bindeth to do, do with thy neighbor." Eccl. 9:10. For the sake of Jesus and poor souls.

LETTER FROM INDIA.

Khamgaon, Herar, India.

June 15, 1900.
Two weeks ago I received your letter with draft enclosed. It is so good of the Lord to supply all the needs as they come along. The orphanage is very large; besides I have about 175 people in the yard. The distress is very great and disease too is awful. I have 100 people on relief work. I am enlarging my borders. As I can scarcely get carts, I take very needy people and have them carry my material on their heads, and that way these poor are kept from starving, and more than all we care for the souls, so every day they listen to the gospel and I speak to about 500 people every day and sometimes more.

I talked so much that I really got hoarse the other day and some of my girls got to praying for my throat this morning a girl in her prayer thanked God for making my throat well. I have very dear girls. I do not think you could find another lot like them. In a previous letter I wrote to you about Tagi. She was very sick, she had a touch of cholera. She thanked the Lord Wednesday evening for healing her. She does not seem all her troubles and sorrows and really she has wonderful answers to prayer. Yea, she is a real little missionary. Every little girl that comes in she meets with a smile and she always says, Now we can tell her about Jesus. We had a few showers of rain on the baked earth. I dare say it was a steam, but it is a little cooler this morning, but thus far the signs for a good monsoon have failed. I do not know what is in God's mind, but He can even supply our great need of water and not let it fail even if the heathen must suffer, as He did for Moses. He is just the same to-day. Should the monsoon fail, I do not see how a work like this could be carried on here. I trust the windows of heaven will open and the showers will come on this dry and thirsty earth. Mother Fuller is very low; her limbs are so full of water they hurt.

Dear Miss Smiley died June 12th. She was expected to sail for America to-day. She had charge of the Kaira Girls' Orphanage at Gufurat.

Again many thanks to all the dear ones for all they do and I so praise the Lord for speaking to hearts in the home and for filling up the gaps as they come. The grain is going up in price, it is higher this last week than it has yet been this famine. But He knows. Praise His name.

With much love,
Your alter in Jesus,
ALICE L. YODER.

THERE are multitudes to-day who will break off their gold and devote it to a golden calf, who will not give it to the evangelization of the world, thus ushering in a golden age for all mankind. The golden calves of rum, fashion, greed and church creed are greatly delaying, though they cannot prevent, the golden age of man. (Herald Messenger.)

August 1, 1900.

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13. Missouri, Iowa and E. Kansas.
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15. Nebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for August, 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
| | | | | 1 | 2 | 3 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 | 31 |

BUSINESS NOTICES.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

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August 1,

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It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for reduced prices.

CONFERENCE.

The Annual Sunday School Conference for the state of Ohio will be held Aug. 15, 16 and 17, 1900, near the Midway Church, in Mahoning Co.

A cordial invitation is extended to Sunday School workers. Those coming on the P. F. W. & C. R. R. will be met at Columbus. Those coming on the Erie R. R. can arrange to be met at Leontia. For further information address S. P. Yoder, E. Lewistown, O., or P. E. Whitmer, North Lima, O.

SUNDAY SCHOOL LESSONS.

LESSON VII.—AUGUST 12.
THE FORGIVING SPIRIT.—Matt. 18: 21-35.
(Read Matt. 18: 15-35. Memory Verses 21, 22.)

GOLDEN TEXT.—Forgive us our debts as we forgive our debtors.—Matt. 6: 12.

INTRODUCTION.
TIME.—Autumn of A. D. 29.

PLACE.—Capernaum, probably in the house where Jesus made His home.

PERSONS.—Jesus, the disciples.

INTRODUCTORY THOUGHTS.—This lesson was spoken at the same time and place as that of our last lesson. The teaching of Christ on the question of forgiveness is very plain and direct. We need not call to our assistance any commentator to give us the sense of His teaching on this vital question. It is reasonable that God should make the duty of forgiving others the one great condition of our being forgiven. To cherish in our hearts feelings of hatred, malice, envy or revenge against our fellowmen, although they have wronged us, would be anything but childlike, for Christ loved us while we were living in open rebellion against Him, "and that they have not the spirit of Christ are none of His." If God would forgive the unforgiving, He would forgive the impatient. Those who cherish an unforgiving spirit in their hearts are certainly impatient, and in the gall of bitterness. For God to forgive, save and receive into heaven one such impatient, revengeful soul, would mar and destroy the joy, peace and purity of heaven. Some one has said that evil for good is devil-like, evil for evil is

beast like, good for good is man-like, and good for evil is Christ-like. To be a Christian implies being Christ-like. To be Christ-like we are constrained by His love to return good for evil, and to forgive from the heart those who have wronged us if it be seventy times seven times. God forgives us to the same degree as we forgive others. We undoubtedly have asked Him more than seventy times seven times to forgive us. And if we expect Him in mercy to forgive our many sins and imperfections, we must likewise forgive the erring one.

HOME READINGS.

6. M.—The forgiving spirit. Matt. 18: 21-35.
7. T.—We should love our enemies. Lu. 6: 27-33.
8. W.—The merciful spirit. Luke 6: 34-38.
9. Th.—Forgive and ye shall be forgiven. Matt. 6: 12-15.
10. F.—The mercy of God. Ps. 86: 1-17.
11. S.—God abundantly pardons. Isa. 55: 6-13.
12. S.—God delighteth to forgive. Jer. 33: 7-11.

LESSON VIII.—AUGUST 19.

THE MAN BORN BLIND.—John 9: 1-17.

(Read John 9: 18-41. Memory Verses 4-7.)

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9: 25.

INTRODUCTION.

TIME.—On a Sabbath day, probably in October A. D. 29.

PLACE.—Jerusalem, near one of the gates of the temple, or of the city.

PERSONS.—Jesus, the disciples, a blind man.

CONNECTING LINKS.—Bidding farewell to Galilee, Jesus left Capernaum for the last time, and journeyed with His disciples towards Jerusalem. While passing through Samaria, probably at the village of Engannin, He was rejected by the Samaritans, but would not allow His disciples to call down fire from heaven to destroy them, "as Elias did." While in Samaria He healed the ten lepers, of whom but one returned to give thanks for his restoration. After coming to Bethany, He goes to the home of Lazarus and his two sisters. While there He reminds Martha of her needless care in the way of entertaining, while Mary was seeking the good part. He came to Jerusalem during the Feast of Tabernacles, and there gave the grand teachings embodied in John 7-10. While in Jerusalem He healed the blind man of our today's lesson, which causes a great stir among the leaders of the Jews in Jerusalem.

THE POOL OF SILOAM.—The following taken from the *Missionary Herald* fully describes this famous fountain: "Near the south-east corner of the city of Jerusalem, at the foot of Zion and Moriah, is the pool of Siloam (see Neh. 3: 15), whose waters flow with gentle murmur under the holy mountain of Zion, or rather from under Ophel, flowing Zion on the west and Moriah on the north. The very fountain issues from a rock twenty or thirty feet below

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the surface of the ground, to which one descends by two flights of steps. Here it flows out without a single murmur and appears clear as crystal. It was to this fountain that the blind man went and washed and came seeing."

AUG. HOME READINGS.

13. M.—The man born blind. John 9: 1-12.
14. T.—Questioning. John 9: 13-23.
15. W.—Now I see. John 9: 24-38.
16. Th.—Bartimaeus. Mark 10: 46-52.
17. F.—Spiritual blindness. Matt. 13: 10-17.
18. S.—Prophecy of Christ. Isa. 42: 1-7.
19. S.—Darkness and light. 2 Cor. 4: 1-7.

CORRESPONDENCE.

AURORA, NEB., PLEASANT VIEW CHURCH; MARCH 18, 1900.—At the request of Bro. Christian Otto, I will state that Sister Otto died on the 27th of Feb., 1900, aged 71 years, 10 mo., and 29 days. Her maiden name was Catherine Breenneman. They lived together 48 years, 6 months, and 3 days. They came from Pa. to the state of Illinois and from Illinois they moved to Nebraska where death separated them. They had eleven children; the father and nine children are left to mourn the loss of a beloved wife and a kind mother. The funeral services were held by Andrew Oesch from Job 5: 26; "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." May the Lord bless and comfort the dear brother with the hope that he shall meet his loved one again in that eternal home where parting is never known.

LEVI BLAICH.
FROM YORK CO., PA.—We held our harvest meeting yesterday (July 22nd), in the Hanover M. H. and took up a collection for the starving sufferers in India, which will be sent soon by William Flickinger. The amount of our collection was \$134.70 in the Hanover district and may be some more before it will be forwarded.

MARTIN WHISLER.
We are glad the brethren gave so liberally and hope others may follow their good example.

FOR THE HERALD OF TRUTH.
THE TRUE SPIRIT OF LOVE.

BY SISTER C.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and unjust." Matt. 5: 44, 45.

The Christian religion is a religion of love and good will to all men and hatred and envy has no place therein. It is a religion which teaches gentleness and not violence, and leaves no excuse for him who seeks revenge or reparation for wrong. God alone has the wisdom and authority to avenge, and He does not teach us to avenge our enemies, but on the contrary to do good to them that hate us, and pray for them which despitefully use us. How many, even among Christian professors, ridicule the idea, and think it is impossible to wrong our enemies or those that do us wrong. It is foolish and impossible to the natural man that receiveth not the things of the Spirit, but every true, sincere and trusting believer cannot believe that Jesus Christ has prescribed for us a series of precepts which are incapable of being carried out into practice. The whole Christian union is based on love; love to our enemies, as well as to our friends, love to God and all His creatures. Can we claim to be truly born of God if we are not willing to exercise ourselves in all that God commands

us to do, or believe that all His words mean something? Oh let us never, by the coldness of our affections for our neighbors and fellow Christians, make ourselves unworthy of the love and mercy that the Lord has bestowed upon us. Let us have fervent love to all the members of God's holy cause, whether they are our friends or careless enemies. Let us ask God to give us a heart full of Christian meekness and love that we may willingly forgive the evil we receive, and be always disposed to do good to others. When our hearts are filled with love, we have no desire to speak evil of others. When evil is spoken of us, we being innocent, will feel to pray, "Father forgive them." How sad to find that many, even some so called Christians, speak evil of the things they understand not, and misrepresent each other in a way and manner they hardly think of. Very often we find persons misrepresenting others because they want to. But such a feeling is not a Christian feeling, and is not prompted by the Spirit of God, and shows that sin still reigns in the heart, however grand pretensions such persons may make, the root of such a feeling is envy, hatred, etc., anything but that spirit of love, joy, peace, etc., of which the apostle writes in speaking of the fruits of the Spirit. Peter tells us to be all of one mind, having compassion on one another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessings, knowing that ye are therein so called that ye should inherit a blessing, for he that will have life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." We must have a faith that is actuated by love to all our fellow men, love to all that which is good and pure and holy. If we abide in this love, we abide in God and God in us. His Spirit will create within us meekness, charity, and purity of heart. Christ knowing that there would be people in the world who would sorely persecute and harass His people, tells them that they must expect of fences, but pronounces a woe upon him who causes the offence. If then the faith which was delivered unto the saints is ridiculed and reviled, and its advocates are looked upon as ignorant and foolish, let us remember that the author of this faith, who is the light of the world, was also ridiculed and persecuted and at last shamefully put to death, not because He had the power to save himself from death, but because He wanted the children of men to have access to His glorious and holy faith which worketh by love.

It is a glorious thought to know that we are so closely allied to Christ who has power in heaven and on earth, that He imparts to those who are willing to accept Him, and come into communion with Him. By this power we can say, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor any other creature shall be able to separate us from the love of God which is in Jesus Christ our Lord. A glorious union is this that has made us children of the Father, with Christ, and sons with the same favor with the Father and joint-heirs with Him of all things of which God has made Him heir; but we are to abide with Christ we also have to suffer with

Christ. Peter said, "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow His steps, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. For this is thank worthy. If a man for conscience towards God endure grief, suffering wrongfully; for what glory is it, if when ye are buffeted for your faiths, ye shall take it patiently; but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." Oh what glorious promises are contained in God's word to those that try to be faithful to their calling! Surely it is worth some suffering for the sake of Jesus Christ who endured so much to save us.

"I love to think of the heavenly land, That promised land so fair, Oh, how my rapturous spirit longs, To be forever there."

For the Herald of Truth.
A WORD OF CONSOLATION.
BY A YOUNG SISTER.

"Fear ye not, stand still, and see the salvation of the Lord." Ex. 14: 13. When Pharaoh and his host pursued after the Israelites, when they lifted up their eyes, and saw the Egyptians hastening after them, they were sore afraid, and cried and said unto Moses, "Because there were no graves in Egypt, hast thou brought us hither, to die in the wilderness?" They thought they were now near their end; they saw no way to escape; they began to fear and fret, but Moses said: "Fear ye not, and to their surprise they were brought safely over on the other side. Sometimes when God sends dark clouds upon us, or when things do not always go as we would have them, we become dismayed and fearful, but the word of the Lord to Israel was, "Fear ye not."

Much indeed is implied in these few words which follow the command "Fear not," namely, "Stand still!"—a season of waiting. It may not seem right to thus stand still in the face of the enemy, but it is sometimes necessary to take an attitude of silence before God until we hear His say, "This is the way; walk thou in it." We need to exercise watchfulness that we may understand the guiding hand of Him who leads us. Disappointments, persecutions, and our way may seem dark and hedged up by insurmountable difficulties. God can make a path for us right through the ranks of the enemy, if we keep the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. Eph. 6: 16.

Our Lord is pleased with the silent, listening attitude of faith. When He says, "Be still and know that I am God." He is ready and willing to manifest His power in our behalf if we are willing to trust the whole matter in His hands. He is the God who is with us, really that we are not wrestling with flesh and blood, when the burdened soul, seeing its danger, can only cry unto God for deliverance, and He whose ear is always open to the faintest cry of His little ones, sends the message, "Fear thou not, I am with thee; I will strengthen thee, yea, I will uphold thee with the right hand of my right

excuses." The Lord has promised to help us fight the battle, and to drive away all fear, and we can rely upon His promise, for God is not a man that He should lie; neither the Son of man that He should repent. Hath He said and shall He not do it? hath He spoken, and shall He not make it good? Num. 23: 19.

If we, with an eye of faith, look confidently to the promises of His loving word, there need be no fear of disappointment, for the power of hell can not prevail against the power of the eternal kingdom.

When in answer to Elijah's prayer, the eyes of the trembling servant were opened and he beheld the innumerable host of shining angels encamped around about them in their blazing chariots of fire, his fears were quickly dissipated.

Do we not read of these heavenly messengers? "Are they not all ministering spirits sent by God to minister for them who shall be heirs of salvation?" Heb. 1: 14. In Rom. 8: 28, we read that all things work together for good, to them that love God. Now if we love God we will not so soon be come disheartened, though the chastening rod seems to be laid heavily upon us; for whom God loveth He chasteneth, "how no chastening for the present seemeth to be joyous, but nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. 12: 11. It is often hard for us to understand God's dealings with us, but while "we look not at the things which are seen, but at the things which are not seen," having our eyes on Him who is invisible, not forgetting that He sends us the message so lovely, "Fear ye not," it may be that there is some grace to be perfected. "Let patience have her perfect work, that after ye have done the will of God, ye might receive the promise." Beloved, let us try to live in constant communion with Jesus, let us be patient in tribulation, continue instant in prayer, rejoicing in hope. Let us live such faithful lives, that the world may see in us something that they do not know of themselves. Let us gladly endure all things for His name's sake while resting down in His love, waiting for the coming glory.

Litchy's S. S., Lancaster, Co., Pa.

For the Herald of Truth.

COME TO JESUS.

BY D. R. WITMER.

"Come, for all things are now ready," Luke 14: 37.

What a glorious invitation this is for all who are willing to accept it; and how sad it is that so many are not willing.

How sad it is that so many people have excuses for not accepting Christ. In the parable from which our text is taken we read of only three, but at the present time there are hundreds.

The man who made this great supper sent his servant to invite the guests, and in this there is something for us who claim to be the servants of God and followers of the Lord Jesus Christ. Are we doing our duty? Are we inviting others, as opportunities present themselves, to come to this supper? How is it, dear brethren and sisters? Are we up and doing or are we careless

and unconcerned about the perishing ones? Some may think or say, this is the work of the ministers. So it is; but it is also my work and yours if we are the true servants of God.

After these three excuses were made, we read (Luke 14: 24), that the servant came and showed his lord these things. Let us see what the lord said. Did he say it was no use to make further efforts; will he drop the matter? O, no! but he told his servant to go out quickly into the streets and lanes of the city and bring in hither all the poor, the lame, the halt and the blind. "Cannot we do with this servant," "Lord, it is done as thou hast commanded and yet there is room?" Did the lord dismiss his servant now? No, but he was to go out into the highways and hedges and tell them to come in that his house might be filled.

We see here that the Lord wants a full house. If we meet with a kind of excuse we should not be discouraged, but imitate this servant and go out quickly somewhere else and give the invitation because there is yet room.

I want to say a few words to those who make these excuses. Are you not afraid your lord will be angry and say (Luke 14: 24), "None of these men which were bidden shall taste of my supper"? Are you not afraid this may be your last call?

I appeal to all who are not yet workers in the vineyard of the Lord, do not put it off any longer. Cease to make these worthless excuses. I wish to awaken especially those with whom I am personally acquainted. Dear friends, cousins, nephews, and nieces, in Pennsylvania, Indiana, and also right here at home, in Ohio, the invitation is needed just as much as anywhere. I occasionally meet with dear friends who are just making all kinds of excuses. Even aged grandfathers and grandmothers, and such as have grown children, are making excuses like these, "How can we know with what church to unite, since there are so many divisions." It is indeed sad that this is the case but we believe that where there is a will there is a way. If we are honest and pray to God, He will open the way that we may know with which to unite. Sometimes, too, we hear excuses like this, "My wife or my husband is not ready to make a choice. I want to wait till my life partner is ready." This seems to be a favorable excuse. It would be a very good thing if you could get your partner to go with you, but if not, it is dangerous, and your excuse is not sufficient in the day of judgment. When our time to die comes, we have to go alone; it does not avail anything if we say, I am not ready, or I cannot go alone. O think of it dear souls who have not peace with God. Think of the guest without any wedding garment; or he was asked, "Friend, how camest thou in, not having on a wedding garment?" He was speechless, and the king said, "Bind him hand and foot and cast him into outer darkness where there shall be weeping and gnashing of teeth."

Will you not, dear reader, flee from the wrath to come? Will you not enter the ark before the door is shut? But do not neglect to have oil in your lamp and vessel. Think of the foolish virgins who came after the door was shut. O, there is danger of us being disap-

pointed in the same way. Think of the words of Rev. 19: 9, "Blessed are they which are called into the marriage supper of the Lamb."

New Springfield, Ohio.

For the Herald of Truth. PRAISING GOD FOR EVERY DAY BLESSINGS.

BY SARAH GOOD.

Praise ye the Lord all ye nations of the earth, praise Him all ye people, for His merciful kindness is great towards us, and the truth of the Lord endureth forever. Let us praise God for every blessing He gives, we can praise Him all day long. When we awake in the morning we have great reason to praise and thank God that He has given us sweet rest and watched over us, and permitted us to rise with the morning light. Can we not learn a lesson from the birds? How often in the morning we hear the little birds outside our windows chirp and singing their praises to God. O then ought not we to have thankful hearts and praise God for the beautiful sun which He hath set in the sky, that giveth us heat and light; for the rain that falls from the sky that refreshes the earth and ripens the grain and fruit. But how often do we hear people, often Christians, complaining about the weather. Let us praise God with our hearts and voices and our lives, in public and in private, in spirit and in truth.

Oranogo, Mo.

For the Herald of Truth.

FUTURE PUNISHMENT.

BY SALLIE L. MILLER.

"And these shall go away into everlasting punishment: but the righteous into life eternal." These words shall be spoken again by our Savior when the final separation of the wicked and good shall take place.

Then every knee shall bow and every tongue confess that Jesus is God and that He is able to deliver them or to cast them away into darkness where there shall be weeping and gnashing of teeth. Though God himself has plainly told us that they that serve Him not, will receive as wages of their deeds eternal misery and destruction, still there are people who deny this truth, and because of the feeling good that they feel upon them, or to ease their guilty conscience, they try to convince themselves that there is no place of endless woe for guilty souls. What! when the end comes they will be strangers to God and castaways.

God does not accept only a little well doing, and the rest of our time spent in sin, but He requires supreme love and entire obedience. Little acts of worldliness only reveal the idolatry of the soul. Yet how many will lose heaven and all the peace and pure joy they could possess in this life, rather than to obey and believe the true God. Adam and Eve were cast out of Eden, and we are to paradise to them, for a little fruit. And as Isaac lost heaven to gain fifty dollars. We believe that among the greatest surprises of the judgment day will be the unfolding to all people, the trifles for which men neglected the great salvation and were lost.

For a brief gratification of unholy appetites and passions, the smiles of the world, the fear of man, and sometimes a few glasses of rum, or similar trifles, men sell out their interests in the blood of Calvary and the Golden City, die without hope and share with fallen angels the torments of the burning lake.

As we notice the flowers of the field pass away one by one, so we too must soon pass away. Then does not this remind us of the fact that this earth is not our home?

We are only here to prepare for eternity. As we live, we die. And as we die, we spend eternity. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad."

But this punishment is not only a removal of conscience or, as some would fain have it, serving in time according to the sin committed, but it is a place of never ending sorrow and pain and tribulation, and will surely come upon all that deny the Lord Jesus or His word, having no chance of escape from this world of misery to the land of delight; for God says that between, there is a great gulf fixed; so that they which would pass from hence to you can not. Neither could they pass to us that would come from thence. "How shall we escape if we neglect so great salvation?"

Tub, Pa.

For the Herald of Truth.

TRAINING.

BY JOHN H. MOSEMAN.

Proper training given to children while young gives us the best assurance for them becoming useful, Christian men and women. Solomon bears us out in this when he says, "Train up a child in the way he should go; and when he is old, he will not depart from it."

Are we training our children the way they should go when we allow them to go to parties, to theatres, to the dance, etc., etc.?

I fear not. Some people are sending their children right down the road to destruction by sending them out into the world to "sow their wild oats," and have a jolly time. They say we must let them have their fun before they can expect them to become Christians. Is this the teaching you have learned in God's word? Ah, no! Paul says, "Whosoever a man soweth, that shall he also reap." If you sow oats you will not get wheat, will you? Certainly not, anybody knows that; but it seems after all that, spiritually, some do not.

We send our children to schools and colleges to learn all about these earthly things which pertain to this life. We want them to know as much about science and art as their heads can hold. Is it wrong? No, not in itself; but do we have them learn so much of God's word proportionately? This latter is the training that is not only for this present world, but also the world to come.

I fear we do not teach our children enough of God's word. "The word of God," says Paul, "is quick and powerful and sharper than any two-edged

sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." By teaching the word of God diligently to our children we need not worry much about results, as you noticed in the scripture above, the Word has power to cut its own way into the heart of man. Yet we should pray for them without ceasing.

Brother and sister, is your son or daughter yet out in sin because you have failed to train them as they should go? Are they living in wickedness because you have failed to instill in their hearts and minds, while young, the principles of the Bible? If so, then implore our kind and heavenly Father, who is able to abundantly pardon and forgive both you and your child.

Lancaster, Pa.

HEAVEN.

BY KATIE DEWEILLER.

Heaven is the dwelling place of God, His holy angels and the home of the saints; although that home is invisible, yet we are privileged and it is our duty to know about it here on earth.

The apostle Paul writes to the Colossians, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." To the Corinthians he writes: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Why is it that we do not speak more about our home? The "bookie says," "Your conversation is in heaven." We are to lay up our treasures there, have our affections set on things above, and above all our Master, Jesus, is there. We should be like those who died in faith, having not received the promises, but having seen them afar off; they confessed that they were strangers and pilgrims on the earth.

This earth is not our home, we're only on a pilgrimage desiring a better country. But heaven is not reached by simply talking about it, nor will we be carried there on flowery beds of ease; but God has given a way by which we may enter heaven. Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father but by me;" so Jesus is the only way and all other ways are false. Now we must follow in His steps. He was scorned, mocked, tempted, did not have where to lay His head, had sorrow, and at last gave His life.

All these He meekly endured for our sakes. But now He is sitting on the right hand of God where there are pleasures forevermore, and if we have sorrow, He says, "your sorrow shall be turned into joy." If we are poor, He hath chosen the poor of this world, rich in faith, to be heirs of the kingdom. If we are hated, separated, reproached, blessed are ye when men shall reproach you and cast out your name as evil for the Son of man's sake. Rejoice ye in that day and leap for joy, for behold your reward is great in heaven.

We must through much tribulation enter the kingdom of God, but all these trials, afflictions, and temptations will only tend to life, 2 Cor. 4: 11, for our

light afflictions which are but for a moment work for us a far more eternal weight of glory.

The apostle writes to the Romans, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." And so He comforts us all the way through, and He hath said, "I will never leave thee nor forsake thee." So let us not grow weary in well doing, for in due season we shall reap if we faint not. There are many who will seek to enter in and shall not be able. I believe that there are people who would like to enter heaven sometime; they may even belong to church, sing and pray, and so on, and yet not be able to enter in. "There's a way that seemeth right unto a man, but the end thereof are the ways of death," and Christ says except a man be born again he cannot see the kingdom of God. We find that when the master of the house hath shut the door, and they begin to stand without, and to knock at the door saying, "Lord, open unto us now when He will answer, I know you not whence ye are; they will say then, "We have eaten and drunk in thy presence, and thou hast taught in our streets," but He will say, Depart from me all ye workers of iniquity. Such are they who seek to enter in; but the Lord says, Strive ye. We must watch and pray continually, deny ourselves and take up our cross daily, yet the way is broad enough for all to walk thereon as the hymn reads: "That gate is ever open for all, Who seek through it salvation, The rich and poor, the great and small Of every tribe and nation."

But also says, My yoke is easy and my burden is light. All that we have to do is to follow our guide, and we will safely reach the shore when our pilgrimage is over. But heaven begins on earth already, Job. 6: 4: "He that believeth on me, hath everlasting life."

How thankful we should be that God has permitted us to know and read of heaven. There are many who know nothing about God or about His many mansions and the beautiful city with walls of jasper, streets of pure gold and gates of pearl; where there will be no more sorrow, nor pain, nor crying, where God will wipe away all tears from their eyes—how beautiful must it be there. No need of the sun nor moon there; for the Lamb is the light thereof, Rev. 21: 27. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."

Let us look at some of the things that defile. "For out of the heart proceed evil thoughts, murders, false witness" and so on, and we read, "Whosoever hateth his brother is a murderer." Lying lips are an abomination to the Lord.

That which is highly esteemed among men is abomination in the sight of God. Now if we hate our brother we cannot enter that city, or if we tell a lie every once in a while. All liars shall have their portion in the lake of fire, or if we are proud, because "God resisteth the proud," and we read "that no unclean person hath an inheritance in the kingdom of Christ and of God."

Adam disobeyed the Lord only in one point and was driven out of the Garden of Eden and how sad it would

be if we would be found wanting in only one thing, and therefore had to be cast out of that beautiful Eden, so let us watch and not be ignorant of the devices of Satan, for this is his work, trying to keep souls out of heaven. Oh, that our names were written in the Lamb's book of life, that we may enter in through the gates into the city when our appointed time comes, is my prayer.

HE WAS NOT WILLING.

"He was not willing that any should perish;" Jesus' entrance into the glory above, Saw our poor fallen world, pined our sorrows, Poured out His life for us—wonderful love! Perishing, perishing! Through our pathway, Hearts break with burdens too heavy to bear, Jesus would save, but there's none to tell them No one to lift them from sin and despair.

"He was not willing that any should perish;" Clothed in our flesh with its sorrows and pain, Came He to seek the lost, comfort the mourner,

Heal the heart broken by sorrow and shame, Perishing, perishing! Harvest is passing, Isleaves are few and the night draweth near, Jesus is calling then, haste to the reaping, Thine shall have souls, precious souls for thy hire.

Plenty for pleasure, but little for Jesus; Time for the world, with its troubles and toys, No time for Jesus' work, feeding the hungry, Lifting lost souls to eternity's joys. Perishing, perishing! Hark how they call us, "Bring us your Savior, or all is lost!" We are so weary, so heavily laden, And with long weeping our eyes have grown dim.

"He was not willing that any should perish;" Am I His follower, and can I live Longer at ease with a soul going downward, Lost for the lack of the help I might give? Perishing, perishing! Thou wast not willing Master, forgive, and inspire us anew; Banish our worldliness, help us to ever Live with eternity's values in view.

POINTS.

Idleness is the key of beggary, and a root of evil. If the devil catch a man idle, he will set him to work, find him tools, and before long pay him wages.

Many a promise is written in sympathetic ink, which cannot be read until the fire of trouble brings out the characters. If we be Christians, afflictions must be our coat, and persecutions our livery. If there be no enemy, no fight; if no fight, no victory; if no victory, no crown.

A father does not deal with his children by one and the same universal rule. The delicate child is the most shielded; the infant is the most encouraged; the dull is the most taught; the tempted is the most prayed for; the returning is the one most rejoiced over. So our heavenly Father knoweth us all individually.

Forgive your enemies.—In a Church Missionary school in Western Africa a little negro girl was beaten by one of her fellow-scholars, and was asked, "did you beat her again?" "No," she replied, "I left that to God."

The original word for character signifies "I engrave on the marble." Character is what we are: not what we do, nor what we say; that is profession.

Character is what we are: not what we seem—that is appearance; not what people think we are—that is reputation.

Contentment turns into wealth. Covetousness is a cancer, which eats into the richest robes and the most costly treasures. Contentment is the philosopher's stone, which turns all it touches into gold. The poor man is rich with it, and the rich man is poor without it. He has most who covets least.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of us are—little acquainted with the joy of the Lord. Why should we live half way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads? If we would only climb higher, we should walk in the light of His face.—*Nel, by A. C. Kolb.*

CRUCIFIED WITH CHRIST.

"I am crucified with Christ," Gal. 2: 20. Why, by life's troubles, should I feel distressed? Why, by its cares, do I feel sorely oppressed? When worldly joy I have come to claim? Why with my portion not be satisfied? For I, with my Savior, am crucified!

Why should I murmur or why complain? When worldly joy I have come to claim? Why with my portion not be satisfied? For I, with my Savior, am crucified!

Why should I grieve when by friends forsaken? Why should I pine when by sorrows over-taken? A friend have I still while'er I may bestride, For I, with my Savior, am crucified.

Why should I strive for honor or fame? Why should I strive for the world's esteem? Then should I always with grace be supplied, For I, with my Savior, am crucified.

Why should I in paths of vanity stray? Why time in idleness idle away? Why not daily keep close to His side? For I, with my Savior, am crucified.

Selected by Rebecca K. Eberly.

For the Herald of Truth.

A PLEA FOR THE BIRDS.

BY MOLLIE J. REYNOLD.

"There is a stain of blood on every bonnet, That has a dead bird stratched upon it."

Will there be a songbird left in the country another year? Look at the milliners' openings, and answer the question for yourselves. The slaughter of the song-birds is something appalling. They are killed not by the hand-dred, nor by the thousand, but by the millions—millions of skins are sold every year to the millinery trade. While feeding its young, each bird will destroy hundreds of insects every day; and all through the summer they are busy at work feeding upon the gnats and flies that devour the grain and fruit and foliage of trees. When famine comes upon the land, it will be no mysterious dispensation of God; it will be the result of this fearful sacrifice of bird life. Every woman with a woman's heart in her breast should take a firm stand against this matter. She should say, I will not wear the plumage. I blush to think I have ever done so. It may be too late already to save ourselves from the consequences of our sin, but at least we can leave such a supply of breasts and dead birds

on hand that the few live birds remaining that season will not have to be murdered to satisfy the blood thirsty demand of this cruel fashion. If all means save the birds.

For the Herald of Truth.

BEWARE OF FALSE PROFESSORS.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Jas. 1:27. The easy professor does not seem to appreciate what really constitutes a true Christian spirit. Self-righteousness makes people defend themselves in their actions and their ways of living even when they are told and know that they are doing wrong. It is oftentimes not so much the things that people do, as it is the way they seek to justify themselves, and the spirit of insubmission which they manifest. Sometimes a mere trifle makes people manifest the most unyielding and inconsistent spirit of worldliness and insubmission and then to decide wrong. The apostle says that he would not eat any meat while his brother Paul shows in this a very devoted spirit and the true Christian metal.

Many people have an idea that when they listen attentively to the teachings of God's word and talk about the good things and the great things that they have done, they show thereby a true Christian spirit, but these people are deceived. Hearing is but as the sowing of the seed; and talking about the good things of Christianity and the good works that we have done is not sufficient to prove the true condition of the heart.

In the great day of judgment, we shall be judged according to our works. The Savior in that day will say to those on His right hand, "Come ye to possess of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye fed me, thirsty and ye gave me drink, naked and ye clothed me, a stranger and ye took me in, sick and ye visited me, in prison and ye came unto me." We shall be judged at that great day according to our works. "For we must all appear before the judgment seat of Christ; then every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10.

The end of the world is to be compared to our harvest; the whole object is to gather in the fruit or the grain. Moses, in Lev. 11:47, describes the beast that is clean. It is one that parteth the hoof and cheweth the cud, not one that parteth the hoof only, or that cheweth the cud only. The hare chews the cud, yet it is unclean because it parteth not the hoof, and this truly resembles the talkative person: he chews the cud, he seeketh knowledge, he taketh in the word, but he divideth not the hoof. He parteth not, or way of sinners, but as they have, he retaineth the foot of the dog or bear and is therefore unclean.

Paul (1 Cor. 13:1), calls such sounding brass and a tinkling symbol, or things without life, giving sound, but having no virtue in them; men who have a form of godliness but deny the power thereof, without the true faith

and the true grace of the gospel. These are things that have no place in the kingdom of heaven. Although they may be able to give forth a sound, and talk as if it were the tongue or the voice of an angel.

When we speak to loose professors, we should always keep two things in view, either to get rid of such ensnaring companions or to use proper means to convince them of their fatal mistake. When we enter into conversation with such persons, it is often a good way to put the question plainly and let them answer for themselves. In this way we can often learn best whether the person addressed has the true love of God in his heart, or whether his religion is only an empty outward show, a notion, a fancy, a form of godliness instead of the power, whether the old nature is simply dressed up in the vain appearance of pretensions or whether the real living power of the love of God is abiding in his soul and manifested in his life.

Pure faith will ever show itself by its fruits, a real conversion by the life and conversation. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." If the heart is not right towards Him in love and obedience, let him tell you how the saving grace of God is made manifest when it is in the heart of man. Likely he will tell you that where the grace of God is in the heart, it causes a great outcry against sin. But let us consider. The true Christian would rather say that it shows itself by inclining the soul to abhor sin. But what difference is there between crying out against sin and abhorring sin? There is a great difference. A man who abhors sin, but does not abhor it except by virtue of godly antipathy or hatred against it.

I have heard men cry out against sin in the pulpit, who yet can endure it well enough in the heart and in the conversation. David's mistress cried out with a loud voice as though she had been very holy, but notwithstanding, she would willingly have committed uncleanness with him. Some cry out against sin, even as a woman cries out against her child and calls it a naughty girl, and then falls to hugging and kissing it.

But what is the second thing whereby the loose professor will prove a work of grace in his heart? It is a great knowledge of gospel mysteries. Knowledge, great knowledge may be obtained in the mysteries of the gospel and yet there may be no work of grace in the soul. If a man have all knowledge, he may even then be nothing and so consequently be no child of God.

When Christ said, "Do ye know all these things?" and the disciples answered, "Yes," He said, "Ye are not wise, for ye do not know the things which are written in the scriptures, nor the power of these things, but on the doing of them, for there is a knowledge that is not attended with doing. "He that knoweth his master's will and doeth it not." A man may know and be able to talk like an angel and yet be no Christian. Indeed, to know is a thing that pleases talkers and boasters, but to do is that which pleases God; not that the heart can be good without knowledge, for without that the heart is nothing. There is a kind of knowledge that rests on mere speculation, and

then there is another kind of knowledge that is accompanied with the grace of faith and love, which causes a man to do the will of God from the heart.

The first of these serve the talkers, but without the other the true Christian is not content. "Give me understanding and I shall keep thy law. I shall observe it with my whole heart." A work of grace in the heart discovers itself either in him who has it or to those around him. To those who have it, it gives conviction of sin especially to the defiers of their nature and of the sin of unbelief, for the sake of which they are sure to be condemned if they find not mercy at God's hand by faith in Christ, by a life in harmony with their profession, by a life of holiness, by heart holiness, family holiness and by a holy conversation. This kind of holiness teaches the professor invariably to abhor sin and to show his abhorrence to sin in all the relations of life, not to be talking only, as the hypocrite do, or as a talkative person may do, but by the perfect faith and love to God, and by the power of His word. This, and this only, is what will prove that we are true disciples of Christ, that we honor His name and His power. Without this power of godliness, we have only the name that we live, while we are dead to the power of the gospel.

Let us all examine ourselves and look to our ways, for if we have nothing about us to distinguish us from the rest of the world which live in wickedness, and for which they will hate and despise us, we have no reason to think that we are new creatures in Christ Jesus. If we are Christians, we must become fools for His sake, and be counted as mad by those who know not Christ, for if we are alive with Christ we shall be crucified to the world.

"We be unto you who all men shall speak well of you, for even so did their Father, the Father of the prophets." Luke 6:26. Oh, that we could look more to Christ and talk more to each other of His love to us, for soul humbling and Christ exalting!

Kinzers, Pa.

For the Herald of Truth.

SIGNS OF THE LAST DAYS APPROACHING.

BY A. D. ROSENBERGER.

I believe that we are living in the eye of the last days. How can we know or find out? Simply by studying the Bible and watching the signs of the times. Jesus said that there shall be signs. How significant are these words of our Savior! From them we understand that it is plainly the duty of the church to know that the time of His second coming draweth nigh. "Now hear the parable of the fig tree; when its branch is tender and putteth forth leaves we know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until that day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the

coming of the Son of man be." Matt. 24:32, 33, 37-39.

Jesus wept over Jerusalem, because she did not know the time of her visitation, and said, "There shall not be left here one stone upon another." Matt. 24:2. He also severely rebuked the scribes and Pharisees for not knowing the signs of the times. No doubt the Jews said, as many people are saying to-day, "Alas, these heaven gazers,—these sign readers,—these sign discoverers,—what are they to us? We are doing a great work, having entertainments, balls, suppers, concerts, etc. We have no time to look at these "signs of the times."

No doubt the people before the flood said the same things to Noah. "We have no time to accept your preaching and to think concerning your ark." "There shall come in the last days scoffers walking after their own lusts, saying, Where is the promise of His coming? For ye say that the day of the Lord shall come as a thief in the night." The work of God is to know and believe His word and do it. The voice of the Bible cries to us to search it and know these things that are coming upon the earth. We see by these scriptures that it is for God's children to know of this second coming. There are to be days of "sea and waves roaring." (Luke 21:25.) There are to be days of "earthquake in divers places." These are the beginning of sorrows. (Matt. 24:7, 8.) There are to be days of fire and great storms, for the powers of heaven shall be shaken.

There are to be days of vast standing armies, nation rising against nation, and this is fulfilled. It is estimated that the "war footing" of Europe is nearly thirty millions. What is our own nation doing? Calling for more men and warships to be equipped for the purpose of engaging in deadly conflict with those whom certain people call "the enemy." So we see that prophecy is being fulfilled. There is to-day gold heaped up, "Gold and silver," the apostle says, "is cankered and the rust thereof shall be witness against you and shall eat your flesh as it were fire. Ye have heaped those together for the purpose of giving to the temple of the Lord, who ever were ready, let him understand." They were to know of the signs of the destruction of Jerusalem and so He wants His church to know the signs of the second coming. If we study the prophecy of Daniel, we can see that His second coming is not far off. Christians are lively stones hewn out for the temple of the Lord. If we know where we belong, we can better stand the dark strokes and blows by which we are to be carried. The nineteenth century saint ought to know the place he fits into, not in the foundation, not in the middle wall, but upon the tower to catch the gleam of the shining Son of man. Maybe he is a bit of carved work for beauty on the hewn stone or maybe a great statue of the Christian warrior, carved out with arms and weapons, standing full against the ark, mantled in storms, flashed at by lightning and roared at by thunder, but standing head aloft, eagle eyed, looking for the lovely face of Jesus in the clouds.

There are to be days of lawlessness and crime. In the days of Noah, the earth was filled with violence; so shall also the days of the coming of the Son of man be.

Read the crimes recorded in our daily papers and behold how true to fact. The hand of the law is almost powerless to restrain or to punish evil doers. Judgment is turned backward and justice stands off. Evil men and seducers shall wax worse and worse,

deceiving and being deceived. Crimes of all kinds are increasing faster than the population. There are to be days of spirit manifestation in the latter times. Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We have many spiritualists, anarchists, theosophists, Christian Scientists, seances, etc. These filthy dreamers defile the flesh, despise dominion and speak evil of dignities.

There are to be days when the faithful and wise servants will be preaching the near coming of Christ, giving meat in due season, even as Noah heralded the flood. Behold, the Bridegroom cometh. There are to be days when evil servants shall say, "My Lord delayeth His coming." From how many pulpits to-day the second coming advent is denied or put off! There are to be days of world wide missionary efforts. This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. This also is being rapidly fulfilled.

There shall be days of much religion, having the form of godliness but denying the power thereof. We have many forms now. There are to be days of great wickedness under the cloak of religion, days of hypocrisy. Read the list of church sins given in 2 Tim. 3:3 and then look about you. There are to be days of church fun and frolic, lovers of pleasures more than lovers of God. Read in the weekly and daily newspapers daily and weekly advertisements of some church performance and know the time we are in. And there are many more and you who can not see these signs must be blind and can not see afar off. The Lord spoke to His disciples, as they were departing from the temple; He told them, "When ye therefore shall see these abominations of desolation spoken of by the prophet Daniel standing in the holy place, whosoever readeth, let him understand." They were to know of the signs of the destruction of Jerusalem and so He wants His church to know the signs of the second coming. If we study the prophecy of Daniel, we can see that His second coming is not far off. Christians are lively stones hewn out for the temple of the Lord. If we know where we belong, we can better stand the dark strokes and blows by which we are to be carried. The nineteenth century saint ought to know the place he fits into, not in the foundation, not in the middle wall, but upon the tower to catch the gleam of the shining Son of man. Maybe he is a bit of carved work for beauty on the hewn stone or maybe a great statue of the Christian warrior, carved out with arms and weapons, standing full against the ark, mantled in storms, flashed at by lightning and roared at by thunder, but standing head aloft, eagle eyed, looking for the lovely face of Jesus in the clouds.

"Stand therefore," is the exhortation to the Christian warrior, "having your loins girt about with truth and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace that ye may be able to withstand in the evil day, and having done all to stand. Eph. 6.

Let us therefore stand. Is this not the last general order to the church militant? Stand when the chills of death are upon you and faith seems to tremble in the balance and the

breath of God's spirit scarcely moves the cold lips, and the blasts of Satan's last fury are smiting without. When dark temptations assail the heart, look up; redemption draweth nigh.

Let us all be of those who when the Lord cometh He will find with their lamps trimmed and brightly burning.

For the Herald of Truth.

NEGLECTED OPPORTUNITIES.

"Whatever He saith unto you, do it." John 2:5.

The more we study this subject, the more we see its importance and how it affects our Christian life. If every opportunity of doing good were embraced, and if all the neglected ones could be recalled, this world would be a much happier world than it is.

The greatest source of neglected opportunities is procrastination, and the source of procrastination lies in the love of money, the love of pleasure, and the desire to live as easy voluptuous life. We lack self denial, and are adverse to making sacrifices and putting ourselves out of the way for the sake of others, and in this way the offered opportunities are neglected.

The mother of Jesus told the servants at the marriage at Cana, "Whatever He saith unto you, do it." Jesus has work for us every day, and gives us daily opportunities to do good, and if we watch for them and do them, we will be surprised when we see how easy it is and how much pleasure it will afford us. Our own lives will be so much happier, and certainly those whom we have aided and befriended will rejoice in what we have done for them.

"What thy hand findeth to do, do it with thy might."

Also the apostle says: "Do good unto all men, especially to them of the household of faith."

The writer once, on a bitter, cold winter morning in Chicago, saw a poorly clad little girl of not over six or seven years, going along the street with a pitcher of milk; the cold was very severe and the little hands began to ache and the little girl began to cry, and could go no further. Another, a little larger, happened to come that way, and at once taking in the situation, ran up to the smaller one, spoke kindly to her, took the pitcher from her hand, took the little, frozen hands in hers, rubbed them and pushed along with her towards her home, and the little girl took fresh courage and both were happy.

A Christian lady was on a journey. Her purse was empty, and she had not sufficient money to pay for a ticket to her destination. Another lady, an entire stranger, saw it; she came up kindly and asked, "How much do you need?" She named the sum. "Here it is, take it; I give it willingly."

Out in the North-west on a passenger train which had been delayed many hours by a snow storm was a lady making her way to LaCrosse, where she expected to meet friends at a certain time, and it was to her of vital importance that she should reach that city at a certain time, but the train could not run against the snow and the storm, and when they arrived at a certain station the announcement was made, "This train will lay over here

until to-morrow noon." The lady was in a sad plight, nearly out of money, far from her destination, her friends would be disappointed and all her plans frustrated, she broke down and cried like a child. The brakeman came to and to encourage and comfort her offered to take her to the hotel and see that she was cared for, and a rough looking stranger who had been to the Dakotas, and had earned a nice little sum by threshing wheat, and was on his way home to his family in Wisconsin, came up and in a kindly voice said, "Lady, don't cry; if you are out of money I have plenty; I will help you out, don't trouble yourself." These were opportunities improved. Reader, "go thou and do likewise." ***

For the Herald of Truth.

WORLDLY LUSTS.

Christians or those who profess to be Christians need not expect anything to build up and strengthen the soul, as long as they continue to follow the vanities, honors and pleasures of the world, and spend their time whether in week days or Sundays in foolish pastimes and carnal gratifications and pleasures. No true child of God will attend card parties, theatres, or dances, because these things belong to the kingdom of darkness. Suppose, for instance, that a number of these would be Christians should be engaged in playing cards, and the minister should unexpectedly drop in upon them,—how would he feel. Of course for them it would make little difference whether the minister would see them or not, they would be just as great hypocrites; whether the fact was known or not, and the quicker they would withdraw from the church the better it would be, and if they did not withdraw voluntarily they should promptly be expelled, according to the word of God. Such people have a place in the world, but not in the church. A correspondent recently said in a letter, "Christians going to such amusements set a poor example." But we say, Christians never go to such amusements. Those that do, no matter what they profess, are not Christians. They are slack sheep in the flock, they are "thieves and robbers," as Jesus calls them, who did not come in through the door, "but climbed up some other way." They don't belong to the "Lamb of the flock." Jesus could never recognize them as such because they do not follow His steps and don't do His work. God save the church from the leaven of wickedness brought into the church by such dressed stones, by such unconverted sinners.

TELLING ARGUMENT.

One of the most convincing arguments in favor of Christianity, and unchangeable truth, comes from the rejection of sin against itself. It comes from the distraction and despair of the rejecters of Jesus Christ, in death. The answer, the verdict in favor of Christ's salvation, comes at last from the most honest, awful hour known to man, in that last moment of intense existence when life's latest hold is giving way; an hour considered by civil courts more reliable for truth and honest dealing than when under the restraint of an oath.

It is here in this dark portal of eternity, that the rejecters of religion—from the strongest and the deepest minded, darkest doomed infidels, up to the more plausible rejecters of salvation—have turned State's evidence against themselves, and the whole confederation of those who reject Jesus Christ.

Sooner or later God will have the last word in this contest. Every knee shall bow. How useless and how wicked for man to contend with God.

Sel. I. M. J.

A WORD OF WARNING.

It certainly becomes a duty for some one of God's anointed ones to cry out a word of warning against false teaching, as taught by Dr. Dowie, and his followers, that from Chicago, Ill. It is certainly sad to think that some of those people with whom we are personally acquainted, who once stood in the liberty of Christ, are now in a spirit of criticism. Dr. Dowie himself is a critic beyond all doubt, and so considered by a great many of God's people. Dr. Dowie and some of his followers have undertaken to criticize Paul, the great man of God. If any one criticizes one of God's anointed ones, such as Paul, the apostle, (whom God had chosen as one of His special instruments to assist in pulling down the strongholds of Satan) he is not criticizing Paul so much, but God Himself, as He is the author of the Bible, written by His inspired servant. Ah! it is very sad, indeed, and more than that, it is ridiculous to think that such a person or persons could be God's children or Christians, if you please.

The Bible teaches very plainly on this point, that we are either for or against Him. And further, "By their fruits, ye shall know them," etc.

Dr. Dowie and some of his followers forbid to call on Jesus alone in prayer. What did Stephen the first Christian martyr do? The man who was full of faith and full of the Holy Spirit; why in the last moments of his life, he, calling upon God, said: "Lord Jesus, receive my spirit," Acts 7:59.

A certain Dowieite tried to convince me that Stephen should have prayed the above mentioned prayer in his ignorance. May God have mercy upon such people, unless it is that they have already sinned against the Holy Ghost, if so, God forbids that we should pray for them. Ah! said indeed, yet God is true.

Dr. Dowie has also in a ridiculous manner criticized Moses, the man of God, and whom God used to lead the children of Israel out of Egypt from bondage. Dr. Dowie goes so far as to say that he has no use for the Old Testament, that we were, or rather are, living in the New Testament dispensation. Hence, if he goes to ridiculing and throws aside the Old Testament he might as well throw away the whole Bible. This reminds me of a certain story about the man who went to hear a certain preacher preach, who, whenever he came to a certain passage or passages would say to his audience that they (the passage or passages) were not inspired of God. It appears that the above mentioned man went to hear him for a long time, and finally, on a certain occasion, the preacher

"My character," he once said to a friend, "was to a degree formed by a single incident in my childhood. Our home was a log hut in the suburbs of the town in which we lived. The door and two windows opened into the squalid street, a pig sty and a vacant lot into which the refuse of the town was thrown. But through a small

WD The loud waves rolling in perpetual flow,
all Stopped for a while, and sighed to answer,

no! tremity, miss one of the rarest privileges of the child of God. There is

Zimmerman and Samuel Hess, both of Shiremanstown, Cumberland Co., bled at Snyder's M. H., Perry Co.

cemetery where services were held by the home ministers. The parents greatly mourn the loss of their first born. Many relatives and friends sympathize with them in their sad affliction.

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|---------------------------------|-------|
| B. F. Hawes, | 2 00 |
| Fannie E. Musselman, | 2 00 |
| Martha K. Musselman, | 1 00 |
| Jacob S. G. Erb, | 60 |
| Three children, Hopedale, Ill., | 17 50 |
| J. H. Elgstl, | 5 00 |
| Mr. & Mrs. Jacob Elgstl, | |

following courses are also offered: Latin-Scientific, four years; Normal, two years; Seminary Course for la-

great many young people fail to detect the former, hence the great need of the latter. Many a promising young life has been wrecked by pitfalls because the necessary safeguards were unknown. **"Pitfalls and Safeguards"** carries with it a strong and convincing

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brought to the surface by this practice. I think we can make better use of time and money and glorify God much more in other ways.

Let every true child of God consider his ways, his motives and his purposes, and look to the Lord for guidance. When the Lord guides and directs us we surely will not go amiss. F.

THE SIGNS OF THE TIMES. More than at any previous time in the history of the world do we see the signs of the last times, as they are revealed to us by the Savior. Wars and rumors of wars, assassinations, murders, thefts and crimes of every kind. Like in the days of Noah so is the "earth again filled with violence," while in the church "iniquity abounds and the love of many waxeth cold."

On the 29th of July 1900, King Humbert, of Italy, was ruthlessly shot by an assassin named Bressi. The king had been attending an educational entertainment at Monza during the evening, and with his aid, went to his carriage, to return to the palace, and as he lifted his hat to acknowledge the cheers of the crowd, from a small group of men standing near came three shots from a revolver. The king turned facing the assassin, put his hand to his side and fell dying into the arms of his aid-de-camp. He was carried back to the hall he had just left, and before a physician could be brought, the king expired.

The assassin Bressi was born fifteen miles north of Florence in Italy, and for a time lived in Patterson, N. J. In June 1900 he returned to Europe. When he was arrested he made no effort to conceal his crime, but boasted of it and exulted over his successful accomplishment of the wicked act.

From the *Christian Conservator* we take the following account of an attempt to assassinate also the Shah (chief ruler) of Persia, in Paris.

"On August the 2nd 1900, an attempt was made to assassinate the Shah of Persia in the city of Paris. The Shah was in his carriage and the assassin jumped on the steps of the conveyance and pointed his revolver at the Shah. The Grand Vizier grasped the man, and General Parent knocked the revolver from his hand, so that the weapon fell into the carriage. The Shah helped to hold him till the police secured him. The secret order that killed King Humbert is doubtless responsible also for this attempt to take the life of the Persian Ruler."

While the war with the Boers, in South Africa, has passed almost out of observation, the war of the nations with China, awakens daily greater and more widespread interest, and absorbs the attention of the world. It seems as though never in the history of the world was there a war like this.

Nearly all the prominent nations of the globe are interested and they seem to have been led into it almost as though it were by accident, and yet we must look upon it as a development in the great plans of God, and a direct result of the wickedness of man. God's measure may be full, and the vials of wrath must be poured out.

May the great God who reigns supreme and who controls the universe, and who setteth up kingdoms, and destroys them according to His own good pleasure, bid the ungodly passions of men to subside, and speedily usher in the glad time when wars shall cease and peace shall rule the earth. Let us pray that the terrible slaughter may cease, and the glorious gospel may shine into the dark places of heathendom, until the knowledge of the Lord shall cover the earth as the waters cover the sea. F.

WHAT WOULD JESUS DO? A few months ago the whole country was astir over the fact that Mr. Sheldon, a Methodist preacher, and author of the book, "In His Steps," had taken upon himself the task of conducting a daily paper in a Christ-like way. He took charge for one week of the *Topeka Capital*, with the ostensible purpose of showing this crooked and perverse generation how Jesus would have conducted a daily newspaper.

To every reflective mind this would have been an easy-settled question. Jesus would have said in reference to this matter, just as He said to those who came to Him and asked Him to settle a dispute which the two brethren had in reference to the dividing up of an estate: "Man, who has made me a judge or a divider over you?" We could not conceive the idea that Jesus would, in any way, have concerned Himself about it, and would by no means have allowed Himself either to lay hold of or conduct a work of that kind, so it would be idle to speculate on what He would have done in the different things that continually present themselves in the ordinary daily newspaper office. He came for a very different and a vastly more important work.

A very important text presents itself to us in the words of Jesus to the Jews when they asked Him about paying taxes, and He replied, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

And after all Mr. Sheldon undertook a great task, and we know his work did some good; to many Christian people it showed what determination and boldness in the work, by the grace of God, could accomplish. To many weak, backboneless Christians it showed that decision of character does go a great way when one has a pur-

pose in view. To many editors it was a means of making stronger advocates in moral as well as religious reforms.

There are many persons who want to do right and would do right and show some degree of strength if they had just a little encouragement—if some one would only stand beside them, and be to them an example. The good influence of others makes us bolder and stronger in that which is good, while bad influence makes us stronger in that which is evil.

If then men of the world, and semi-religious men can be bold and strong enough to institute and carry out great plans of moral reform, what should not true Christians be able to do, when they have the same moral stamina, coupled with divine grace? Ah! men of the world often put us Christians, who profess to go forth in the name of the Lord, to utter shame.

We want heroes and heroines in Christian work; men and women who can handle the sword of the Spirit and fight valiantly the battles of righteousness against sin, vanquish the enemy and overcome, for to him that overcometh is given the promise to sit down with Jesus in His throne, even as He overcame and sat down in His Father's throne.

We are glad to know that there still are many faithful Christian heroes in the great wicked world, but there should be a great many more. The Lord no doubt has to His service His faithful seven thousand who have not bowed their knees to Baal, and He will retain them to the end. If to-day the world is dark and gloomy with sin, and unrighteousness abounds and the love of many has grown cold, the Lord still has His faithful few and in this we have reason to rejoice and praise the name of the Lord, for He is great and His mercy endureth forever. F.

A FRANK CONFESION. We have recently received a letter from a correspondent who had a copy of our paper sent to him, and in this letter he frankly says, "I do not like it," and gives as a reason for his dislike that it teaches that we are under the law of Moses. If our friend finds teachings of this kind in the columns of the *HERALD*, we should like to have him point out the number of the paper, the column and page where it is to be found.

We do not hold that the ceremonial law is still in force; we do not believe that any of our ministers or correspondents or any of our members hold that we are still under the law. We claim to be under the gospel, and He who gave us the gospel, Himself fulfilled the law of ordinances, or the ceremonial law. Like all orthodox Christian professors, we believe that

the law, so far as it was a law of ordinances, of forms and ceremonies, was fulfilled by Christ, and that we, as His followers, are now under grace. If however our correspondent should be one of that class who believe in salvation through faith alone, and drop the practical part of the religion of Jesus Christ (which so forcibly requires us to show our faith by our works), and claim to believe, while they really ignore a large part of the "all things" that Jesus commanded—we say if our correspondent is one of this class, and means that the *HERALD OF TRUTH* teaches the people to obey all the commandments of Jesus, as faith, repentance, baptism, the Lord's Supper, feet-washing, the universal law of love, loving and doing good to enemies, non-swearing of oaths, non-conformity to the world, anti-secrecy, etc. etc.,—we repeat, if our correspondent calls this being under the law of Moses, as some do, then we "plead guilty."

Only we must say that our correspondent is badly mistaken in calling that "under the law of Moses" which Jesus taught, and which pre-eminently belongs to the gospel.

Jesus says, "Teaching them to observe all things whatsoever I have commanded you." Again, A new commandment I give unto you that ye love one another. The apostle says, (2 Thes. 3: 14) "If any man obey not our word, note (or signify) that man by an epistle and have no company with him," etc. (Revised Ver.) We all understand also what the Spirit says, through John in the Apocalypse Rev. 22:18, 19. Please read.

If any of our correspondents or readers find in our paper articles that present teachings or doctrines that maintain and uphold the ceremonial law or the law of ordinances, as things to be observed and practiced under the present dispensation, we will thank them for kindly reminding us of it.

We must, however, add that in the law, Mosaic law, there are the eternal principles of God's goodness, love, mercy, righteousness, justice, purity and truth which "hold over" and will hold over forever. They will never become obsolete, never wear out.

When Jesus said to the lawyer in the temple, "What says the law? How readest thou?" The lawyer gave evidence of having studied his lesson well, and of understanding his profession thoroughly when he said: "Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy mind, with all thy soul, and thy neighbor as thyself," and upon these two hang all the law and the prophets. This is the sum and substance, the hidden power, the underlying principle of all religion, and in His conversation with the lawyer Jesus brought, confirmed and established, as part of His

gospel teaching, gospel law, gospel truth and gospel salvation: *supreme love to God and love to our neighbor as to ourselves*. And we must not forget that all the things that Jesus brought up out of the Mosaic law and confirmed, these we must accept as gospel as well as law.

What we wish to impress especially upon the mind of the reader, in this article, is, That the principles and doctrines from which the ceremonial observances, the law of sacrifices and ordinances, of feasts and divers washings, etc., were deduced, these principles never change. It is just as wrong to steal to-day as it was under the law of Moses, but who would think that we must have a written law to keep the true follower of Christ, the true child of God, from stealing. He (the Christian) is governed by that unselfish law of love,—"Love thy neighbor as thyself," and that keeps him by the grace of God from doing anything to injure his neighbor.

The Mosaic law was a law of force; the gospel law is a law of love, and in this sense the gospel law is superior, far superior, to the Mosaic law. The Mosaic law was (because it was a written law and a law of force) imperfect; the gospel law being a law of love becomes to every believer the perfect law of liberty and the perfect law of salvation. The services of the old law could never make "him that did the service perfect as pertaining to the conscience." Heb. 9:9. But under the gospel, Jesus, by one offering, "bath perfected forever them that are sanctified." Heb. 10:14. Read the whole of the 9th and 10th chapters of this excellent epistle. More could be said, but let this suffice. F.

ALTHOUGH there are exceptions to most rules it is safe to say that true faithfulness to God, and loyalty to the church, are found very much more generally in those who are faithful in their attendance at church, or their desire to be present, if possible, than it is among those who show indifference in this particular. Observation abundantly shows—perhaps it is the experience of some once grown cold, but now revived, who read this—that as their spiritual zeal decreased, and their love for God grew cold, they became correspondingly careless about going to church, to their own church perhaps, no matter by what name that is known. The Apostle Paul admonishes us not to forsake the religious assemblies of the saints "as some do" whose love no doubt Paul meant to point out as having grown cold. But what we wish to speak of more particularly, is the fact that some think they may attend church here, there, and everywhere, and even pride themselves on their "broader

Christianity" or their "enlarged views", whatever these much-used and much abused expressions may mean—and of their higher loyalty to God that "rises above the narrow bounds of denominational lines" as some "enlarged" and correspondingly flattened out professors of religion say. If one person may do a thing, another person may under the same conditions do the same thing. Then, if one member go here, there, or anywhere or nowhere to church, others may do the same. Supposing then that all did so, how could church work be done systematically and effectively, how could all things be done "decently and in order" according to Paul's admonition? This plan, if carried out then, would produce nothing but confusion. In whatever church relation a man pledges himself to live, move and have his being, that becomes his church home; there he belongs, there he is expected to center his interests, and that church has a full right to expect from him his first, best efforts, his help in the widest sense of the term, and if he has been faithful, honest, and prayerful in his choice, then it is the place and sphere in which God has called and ordained him to work. If God and His word led you to join the Methodist Church, that is your church home, and there you can best labor. If God and His word led you into the Presbyterian, the Baptist, the United Brethren, or some other denomination, He wants you to make yourself at home there for His sake and for those around you. If the Holy Spirit and the Word have led you into the Mennonite denomination, then you certainly belong there for the same reasons as given above. The man or the woman who does very much visiting among strangers, or even among neighbors and friends, is liable to cause family and home interests to suffer. His fields may be full of weeds, the fence corners full of thistles and thorns, his buildings dilapidated. The much visiting woman's home is liable to be unruly, the children ragged, unkempt, uncared for, the husband cross, and the whole household more or less in confusion. You hire a man. He is expected to work for you. You assign him some work, but he goes to a neighbor's house where "something is going on," or to a neighboring town, where there is a show, or anniversary, or celebration, or social time—is he a faithful servant? Does he serve you according to agreement? You have a full right to expect and ask of him to perform any and all "reasonable service." (Rom. 12:1-3) Take this same principle to church with you, so to speak. You are a member there. The church has a full right to expect you at all her services, health permitting, and to help in all her efforts for God, be it in the church service, or in the Sunday school, or whatever other religious exercise it may be. But you are not there. There

is "something going on" elsewhere and you go there. What do you often get? Your hired man may get ice cream and cake, beer or whisky, or see, hear or taste something that impairs rather than improves his capability as a servant, besides drawing away his interests from his legitimate service. He may have taken in a lot of froth, but not strength; he may have been filled with enthusiasm, but rarely of that kind which makes him a better servant; he may have heard much, but has not become wiser; he may have spent much, but has not become richer, for you nor for himself. This in a spiritual sense is very often the case with those members who are forever going where "something is going on." Much froth instead of faith, much spirited liveliness instead of spiritual life, much spirited profession, but little spiritual power. Make it your rule to "stay at home" and work faithfully. Study the proposed exceptions to this rule carefully and prayerfully. Those "programs" and "services" which are intended to catch the rabble of "church tramps" and others that can be drawn only by excitement or unspiritual entertainment, are no blessing to the church for and in which they are held, nor for those who attend them. Your own service may seem or even be dull; perhaps you are one of many who cause it to be so. Pray for work for and in your church, in the name of Him who established the Church Universal, His own Church, and to the faithful servant will sometime come the welcome plaudit: "Well done; enter in."

MISCELLANEOUS.

For the Herald of Truth.
POINTS FOR REFLECTION.

BY DANIEL KAUFFMAN.

CONDENSED MONSTERS.—King Alcohol and his companion in arms, Tobacco, have terrible indictments against them—hundreds of millions of dollars worth of wasted. Fight. Let these indictments be pressed upon the public conscience until the monsters named are driven out of business. But let it not be forgotten that the same indictments should with equal emphasis and for similar reasons be pressed against secret societies, life insurance, worldly pleasures, and extravagant clothing, buildings, etc., etc.

THE PARAMOUNT ISSUE.—There is much disputing these days as to what constitutes the "paramount issue." Many people, who, in their sober, reflective moments, are firmly convinced that the politics of our country are such that the Christian people should stand aloof, are being gradually warmed up by the political discussions now going on, and becoming partisans on one side or the other. Brethren, keep cool. The "paramount issue" is now, always has been, and always will be, the great conflict between right-

eousness and sin which determines our character in time and our destiny in eternity.

HAVE WE?—This is the time of the year when there is increased activity in evangelistic work. Let not our consciences be satisfied simply because we have held continued meetings. The great question is not, Have we held or shall we hold continued meetings? but Have we done all we could do to bring about the salvation of the lost, and the spiritual edification of the saved? Have we prayed for and pleaded with sinners? Have we made our secular employment secondary to spiritual work? Have we set proper examples in practical Christian life? Have we studied ourselves to see if there is nothing in our life or light over which people are liable to stumble or take offense? Have we been diligent in our search for Bible truth so that we may wield the sword of the Spirit effectively? Until we can answer these questions satisfactorily, let us not settle down with an air of self-complacency and say, "We have done our duty." If sinners do not want to accept the gospel they can let it alone. We sometimes imagine that we have done the best we can when we are from it.

HOW DO WE HELP?—The apostle admonishes us that, "As we have therefore opportunity, let us do good unto all men, especially them that are of the household of faith." Our Savior's life was spent in "doing good," the climax being reached when He gave Himself a ransom for our sin. Following in His footsteps, we should strive to improve every opportunity to help our fellow-man. Among our opportunities along this line are doing deeds or speaking words of kindness. If our neighbor sick, let us see that he wants for nothing. Is he poor, let us lend him a helping hand, even if it is only giving him an opportunity to work his own way. If he has fallen into sin, let us point him to the light. Is he under evil influences, let us point out his danger, and show him a way out. In our judgments of others, we should strive to be charitable. Instead of being surprised at seeing them at church on a rainy day, we should rather be surprised to see them absent. Instead of being surprised at seeing any mark of nobility of soul, we should be surprised at the absence of it. It is a positive reflection upon the integrity of any Christian man or woman not to expect some words or deeds of greatness from them. Even when we are surprised at the short comings of others, we should be slow to giving expression to our feeling of disappointment, but rather look for some brighter spots in their lives to encourage. With the sunshine of God's love written upon our faces, our hearts seasoned with God's grace, and our hands and our tongues given to doing and speaking deeds and words of kindness, we cannot fail to be instrumental in extending the walls of Zion. Every Christian face should carry an expression which says in effect, "I am glad to see you. How are you getting along?"

THE GENERAL CONFERENCE. Several weeks ago, I was delighted to read an able article from the pen of Bro. J. S. Shoemaker on the subject of the

Brother, sister, think of this question. Do not say it does not concern you; it does. Every member of the church of Christ has an interest in every other member. "For we being many, are one body in Christ, and every one members one of another." Romans 12:5. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:26. We cannot get away from this duty toward one another, because the interest of one is the interest of all. Any line of church work that does not reach to one class, helpful to the whole church, should be encouraged. Young people's meetings are not a fungus growth, indicating decay in the church. On the contrary; they generally indicate a healthy spirit.

they generally indicate a security risk.

Itual condition of the young people. Won't you encourage them by praying for them, and by occasionally attending and taking part in them? Your interest in them will draw them into closer touch with the church, and if they are properly encouraged, they can be made a helpful factor in church work, and an ornament in the Master's kingdom.

For the Herald of Truth.

"AN EXAMPLE."

BY J. T. HAMILTON.

"Christ also suffered for us, leaving us an example that ye should follow his steps." 1 Pet. 2:21.

The example of which Peter speaks in the above quoted passage is one of suffering.

As man is incapable of treading life's rough and rugged places alone it is a matter of importance to have a good example placed before us, an example in whom there is grace veiled to help in times of need.

Jesus as an example is fully competent to utter the words, "Follow me." When Jesus tabernacled among men He had ideal communication with His Father and as a result He exhibited to the world the will of the Father in whose will He delighted.

The next example of which I wish to speak is one of resignation. "I delight to do thy will, O my God. Yes, thy law is within my heart." "Wilt thou that I must be about my Father's business?"

Beloved, if we are willing to do the will of God as was our Example, then we shall know of the doctrine of God. Jesus sought to promote the wellbeing of humanity; such becomes those that name His name.

Patience is one of the characteristics which beautified the person of our Savior, and the spirit of patience will beget a similarity in the persons of those who admit its gentleness.

Reader, do you become despondent when the results of your efforts tarry? If so, read John 1:37, 38, "and herein is that saying true, one soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." Moses was accountable for stretching forth his hand toward heaven, but God performed the miracle.

So it is in our case when we have once employed the means which God has entrusted unto us. We may endeavor, but God must give the increase.

Consider the example of Jesus in regard to temptations. Jesus was tempted in all points as are His disciples. Jesus employed the sword of the Spirit as a means to hush the evil assaults of Satan.

Beloved, resist the devil by flinging into his memory such stern sayings as John 8:11—namely, that he is a murderer, and that he is untruthful. Jesus was an example of non-conformity to the world. Paul said of Jesus that He was separated from sinners. Jesus said, "My kingdom is not of this world." He said, "That which is highly esteemed among men is abomination in the sight of God." The life and teaching of Jesus runs counter to the gay, gaudy, gliding amusements of life, therefore, "come out from among them, and be ye separate."

Jesus was a model example of love. Jesus said "As the Father hath loved me, so have I loved you; continue ye in my love."

God commended His love unto a lost world through His dear Son; He suffered that we might reap the benefit. Unsurpassable love to a frowning world has been given, therefore rejoice, ye sons of men. We may picture Jesus in our minds as a cross bearer when we see Him walking with His cross on His shoulders going unto a place of cruel torture. Hence, beloved, let us gladly take our cross, and consider Him that endured such contradiction of sinners against Himself, lest we be weary and faint in our minds. Jesus was not carried across life's rugged pathway in ease, but His life was one of hardship. Nor will His faithful servant be allowed that which was denied Him. "It is enough that the servant be as his master." "Remember the words that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." Jesus did not only teach non-resistance but He exemplified it by His life. "He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter; and so he opened not his mouth." Jesus would pray for those who despitefully used and persecuted Him.

Then we have an example of forgiveness in the life of Jesus. See Luke 23:34, "Father, forgive them, for they know not what they do." Paul referred the disciples to Jesus as a model of forgiveness, saying, "Even as Christ forgave you, so also do ye." In conclusion, Jesus said, "My meat is to do the will of him that sent me, and to finish his work." Beloved, let us tread the Savior's footsteps as He did the work which is given us to do, and when we have finished what was given us to do, then we will rest from our labors and our works will follow us.

Alpha, Minn.

For the Herald of Truth.

THE BENEFITS OF A CHURCH PAPER.

R. O. H.

This is the first time I have undertaken to write anything for the HERALD, although I can not remember the time it did not come regularly to my home. I was not the subscriber however, and I must confess that until a short time ago I never took any special interest in the paper. But my experience has been that with a deeper consecration comes more of a willingness to learn and more of a desire to read spiritual matter and now I am always glad to get the HERALD. Some of the articles apply so well to my condition, and seem to be such a direct answer to what I have been wondering about, or seeking for, that I am surprised and sorry to think of what I have missed by not reading our church paper. I, with the others who have written, thank God for such a paper and pray Him to bless those at the head of it.

IS IT RIGHT?

When you think, when you speak, when you read, when you write, when you sing, when you walk, when you seek for delight; To be kept from all wrong when at home or abroad, Live always as under the eye of the Lord.

August 15,

Whatever you think never think what you feel, You would blush in the presence of God to reveal.

Whatever you say in a whisper or clear, Say nothing you would not like Jesus to hear.

Whatever you read though the page may reveal, That His smile is upon you be perfectly sure; If not, then dismay would be seen in your face.

Look! What He should say unto you, "Show me that book!"

Whatever you write, in haste or with heed, Write nothing you would not want Jesus to read.

Whatever you sing in the midst of your griefs, Sing nothing His listening ear could dispense.

Wherever you go, never go where you fear That the great God would ask you, "How earnest thou here?"

Turn away from each pleasure you'd shrink from pursuing, If God should look down and say "What art thou doing?"

Rev. L. M. J.

RUSSIONS.

THE HOME MISSION.

Chicago, Ill.

Dear Readers of the HERALD OF TRUTH, Greeting, in the name of Him who always cares for His own, and hears the cries of those who put their trust in Him. How thankful we ought to be that we have learned to know Him. I think we can appreciate what the Lord has done for us more when we get into a large city, and behold on every side, the misery that sin brings to those who indulge in it, and not only to themselves, but how sad to see the poor children suffer, because of the wickedness in which their parents indulged. I often lift my eyes heavenward, and thank the Lord that I was born of Christian parents, and my early training was to love our blessed Savior, although I wandered far away, and walked in forbidden paths; yet, I sincerely believe that my early training was, to a great extent, the means of bringing me back to Him who first loved us.

How sad it is to meet with so many who never had any Christian training; They know there is a better way to live, but how to live it they do not know. When they get into trouble, they have no Christ to go to; no one to carry their burden for them. Poor souls, may God pity them. We find many such as we go from place to place. I will give you a brief sketch of the life of one on whom we called. It may be a help to some one. Not long since, this lady, after being urged to do so, told us the sad story of her life which is as follows:

When I was a young girl of sixteen, I fell in love with a young man, who I thought was all right, nice looking, winning ways, and always well dressed. My mother thought him a very moral man, and I was very much in love with him. We knew he had a glass of beer occasionally, but thought nothing of that, as many others did the same. After some time we decided to get married and did so with the consent of my parents. I thought I had a very nice husband, and things went along very smoothly for a while. After our first baby was born, he took to drinking very hard, and while under the influence of liquor, he was abusive in different ways. At times he would beat me, then drive me away from home with my little one

1900.

in my arms. At other times he would break the furniture. He spent all the money he earned for drink, etc., then would abuse me for not having anything in the house to eat. Sometimes I would get a few bottles of my mother, but she had a large family of her own to keep, and could not support them and keep my family too. This way I spent ten years, struggling along the best I could. One time in my life I did want to learn something about Jesus, and was going to go to church with a lady friend, had made a new dress, but when my husband found it out, he took my dress and tore it into pieces for me. Several times just as I was ready to go to church, he would come in and would tear the clothes off from me, and beat me so that I could hardly get around. One time when I wanted to go to church, he threw me on the floor, and kicked me in the side, so I was not able to do my work for a long time. I left him different times, but he promised me so faithfully if I would come back, he would do better, so I would go back, and it would be the same thing over. Two years after my third boy was born, I told my mother I could stand it no longer, and would leave him for good, which I did. In a few days I found work on the north side with a minister; they were very nice people. They gave me many things, such as clothes for my boys, etc. My two oldest boys I left with my mother, and my sorrow, one evening when I came home to see my boys, I found they had been stolen by some one. I thought of their father. We searched for them, but all was in vain; so I gave up in despair, and returned to my work brokenhearted, hoping my folks would find them, but finally I made up my mind that they were dead. Two years afterwards as I was going along the street one afternoon I heard a voice from behind me calling for me to stop, and on looking around, I saw an old lady friend of mine. On coming up to me, she said, I know where one of your boys is. I dropped on my knees, and said, for the Lord's sake tell me where; and she said she saw him playing on South Canal Street, so I left the little boy with this lady and taking the directions as she gave them, I started on the run for the place where I thought I would find my boys. It was a long walk, but I did not think of that, as I wanted my children. On searching the place, I did not look long till I saw my boy. I went up to him and talked to him, and after talking a while, I told him who I was, but he would not believe that I was his mother. He said his mother was dead. I asked him how he knew. He said his father told him so. I went to do I did not there, but finally I knew him by the hand, and led him away to where the younger boy was. When he saw him he knew him. Then the next day I took them to their grandmother, and the next day I took the younger boy with me, and went in search of the oldest boy. On searching the place, I found him there, searching for his brother; so I went to him, and he knew the little one, but I could not persuade him that I was his mother; finally the little boy succeeded in getting him to go to his grandmother, but it was several days before they would believe that I was their mother, but they think the world of me now.

This is a brief sketch of her life. We might give many more things that took

place in her life, but you have enough to convince you that her life was anything but a happy one. She is now married to another who is a very good man, and provides for her in every way, but her nerves are so shattered that she suffers almost continually, we call on her and try to teach her the true way to live, and she seems very anxious to learn. There is a sister in Mo. corresponding with her, and am glad to say, she is helping her very much. May God bless this sister.

We meet many who have almost as hard a time in life as this one, only in different ways. That sad picture, it seems to me, ought to remind us of this, that young people cannot be too careful in choosing companions who have formed bad habits, and try to reform afterward; you will fall nine times out of ten. It has been tried too often. May God pity the one who tries it, and has to live as many do here in this city.

On last Sunday we took the Sunday school children to Washington Park, and spent the day with them looking at the flowers, and the beautiful trees as they unfold the glory of the Lord. A number of mothers also went along to care for their children. We believe the day was spent profitably, going and coming we improved most of the time singing and praising the Lord. Yes, we have so much to praise the Lord for. We hardly know where to begin.

We are so thankful for those of our dear brethren who come and assist us in the work. We are so glad for the assistance which Bro. Smith of Missouri is giving us. May God bless the messages which he gives to all who come to hear at the hall and on the street. We are also very thankful for the assistance Bro. Byers of Elkhardt, gave us during his short stay in the city. We were very glad for the interesting talk he gave last Sunday evening to the children on the life of Moses. We were also very glad for the talk from Bro. I. R. Dettweiler to the Sunday school. Talks of this kind are not only helpful to those who attend the mission, but they are very helpful to us workers, and a source of encouragement to us. We are very thankful for the assistance of those who do not have the privilege of visiting the mission. We received a barrel of apples last week from the country for which we were very glad. May God bless the donor. We are very thankful for the money sent to us by different ones occasionally. I pray for the work, dear friends, that God may be glorified, and many dear and precious souls may be saved before it is too late.

Yours for the Master's cause,
M. C. LATT.

For the Herald of Truth.

GRATEFUL VOICES FROM ARMENIA.

Certain readers of the HERALD OF TRUTH have been appealed to by me for help for the suffering widows and orphans in Armenia. Several churches and some individuals have kindly responded and with many other contributions relief was sent to many needy. Letters of gratitude are often coming from these and it is only right that contributors to our relief work may know what they say.

A pastor writes: "May 26, 1900. The money reached me safely and words

cannot express our gratitude for the aid in our most needy poor condition: the material and spiritual benefit of this gift cannot be measured; we realize your difficulty in raising funds, but remember that God sent you to that land to help your suffering people as of old He sent Joseph to Egypt for the same purpose, and we pray that you may find favor among churches and Christians for your worthy Mission."

Fifteen widows write "May 15, 1900. We were anxiously in tearful prayers waiting for answers to our letters and under much suffering for needs of our children and ourselves. Easter season was nearing and joy was in many homes and hearts, but we were in sorrow. At this time your generous gift came—how can we tell you the joy it gave these widows and their little ones? Each widow taking the gift in one hand and raising the other to heaven, praising the Lord who has raised friends to help in our distress." A deacon writes: "May 16, Your generous gift came. I gave 11 pounds (\$48.40) to 3 deacons for distribution and the 20 pounds (\$88.00) I distributed among 70 widows and their children; you wrote me to give the amount to 50 widows, but the need was so great they were willing to have it divided among 70. I was so busy these days helping 120 girls and 180 boys all orphans in the German orphanage, yet was glad to distribute your gift. The suffering is great and there is no relief money, besides price of food is high. May the Lord's favor be upon you and all those who help."

These are a few expressions of gratitude. One letter alone brought us from 5 deacons and 1 minister the list and reports of distribution of the relief sent from our treasury given to 175 widows with their some 400 fatherless children in one city.

Our Mission is inter-denominational and is not working for one distinct church alone but aims to aid all needy Armenians whether Gregorian or Evangelical; they are all remnants of the late Christian martyrs and we hope that none of the donors who kindly gave 10, 25, 50 cents 1 dollar or more felt pressed hard for this charity. Does any one ever grow poorer by giving to the Lord? And no one need think that anything given for Armenian sufferers means cutting from other missions or benevolence; experience proves the more you give the more you get. Some may naturally think the Armenian massacre happened 5 years ago, and no need now exists there; but our readers must remember that besides the massacre, homes, stores and farms were plundered and thousands of homes and stores were destroyed, which is not yet rebuilt; on the other side general relief being abandoned, among many thousands of widows and orphans sore distress still prevails. Armenia is not blessed with a Christian government as in America, Europe or even in India, willing to help give the needy. O that our readers could visit Armenia and parts of Asia Minor and see with their own eyes the destruction and ruin, and hear with their own ears the wailing of widows and little children, homeless, hungry and almost naked and see again how some of those women have the stake of a living have fallen a prey unto the hands

of the Turk, robbed of womanly virtue and their faith endangered. I feel sorry that some friends who have the pleasure of visiting Palestine and seeing many interesting sights do not make it possible to visit at least a few of the Armenian towns and cities. Palestine is a part of the Turkish empire but its condition is far better than the present condition of Armenia and Asia Minor. No massacre has taken place in Palestine. To visit Palestine and meet some Armenians there of better circumstance, religiously ignorant or perhaps in a quarrelsome or fighting attitude, does not mean seeing and knowing Armenia and the Armenians.

A Mennonite Christian sister from Elkhardt, Ind., writes from Armenia. "This week has been very sad to us and many others. I will try to explain, yet I am well aware that while some of you are sitting in your easy chairs and at your full tables that you cannot understand as one who hears the cry continually. Besides the two hundred widows we are caring for we are doing all we can to relieve the penniless widows. As spring is at hand we decided to reduce our number and instead of giving relief to 100 widows give to only 30 or 40 of the most needy." Then she explains how difficult it was to select this number as all were so destitute. One said, "I have no house, a neighbor allowed me to sleep in his well as they have a soft 2 years old, a girl of 1 and one of 6, and my 9 year old child is in your orphanage, then failing at our feet she pleads 'for God's sake give me work.'" An orphan girl says, "I am too big to come to your house you say, but I have no father, no mother, no relatives, no home, I want you to give me a little wool to spin?" The writer continues, "Space will not allow me to say more about these poor women, but you now have an idea of what we hear continually. Dear friends do you wonder that our life draweth nigh unto the grave after hearing and seeing these needs continually? I ask you who have plenty to tend a little unto the Lord. May God help each one of us to do our duty and forbid that it should ever be said of one of us 'Ye did it not unto me.' Whoso stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard."

The above letter was written from a town where there was no massacre, if that is the sad picture of that town how much greater must be the sorrow and suffering in towns and cities where thousands were cut down and destruction was awful.

From such regions grateful voices are coming. What is greater than to give bread where hunger reigns, give cheer where sorrow dwells, give blessing where curse prevails, and give life where death threatens?

A minister asking aid for some Mission came to a friend who replied, "Sending it to you, I will give 5 pounds." "Oh no, it is not me; it is Jesus" said the minister. The friend then said, "Seeing it is Jesus I will give 10 pounds." This same Jesus says "It is not the will of your Father in heaven that one of these little ones should perish." H. S. JENNYMAN.

June 20, 1900.

HERALD OF TRUTH.

August 15, 1900.

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6. Ohio.
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10. Indiana and Michigan District (Fall).
11. Illinois.
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BUSINESS NOTICES.

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only the remainder of this year. Buy one now at less than half price, and find out its worth.

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Every earnest Christian worker likes to use good, soul-stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

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- No. 12. "U. S." or "S. S."
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- No. 21. Eternity! Eternity!
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- No. 23. Profanity—Don't Swear.
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CONFERENCES.

The annual church and Sunday school conferences for the state of Missouri will be held on Sept. 25th—28th, in the Berea meeting house, near Birch Tree, Shannon Co., Mo. All are invited. The S. S. Conference will begin on the 25th. ADM. UNKRUH.

The General Conference of the Mennonite Church will be held near Sterling, Ill., soon after the State Conference, probably early in November. The exact time will be announced later.

JOHN BLOSSER } Committee.
D. D. MILLER }

The Western District Conference will be held, if the Lord will, at Sycamore Grove meeting house, Cass Co., Mo., commencing at 9 o'clock A. M., Oct. 4. All interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 24 and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:3, P. M., and by notifying J. C. Hostetter will be met on arrival of trains. Those leaving the Union depot on the K. C. & S. R. R. will arrive at Garden City at 1:25 or 8:00 P. M., and by notifying D. J. Miller will be furnished conveyance. Those coming over the M. K. & T. R. R. from St. Louis will arrive at Gunn City at 1:00 P. M., will be cared for by J. H. Blank. All will be met at trains on Oct. 3d. J. K. ZOOK.

DAVIDSVILLE, PA., AUG. 6, 1900.—The Annual Sunday School Conference for the Southwestern Pennsylvania District will be held Aug. 29 and 30, 1900, at Tab. Pa. The Church Conference for the same district will be at the same place Aug. 31, 1900.

A cordial invitation is extended to all workers. Those coming on the R. & O. R. R. will be met at Meyersdale. Programs or coupons for reduced rates can be obtained from D. H. Bender or G. D. Miller. Please notify either of the above a few days previous so that the proper number of conveyances will be secured. S. G. SHETLER.

SUNDAY SCHOOL LESSONS.

LESSON IX.—AUGUST 26.
JESUS THE GOOD SHEPHERD.—John 10: 1-16.

[Read Ps. 22. Memory Verses 9-11.]
GOLDEN TEXT.—The good shepherd giveth his life for the sheep.—John 10: 11.

INTRODUCTION.

TIME.—Probably in October A. D. 29, in close connection with our last lesson.

PLACE.—In or near Jerusalem.

PERSONS.—Jesus, the Jews.

CONNECTION AND SURVEY OF LESSON.—The rulers of the Jews had communicated the man whose eyes Jesus had opened (see last lesson) because of the testimony he bore concerning his deliverer. Jesus found from him and revealed Himself to him as the Son

of God. Immediately after this our Lord again addressed the Pharisees. Chaps. 9: 39 to 10: 21.—Arnold. "He was talking directly to the men who had maliciously excommunicated the man who had been blind, and the application of His words was to them as spiritual thieves and robbers who had usurped authority over the flock of God." They were not true shepherds, as they were supposed to be, for they had not entered in by the door. Like hirelings they sought their own profit and advantage, and not the good of the sheep. They starved the flock by feeding them upon husks, instead of leading them into green pastures. Like thieves and robbers they had spoiled and destroyed the flock without mercy. Jesus in this lesson represents Himself in a very emphatic way as the Good Shepherd. He was the door by which the poor blind man entered into green pastures. As a good shepherd He receives this man into the fold after the false shepherds had cast him out. The good shepherd makes ample provision for the needs of his sheep, and stands by them in times of danger, and is ready to make any sacrifice to protect and save them from any encroachments of the enemies that are lurking about to make of them a prey. Jesus the Good Shepherd gave His life for the sheep.

Aug. HOME READINGS.
27. M.—The Seventy sent Forth. Luke 10: 1-11
28. T.—The White Harvest. John 4: 31-38
29. W.—The Great Commission. Mark 16: 14-20
30. Th.—His Promised Presence. Matt. 28: 16-20

Sept. HOME READINGS.
31. F.—Sending the first Missionaries. Acts 13: 1-5
1. S.—Turning to the Gentiles. Acts 14: 4-52
2. S.—Rest in Christ. Matt. 11: 25-28
3. S.—Joy in the Shepherd's care. Isa. 40: 6-11

LESSON X.—SEPTEMBER 2.
THE SEVENTY SENT FORTH.—Luke 10: 1-11, 17-20.

[Read Luke 10: 1-24. Memory Verses 2-6.]
GOLDEN TEXT.—The harvest truly is great, but the laborers are few.—Luke 10: 2.

INTRODUCTION.
TIME.—Uncertain. Probably November or December A. D. 29.

PLACE.—Uncertain. Probably in Perea in the vicinity of Bethabara.

PERSONS.—Jesus, the Seventy.

THE SEVENTY AND THEIR MISSION.—Luke alone gives us a record of the sending forth of the seventy. The twelve apostles were commissioned and sent out about a year before this on a similar missionary tour. The harvest being great and the laborers few, Jesus sees the urgent need of appointing other seventy, and sending them out two and two into every city and village of Perea and other places where He himself had not yet been; that the people may be prepared for His coming and be in readiness to receive Him. In choosing the twelve Christ had an eye to the twelve patriarchs, and twelve tribes of Israel. Also in the appointment of the seventy He had in mind the seventy elders who were chosen to assist Moses in the government of Israel. The great Sanhedrin

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also consisted of seventy members. The twelve wells of water and seventy palm trees that were in Elam were a figure of the twelve apostles and the seventy disciples which Jesus sent forth with authority to preach the gospel, and power to work miracles, thus refreshing the thirsty, as with water from the wells, and feeding the hungry, as with fruit from the palms. So great was the success of these home missionaries, that after fulfilling their commission they returned with joy, and report to their Lord how wonderfully their efforts had been blessed, even to the casting out of devils. Never in the history of the world have the fields been so white to the harvest as they are to-day. The whole world is open to Christian work and the preaching of the gospel. Almost everywhere men, women and children are hungering for the bread of heaven, and thirsting for the water of life. Who will heed the call and go, as did the seventy, to prepare the way for Christ's coming?

Aug. HOME READINGS.
27. M.—The Seventy sent Forth. Luke 10: 1-11
28. T.—The White Harvest. John 4: 31-38
29. W.—The Great Commission. Mark 16: 14-20
30. Th.—His Promised Presence. Matt. 28: 16-20
31. F.—Sending the first Missionaries. Sept. Acts 13: 1-5
1. S.—Turning to the Gentiles. Acts 14: 4-52
2. S.—Rest in Christ. Matt. 11: 25-28

CORRESPONDENCE.

FROM JOHNSTOWN, PA.—On the 26th of July votes were taken at the Weaver church for a deacon. Two brethren received votes. The lot was cast and fell on Daniel S. Yoder. May God bless the brother and qualify him for the important office and may the church hold up his arms in time of need, and may the members live in peace and harmony with each other and so avoid trials and difficulties for the deacon.

Brethren and sisters, let us remember that when difficulties and troubles arise between members we should always try to settle them between ourselves and avoid further efforts by the deacon. Let us all remember the rule given in Matt. 18: 15-17. Let us comply with this rule for this is the only right way, for it is Christ's way.

LEVI BLAUCH.

LADD, AUGUSTA CO., VA., JULY 24, 1900.—Some time ago the ministering brethren of the Springdale congregation went to the mountains to hold meetings there. I attended one of these meetings, and while the dear brethren were so earnestly pleading for the salvation of sinners, my mind was led to the scene when Jesus went up into the mountain, and His disciples came to Him, and He said to them, "Blessed are the poor in spirit, for they shall see God," etc.

On the 22nd of July four precious souls were baptized in the stream and received into church fellowship. Nine were reclaimed upon confessing their sins and promising a faithful devotion to Christ and His teaching. Another,

who on account of the feeble condition of her child was not able to be present, was received at her home. Another who was not able to be present, on account of her two children being sick with fever, will be received later.

The work here seems to have been just begun. I want to ask the brotherhood in other parts to pray for us here that the work may continue and that Satan may not hinder it, and that those who have now the second time promised allegiance to God and His word, may be preserved faithful unto the end, and that with every temptation life may also make a way of escape.

MAGDALENA HERSCHEY.

FROM STRASBURG, FRANKLIN CO., PA., AUG. 6, 1900.—As this is the time of year for our annual Thanksgiving or harvest meeting, we had an appointment for that purpose on Saturday afternoon, August 4th. At this meeting we were favored with a visit from Bro. Christian Strite from Maryland, who conducted the services at that meeting. He also attended our regular service on Sunday morning, and in the afternoon there was an appointment at the home of Bro. Henry O. Rife, for the benefit of his wife, Catharine, who has been afflicted for some time, and who had a desire to hear the Word. The soul needs to be fed with spiritual food as well as the body with natural food and all those who love the Lord Jesus Christ in sincerity and truth, have also a hunger and thirst for the Word of God; in other words, the Bread of Life. Bro. Strite spoke in the evening at the Chambersburg meeting house. These meetings were well attended, and much interest manifested, and I hope the brother's efforts were not in vain, but will in due time bear fruit to the glory of God.

Cor.—
FROM AURORA, OREGON.—Greeting in the name of Jesus. A very busy harvesting, etc., when I received your letter, and did not take time to write before. There are in this valley nine congregations of Mennonite and Amish brethren. There are two American Mennonite Congregations at Albany, one General Conference Congregation at Dallas, and one east of Salem. There is also in this neighborhood a congregation of Swiss Mennonites. One Old Amish in Yamhill county and one in Clackamas county. There is also one congregation which has the name of Missionaries. They are like the so-called Town Line Congregation in Lancaster county, Ind.

With kind regards,
J. D. MISHLER.

ORIGANS' HOME, WEST LIBERTY, O., AUG. 3, 1900.—The monthly missionary meeting at Bethel M. H. was held Thursday evening, Aug. 2, and was conducted by our missionaries for India, Bro. and Sister Burkhard. Bro. Burkhard spoke of the needs of the mission-ary field the world over, and especially of India. Sister Burkhard pointed out the way in which we all can become instrumental in the mission cause, not only in foreign fields but right at our door. We should raise our standard, go to work and pay attention to "the little things" around us. There is room for work in West Liberty where there are children (and older ones) who never

get to church or Sunday school. More prayer and more work will make us stronger. Let us follow where Jesus leads.

As this is the home of Sister Burkhard and they expect to take their leave for the foreign field in a few weeks she made an appeal to the dear ones at home to press onward and upward in the work and wrestle with God in prayer for them.

FROM STRASBURG, FRANKLIN CO., PA., JULY 12th, 1900.—It is some time since any report has been made to the HERALD readers from this congregation, and for the benefit of those who enjoy hearing from sister congregations I will write. On July 8th, the time of our regular service, our dear Bro. Bish. Benjamin Zimmerman from Shirkmanstown, was with us and spoke from Ps. 119: 89. "Forever, O Lord, thy word is written in heaven."

The brother spoke very earnestly, making a deep impression on the minds of the audience. At 2 o'clock the Lord filled an appointment at the home of David Myers, on behalf of Sister Mary Diller, who has her home here, and who has been helpless for some nine or ten years. She seems however to bear her afflictions with Christian patience. Seemingly she has put her trust in the Lord, who has power to lead afflictions come over us, but power also to restore to health, if it is according to His will. I am often led to think, if we who are able bodied, would be called to take her place, would we have grace and patience sufficient to bear her afflictions with the patience and grace that she does? All present enjoyed the visit with her very much. In the evening the brother conducted services at the Chambersburg M. H., at which place he spoke of the true happiness and that the way to it is to love and obey the Lord in all things.

WEAVERLAND, PA., AUG. 5th, 1900.—To the Readers and Publishers of the HERALD. Greeting to you all, in the worthy name of Jesus.

In the first place I will say that I feel rejoiced to see that our people everywhere are feeling more interest in our church paper, especially do I notice that our young Sunday school workers show their love and appreciation by writing many beautiful lessons. It shows their love for erring ones, and for lost souls. Let the good work go on, and quench not the Spirit. Besides these many beautiful lessons, let us have more church news or correspondence from different churches. It always does us good to hear how others are getting along. On the 27th of July Bro. A. D. Wenger, from Millersville, came into our midst and held four meetings. On Sunday the 28th Bro. Hartzler from Elkhart, was with us in Weaverland in the morning and Goodville in the evening. On Wednesday Aug. 1st Bro. George Brunk from Kansas was here, and held two meetings. All these meetings were well attended and seemed to be appreciated. Whether they were or not the future will show. The Savior says, "Ye are my disciples if ye do whatsoever I command you." They were instructive and encouraging, and I hope will not soon be forgotten. I hope all may have been benefited by the sharp reproofs given by Bro. Brunk at

Weaverland. Let us remember these brethren in our prayers, and may God bless their work. D. S. W.

SUNDAY SCHOOL ITEM.

ORONOGO, MO.—Re-election of officers at White Hall, on June 17th, resulted as follows:

Bro. D. S. Weaver, Supt. Bro. B. F. Weaver, Asst. Supt. Sister Martha Bare, Treas. Sister Nannie Bare, chorister. We have a very interesting Sunday school and hope we can make it even more successful in the coming term of six months than it has been in the past. May God bless all efforts put forth to the advancement of His cause. R. O. H.

THE MENNONITE S. S. MISSION.

The July meeting of the Mennonite S. S. Mission was held at Paradise, Lancaster Co., Pa., on Thursday, July 19. By the hour of opening the house was as usual filled to overflowing and the meeting was called to order by the General Superintendent John H. Meltinger, and the exercises began by singing hymn No. 437 Hymns and Tunes, which was followed by a Scripture lesson from Ecclesiastes 8, and prayer by Bro. J. B. Seeger.

Superintendent Meltinger then called to the chair Bro. Isaac W. Martin, of Goodville, who presided over the meeting during the day. The secretary read the minutes of the previous meeting, the congregation sang, "Guide Me Blessed Savior," and the opening sermon was preached by Bro. J. S. Hartzler, of Elkhart, Indiana. He spoke in his opening of the inspiration of song. But in the heat of human efforts there are still some imperfections noticeable. How beautiful were the melodies of heaven, where everything is perfect—entirely perfect. He found his text in Luke 21: 48. "And ye are witnesses of these things." It is important that the testimony of our life and our words agree. Testimony that is contradictory counts for nothing. A correct life will go far toward converting the world. There are those whose very presence exercises an influence for Christ. Persons who cannot make their life count for Christ at home will never make successful missionaries in the foreign field.

Address, "Service, Not Prestige, the Christian's Motive," by Bro. A. Hershey Leaman, of Chicago. The Christian's first motive should be to glorify God. The apostle admonishes us to glorify God not only in word but in our lives and in our bodies. The next motive should be to win souls to Christ. When we are Christians we don't belong to ourselves, but to those whom we have an opportunity of serving. Another motive should be to have power with God. When Jesus wanted power He went to the Father. God will give us power over lost souls, power over sin, power over our own lives. Honor, fame, influence—these are examples of prestige. But a love and desire for these is not Christ-like.

The superintendents of the five different Sunday schools now under the care of the Sunday school Mission, gave brief reports of their respective schools. The schools are in a healthy condition

with an average attendance of about four hundred.

Bro. N. H. Mack, superintendent of the Welsh Mountain Industrial Mission gave a report of that mission. They picked during the season just past, one hundred and seventy-five bushels of strawberries which sold for \$235. Wheat sold to the amount of \$117. Potatoes of which they have a considerable acreage promise well. The shirt factory is at present closed on account of the berry season.

After singing "Lights along the Shore" the meeting adjourned until 1 o'clock P. M.

AFTERNOON SESSION.

From 1 to 1:30 an enjoyable song service was held, followed by prayer by Bro. Daniel Lehman, of Millersville.

Sermon by Bro. Amos Hoover, of Kinzer. Subject, "Repentance," text, Acts 17:30. Repentance is the first step in the Christian religion. John the Baptist preached repentance. Jesus preached repentance. Peter and the other apostles preached repentance. We all need repentance. It is not only a sorrow for sin, but a complete turning around—a change from one thing to another. Repentance comes in the following order: Conviction, contrition, conversion, confession. True repentance always makes complete restitution for wrongs committed.

Song, "Sweet Is the Work, My God, My King."

Address, "Golden Opportunities in the Sunday school." This address was assigned to Bro. H. D. Charles, of Millersville, who was unavoidably detained, and in his absence the subject was opened by Bro. Benjamin Weaver, of Churchtown. Bro. Weaver's talk of fifteen or twenty minutes was full of point and power. By this time Bro. Charles had arrived and he continued the address, both speakers showing that opportunities were afforded in the Sunday school for coming in close touch with both young and old that were not to be had elsewhere.

Following this address was an open discussion of the subject, in which a number participated, giving many edifying thoughts.

Following this was a review of the day's work by Bro. A. D. Wenger, of Millersville. The pitch and point of the talks of the day were recalled and brought together in a short address, proving both entertaining and profitable.

After singing "Gather Them into the Fold" and "That Beautiful Golden Gate," and attending to some miscellaneous business, the meeting closed with the doxology and Lord's Prayer.

ANOS A. RESSLER, Sec.

For the Herald of Truth.

THE ELDER SON.

BY CHRISTIAN EBERSOLE.

In the HERALD OF TRUTH for July 15th, I see a very interesting article "The Elder Son." I do not write to criticize or find fault. I love to read the articles written by the brethren. We are here to learn and to instruct.

In the first place, we should have some knowledge of the laws and customs of the people of that time. The family to which this prodigal belonged

must have lived a quiet and peaceable life, not accustomed to such merriment as the "Elder Son" heard when he came near the house. I do not wonder at his being surprised and inquiring of the servants what these things meant. No wonder he felt angry when the servants told him what was going on behind his back.

It just looked as if the younger son came home to devour his portion also. Let us take it home to our own families. No wonder he refused to go in when the servants bade him. We have no proof that he had any invitation to come in.

The verse reads, "And he was angry, and would not go in, therefore came his father out and entreated him."

The elder son told his father the truth, and nothing but the truth. His father knew that it was true, and he said unto him: "Son, thou art ever with me, and all that I have is thine." The father did not say to him: If you come in I will give you all. He gave it to him right there. Now, then, if the father represents God, then the elder son received all, as we read in the Scripture that God cannot lie. The Savior says, "For unto every one that hath said he given, and he shall have abundance."

Turn to Luke 15:7, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." So he must have been one of the "just persons" at that age of time. We do not know but that he did go into the house with his father. No doubt he did, as he got it all.

The parable reads, "A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that is fallen to me; and he divided unto them his living." According to that the elder son got a portion also. He remained at home and made good use of it, while the younger devoured his portion and had no more to get, as the father gave it all to the elder son.

In regard to the elder son's being angry, we read in Scripture, "Be ye angry and sin not." When the Savior came to the fig tree and found no fruit on it, He cursed it, yet knowing it was not the time of year for fruit.

Also when He made a scourge of small cords, He drove them all out of the temple. The Bible says that "God is angry with the wicked every day." So we see there is anger, but no sin.

I wrote this for the love I have for a son that never transgressed his father's commandment. I did not write this to find fault with the brother's article. It does me good to read such articles. I take a different view of it, therefore I wrote, hoping it will create within us a deeper desire to write more for the HERALD OF TRUTH. I want to be understood; I do not encourage anger, I just mean there is such a thing as being angry without sinning. Let the elder son have the inheritance as his father gave it to him.

There could be a great deal more written on this subject, but I hope this will suffice. I wish God's richest blessing to the editor, and also to all the readers of the HERALD.

Stephen's City, Va.

NO ONE becomes unhappy by doing good deeds.

God can make prosperity a curse and affliction a blessing.

For the Herald of Truth.

SAVED BY THE LIFE OF CHRIST.

BY ELEN GARNER.

"If when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."—Rom. 5:10.

If God justified and reconciled us when we were enemies, how much more will He save and sanctify us when we are justified and reconciled. The dying Savior laid the foundation and slew the enemy, and made the atonement. But it is the living Jesus that perfects the work. Christ by His Holy Spirit changes and completes our salvation, if we put our trust in Him.

But of Him is ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Yes, He is become our all in all, and in all, if we only yield ourselves unreservedly to Him. He will work in us to will and to do of His own good pleasure.

If we have not overcome sin with all its deceitfulness, it is evident that we are not fully saved by the life of Christ; it is only as the life of Christ has full possession and control of us that we gain the victory over sin. Do we truly desire the living Savior with all His quickening power?

Blessed be God, we can have this life in all its fullness, and a constant stream of favors. We will not only go to heaven, but go to heaven triumphantly.

But in order to be saved by the life of Christ we must be willing to give up all of self. He can not save us from all sin as long as we cling to self.

Am I willing, truly willing, having Him, all else to leave? It is only when we give up our own efforts to save ourselves that He can work all His own good pleasure in us. Like the clay in the potter's hand let us be passive so life can mould us into a vessel that seemeth good to Him. He is also our intercessor; how often He may plead with His Heavenly Father for some erring child. Our Heavenly Father might have cut us off long ere this if it were not for Christ interceding for us. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

What a sympathizing friend we have in Jesus, He is more ready and willing to give us that life more abundantly than we are to receive it. Can we truthfully say with Paul, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me."

Oh, the blessedness of the life hid with Christ in God.

How I remember one dear brother, who has now gone to enjoy the life of Christ in a glorified state, that seemed to have the image of Christ stamped upon his soul, and his very countenance seemed to reflect the life of Christ.

May God give us a real hungering and thirsting after the living Savior.

"Thou art my Savior; take me, Drive all my unbelief away; Save me from all sin, and make me, Do Thy will and in Thee stay." Nampa, Canyon Co., Idaho.

For the Herald of Truth.

A FEW THOUGHTS, ON, "IS THERE A CAUSE."

BY A. B. HOLDEMAN.

In the July number of the HERALD OF TRUTH, is an article under the title of "Is there a Cause," by M. S. Steiner. From this article we understand that there is a dissatisfaction with some, with the Senior Editor. The writer says: "I do not want to think as does the nameless brother or sister in Illinois, that the senior editor had better retire altogether." No, in this I agree with the writer of the article referred to. I do not think he ought to retire, but I do think that he should keep his position and do all that he can to maintain the true doctrine and the position of the church, and to hold in check the things that are making such great inroads upon the purity and simplicity of the church, and the gospel.

The writer above referred to then speaks about the "progressive ideas of the age." I wish he would write a short article on this subject, "The progressive ideas of the age," as I do not know that I quite understand him in what he presented in the article. I do not know whether he wants to say that the world, religiously speaking, is growing better with its progressive ideas or not.

If he thinks that the world is growing better by having these progressive ideas, and following them out, then I would like to have him harmonize the following passages of scripture which I will name, and many others which I will not name now, with these progressive ideas.

The apostle Paul wrote to Timothy (2 Tim. 3:1-5). "This know also that in the last days perilous times will come, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unlovely." * * * false accusers, deceivers of those that are big, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away."

A little farther on he says: Ever learning and never able to come to the knowledge of the truth." (v. 7).

In the 4th chapter of this same epistle (v. 3), he says: "For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Again in Titus 1:10, he says, "For there are many unruly and vain talkers and deceivers."

Has not the senior editor the right to rebuke them, and rebuke them sharply, that they may be sound in the faith? Again 2 Pet. 2:1, the apostle speaks of false teachers among the brethren. "There shall be false teachers among you."

Many more passages of similar import might be referred to, such as "de-

ceivers shall wax worse and worse," etc., but I will not present any more, hoping that if M. S. Steiner thinks that the world is spiritually growing better, by these progressive ideas, he will make the scriptures harmonize with them or, better said, make these progressive ideas harmonize with the scriptures. If he can do this, I am willing to accept them, for I desire to learn. I do assure you and all the readers of the HERALD, that the person is not living, and never did live, that would rather give up his ideas for better ones, or for more scriptural ones than I would.

For the Herald of truth.

AN EXHORTATION.

Dear brethren and sisters, I will try to write an article for the HERALD OF TRUTH, and I trust that what I write may be profitable and edifying to all the readers.

First, let me remember that we can do nothing of ourselves. We need divine grace continually in all our undertakings. I am glad to know that Jesus is able and willing to save to the uttermost all that call upon His name, and if we ask Him, He will continue with us and lead us in the right way. If we are honest and upright, we need fear no evil. If our Lord and Master leads and we follow Him, He will keep us from all harm and wrong doing.

It appears to me as though we were in dangerous times, and as the Lord directs, we should be watching and praying for ourselves and for God's children the world over, and especially should we pray for our ministering brethren that they may not shun to denounce the whole counsel of God, and that they may take heed unto themselves and be faithful witnesses of the truth. Ministers are human and have their weaknesses and their failings as well as others, but by the grace of God and the faithful support and prayers of His children, they may be preserved in the way of righteousness. It is indeed a very sad thing when ministers are led in wrong ways, and manifest a spirit other than the Spirit of Christ.

Perfect love casteth out fear, and if sometimes we fail and are led from the path of rectitude, let us be the more steadfast and pray more earnestly that the Lord may preserve the faithful ones and make them more efficient in the great cause of Christ. If we ourselves are faithful, we shall grow in grace and in the knowledge of the truth and we may go on unto perfection. We cannot serve two masters.

When we came back from the North, we did not know where we would locate, but our place seemed to be Harper, and we are glad we can attend church services and Sunday school not to forget the assembling of ourselves together, and we have spirit to do so, God will bless us in our worship. We always feel sorry when there are some missing in the regular church services. We need really to have a hungering and thirsting after righteousness and to delight ourselves in the worship of the true God. If we have these feelings, God will feed us with the bread from heaven and we should rejoice in His mercy and His goodness always. We are in this world that we may glorify

God and we should therefore not be so much concerned about temporal things as we are about spiritual things. What will it profit us if we should gain the whole world and lose our souls?

May we all so live and walk that our conversation may be in heaven and that we may promote the grace of God within ourselves and be the means, in God's hands, likewise, of doing good unto others. We should not be selfish, we should not always seek our own good, but do good to others also. The apostle says that we should do good unto all men especially to them of the household of faith. Let all the earth praise the Lord.

L. A. WEAVER.

It is not so strange that a man should do the wrong thing as it is that he should do the right. To do wrong is to choose any one of a thousand paths, to do right is to choose the one path that alone is the right one. As an elderly Christian woman once said, "I am not so ready as some to criticize those who do wrong, for in all that we may do there are so many wrongs and only one right." It is the finding and following of this one right way, in any course of action, that brings to bear upon life the clearest moral perception and the most abounding faith of which we are capable.—S. S. Times.

For the Herald of Truth.

THE SHEPHERD'S VOICE.

BY H. G. ANGLEMOYER.

In these perilous times there are many voices clamoring to be heard, and yet there is but one that is safe to follow; and that is the voice of the good Shepherd, who laid down His life for the sheep, and who said: "My sheep hear my voice, and I know them and they follow me." Jn. 10:27.

Let us notice some of these voices, and contrast them with the voice of the good Shepherd, that we who are looking for the time of His coming, may learn to distinguish between His voice and the voice of strangers, for in these days, if it were possible, the very elect would be deceived.

"Spiritualism lifts up its voice and denies the Bible, calls God a liar and His word falsehood, a doctrine of devils, of the darkest kind, and yet there are those who blindly give themselves up and accept it as truth, while there is no truth in it. Beware, the thief cometh not but for to steal and to kill and to destroy. Jesus said, "My sheep know not the voice of strangers."

Again, there are many who are continually crying out: Lo, here is Jesus, lo, there is Jesus, and with a semblance of the truth and soft words and fair speeches they deceive many. Take heed unto yourselves, watch and pray that ye enter not into temptation. Take heed that no man deceive you and take your crown and rob you of the life that He has offered to give us.

Jesus says again (Matt. 6:19): "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, etc. But who is going to give heed to this grand admonition of the Savior? A few, at least, we trust; but the great mass of humanity listen to another voice, and that is the voice of

avarice; the voice of the great grasping world, who is seeking only its own good, without any thought of ever benefiting its neighbor, or reaching a helping hand to the suffering poor. Prompted by the hand of avarice, every one seems to follow hard after wealth and earthly treasures. The riches of this world are the bait which the great majority of the human race desire and for which they so earnestly labor, yet the Savior says, "How hardly shall they that have riches (they that put their trust in riches), enter into the kingdom of God."

Let us make to ourselves friends with the mammon of unrighteousness, by using it for God and the poor, that when we fail they may receive us into everlasting habitations.

This voice may seem to many as an idle tale, but it proceeds from Him who will judge the world by the word which He has spoken (Jn. 12:48). Who will heed it. Read it. My sheep hear my voice.

Listen again. How can ye believe which receive honor one of another, and seek not the honor which cometh from God only? Jn. 5:44. It seems that many are out of the hearing of this voice, and are listening to the voice of strangers. While indulging in the vain fashions of the world, bowing at its shrine, seeking life pleasures and adorning themselves with all the superfluities of the wicked one, they do not heed the voice of God, or the teachings of the Savior. The apostle says, Let your adorning be the hidden man of the heart; not the outward adorning of plaiting the hair, or of wearing of gold, or of putting on of apparel, but that of a meek and quiet spirit, which is in the sight of God, of great price or value. 1 Pet. 3:3, 4. My sheep hear my voice; they know not the voice of strangers.

When we see the churches entangled with worldliness, holding in the house of worship church fairs, storage rooms, cake walks and many other foolish and worldly things to amuse and interest the members and others, the people are made to forget God, to lose the sanctity which they should have for His house, while above the murmur of the throng may be heard the voice of the Shepherd, saying: Come out from among them, and be ye separate and I will receive you. 2 Cor. 6:17. "My sheep hear my voice, and they follow me."

When those who profess to be waiting for the coming of the Lord, habitually absent themselves from the church services, and yet make every possible effort to attend pleasure parties, and make social visits, have we not reason to fear that they have forgotten the voice that tells them not to forsake the assembling of themselves together, as the manner of some is, but exhort one another and so much the more as ye see the day approaching. Heb. 10:25. My sheep hear my voice.

Again if we join in the vain and foolish conversation and jesting, are we not listening to the voice of the stranger more than to Him who has said, "For every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words shalt thou be justified, and by thy words shalt thou be condemned."

Once more hear the voice of the good Shepherd. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." Matt. 18:15. He that hath an ear to hear let him hear. To hear the voice effectually, there must be inward stillness and quietness with full consecration and faith.

May the Lord bless and help us to listen to the Shepherd's voice now, that we may be ready to hear Him, saying in the last day, Well done, good and faithful servant. Silverdale, Pa.

For the Herald of Truth.

OUR CHRISTIAN DUTIES.

The sum and substance of all our duties in this world are summed up in the one short paragraph, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Matt. 22:37-40.

We have a similar declaration given in the 13th verse of the last chapter of Ecclesiastes where the wise man says: "Let us hear the conclusion of the whole matter, Fear God, and keep His commandments; for this is the whole duty of man."

Again in Micah 6:8, The prophet says, "He (God) hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God."

We notice that the first quotation (though found with a little variation in two places in the New Testament), is notwithstanding an Old Testament commandment. In Deut. 6:5, we have almost identically the same words, and inasmuch as the Lord Jesus saw proper to repeat it and incorporate it into the new, and in this way reaffirm and establish it as part of the new, we must necessarily accept it, as an appropriate and vital part.

We will bear in mind here, that when these words were spoken, the Law of Moses was still in force. The Jews were still under the law. Jesus Himself was under the law, and subject to it in every particular. The lawyer who stood up in the temple, tempting Him, was a Jewish lawyer, and was not only one who was under the law, but one who was educated in the law and taught it.

It was the custom of Jesus in His teaching to always recognize the law first; but it was His custom too, to give to every inquiring mind that was open to the truth, a glimpse of the gospel light also.

When the rich young ruler came so earnestly asking Him what he must do to inherit eternal life, He pointed him at once to the Commandments. The ruler said, "All these have I kept from my youth up, what lack I yet?" Here now was a gospel opportunity for Jesus, and He made good use of it. "If thou wouldst be perfect, go sell what thou hast, and give to the poor, and take up thy cross and follow me."

So likewise in our present text. Jesus asked the question, "What is written in the law?" How readily thou hast answered it. And he answered in the words of the text, "Thou shalt love thy God with all thy heart, with all thy soul,

with all thy mind, and with all thy strength, and thy neighbor as thyself."

The reply of our Savior is remarkable in several ways. He said, "This do and thou shalt live." This had not yet the direct gospel teaching in it. It was all law, and was just what the lawyer understood to be right, and in harmony with the law; it was just what the lawyer (possibly unexpected however) was glad to hear, and Jesus in giving His instructions in this way, proved to the Jews that He did not ignore the law, but worked in perfect harmony with it, and also proved the fact which He had before asserted that He came not to destroy the law but to fulfill it, and that the grand purpose of God in the great plan of salvation, could only be brought out in its fullness and perfection by preserving the complete harmony of God's plans in binding them together through Himself.

The great plan was first projected through the law, but must be perfected under the gospel, but all through Christ. Those under the law looked forward to the fulfillment of the promise; those under the gospel look back to the promise already fulfilled, so that Christ forms the grand central figure in whom those that lived before, as well as those who lived after Him, found full salvation; so that whether they lived under the law or under the gospel, we are all one in Christ, and He becomes the Savior of all, and in this sense, all in all to both Jew and Gentile.

F. B. P.

THE CONFESSORS OF PEACE.

BY JOSEPH W. LEEDS.

The following article, intended to bring to the notice of the men of God in the generations past, who confessed, acknowledged and maintained the doctrines of peace, as they are presented to us in the gospel, was originally written for the "Christian Neighbor," but was kindly sent to us for publication in the Herald, by the author Joseph W. Leeds, of Philadelphia, a prominent and highly respected member of the Society of Friends. The article is full of interest, and we hope our readers will give it an attentive perusal. We thank Friend Leeds for his interest in our paper and society. He has often contributed to the columns of our paper as our readers are well aware, and we hope he will from time to time continue to favor us in this way.—Ed.

The learned Jerome was born in a town of the district of Venetia, at the head of the Adriatic, A. D. 346. He has left on record the saying that "He that is spiritual never persecutes him that is carnal. I have learned from the command of the apostles, to avoid a heretic, but not to burn him. Christ came not to smite, but to be smitten, can that be smitten, follows Christ; but he that smites, follows anti-Christ."

Jerome was indeed a man of great learning—none more so in his time—yet he was disposed to be vain of his acquirements, was often passionate and resentful though to his credit not continuously so when yielding to the Holy Spirit's arrest and convicting reminder. We need only recall here, in mentioning him, his hermit life of several years in the desert east of Antioch, and, subsequently for a much longer period, in his cave at Bethlehem,

diligently occupied in translating the Bible into Latin—the so-called Vulgate of the Roman Catholic church, and of which the council of Trent (1545) affirmed that "The Vulgate edition shall be held for authentic in public lectures, disputations, sermons and expositions and none shall dare to refuse it."

Jerome's friend and correspondent, Augustine, was born in Numidia, in 354. Always will his name be associated with that of his chaste and godly mother, Monica, whose tears and prayers followed him, when, opposing her wish, he left the North African shore for Rome, and later for Milan, where his life was favorably influenced by Ambrose. His notable Confessions, narrate his relinquishment of a sensual, unmodified life for the service of the Divine Master who had visited him with His overcoming grace.

Returning to his native Numidia, Augustine was made bishop of Hippo, the latter a city lying on the Mediterranean west of Carthage. Unhappily, he, as an orthodox churchman, not only condemned the Donatists (the puritans of that period) but defended the persecutions to which they were subjected. Many hundreds of the separatists' ministers were banished to the islands, with loss of their goods and other accompaniments of great harshness. "Augustine's sanction of persecution became from this time forward a precedent of great authority in the church. In it is to be found the germ of that whole system of spiritual despotism and intolerance which culminated in the Inquisition."

Augustine did not object to Christians enlisting in "a righteous war." As a student in a certain high school in the large town Mandaura, some miles from the place of his birth, he had been drilled in the martial measures and the use of the classic Latin sensuous hymns. In their *Witnesses for Christ* Backhouse and Tylor remark hereupon:

"It is worthy of note that when Augustine in after years looked back upon his school days with a ripened judgment and from a Christian standpoint, he condemned the classic method of instruction, that 'torrent of hell' as he calls it, by which learning was poured into the boyish mind through the obscene fables of heathenism. He also brings out into strong relief the scrupulous care with which the scholars were trained in the niceties of grammar, whilst moral truth and practice were neglected; so that, as he expresses it, 'it was accounted a greater offense for a scholar to drop the applause and say 'omnem, instead of hominem (man), than if, in opposition to the divine commandments, he, a human being, should hate a human being.'"

Augustine lived to see the desolating conquest of the Roman North African provinces by the Vandals, who visited many-fold upon the Catholics the miseries which the latter had so recently inflicted upon the heretic Donatists. A few days before his death (in 430) he caused the penitential psalms to be written out in large script, and hung where he could see them upon the wall, desiring further that he might be left in quiet to himself. Were it possible for us to interpret his then thoughts, as the last of his life rose before him, might we not believe that he saw an end of all wars and fighting: that

the follower of the Lamb ought not to be found in the place of the warrior, whose "battle is with confused noise, and garments rolled in blood," and that the bealing words of that other psalm (the 46th) came consoling to mind: "He maketh war to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire. He still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

Foreshadowing in a manner the deadly persecutions of the Anabaptists of the 16th century, was the edict of the Emperor Honorius (418), re-affirmed sixteen years later in the reign of the second Theodosius, as follows:—that "If any minister of the Christian church is found guilty of having repudiated any one, be together with the person thus repudiated—provided the latter is proved to be of such an age as to understand the crime—shall be put to death."

The state church in Africa through the urgent request of Augustine and his fellow bishops, secured the convocation (in 418) of a synod, which, in the name of the see of Rome, absolutely anathematized or condemned the views of those who did not admit infant baptism or recognize original sin in infants, as well as of those who, opposing predestination, held that the will of man was free.

It is related in Van Braght's "Martyr's Mirror of the Defenseless Christians," an extensive work detailing the sufferings for conscience' sake of the Mennonites and their historic predecessors in the faith, that in the year 324, one Alban, a pious teacher who, from the place of his birth, he had been drilled in the martial measures and the use of the classic Latin sensuous hymns. In their *Witnesses for Christ* Backhouse and Tylor remark hereupon:

"It is worthy of note that when Augustine in after years looked back upon his school days with a ripened judgment and from a Christian standpoint, he condemned the classic method of instruction, that 'torrent of hell' as he calls it, by which learning was poured into the boyish mind through the obscene fables of heathenism. He also brings out into strong relief the scrupulous care with which the scholars were trained in the niceties of grammar, whilst moral truth and practice were neglected; so that, as he expresses it, 'it was accounted a greater offense for a scholar to drop the applause and say 'omnem, instead of hominem (man), than if, in opposition to the divine commandments, he, a human being, should hate a human being.'"

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noted names are largely missing, we are to look in the main for the Confessors of Peace.

HYMNS AND HYMN-WRITERS.

The evidences of inspiration are found in the Scriptures handed down by the earliest sacred writers. Isaiah, with his prophetic gifts; Job, with his sublime fortitude; David, with his kingly power and human sympathy; Solomon, with his profound wisdom and magnificence—all have left for the people of this day and all the ages that are to follow a record for genius and imagination as durable as tables of stone. The history of modern times furnishes no example of exalted reverence and humble self-renunciation equal to Job, and no other writer has expressed his fidelity to a Higher Power, in the narration of his own grief, with such depth of pathos and such beauty of rhetoric. None has equaled the majesty and sublimity of Job's marvelous portraiture of the Creator in his familiar works; or the tender devotion and deep spirituality of the Psalms; or, in lighter vein, the song of Solomon. All these contributions to the world's treasury gems of literature, poetry and song unsurpassed in ancient or modern times. They laid the foundation for the introduction of music in divine worship.

All of the chords of the heart of man are touched by the beautiful Psalms of David, which traverse the whole range of human experience, in hope and praise and love and trust; in courage and fortitude, in sorrow and suffering. Coming down across the ages they are divine in the expression of human sympathy and fresh as the smile of Jehovah. All Christendom sing hymns and Psalms and spiritual songs, and the sentiment of every sacred song is begotten of some aspiration of the soul for higher joy, some experience of Christianity, some triumph of faith, or penitence for wrong doing; some helpless grief or beatific vision. They breathe the spirit of admonition or prayer; offer comfort to the sorrowing and rest to the weary. They touch human experience at every point and express devotion and piety are inspired for their work as manifestly as were David and Isaiah. The evidences of inspiration abound in their songs.

The oldest hymn of the Christian Era that has been preserved, was written by the Bishop of Alexandria in the second century. It opens as a prayer with these lines:

Lead us, O Shepherd true,
Thy mystic sheep we sue;
Lead us, O Holy Lord,
Who from Thy sons dost ward,
With all-prevailing love,
Peril and curse and harm."

In the third century a pious monk named Syrus wrote a number of hymns in the Greek language which entered into the worship of the church for several centuries, and many hymns, generally historical, were written by authors of distinction, among whom are Gregory, Theophanes, Andrew of Crete and Synesius. But one of the grandest that was given to the church in the Middle Ages was written by the monk, Stephen, in the thirteenth century. It is good for all ages, for the consolation

of its promises. The opening lines are:

Art thou weary, art thou languid, art thou sore distressed
Come to Me, says one, and coming, be at rest.
Hath He marks to lead me to Him, if He be my Guide?
In His feet and hand are wound-prints, and His side.
Is there a diadem as monarch that His brow adorns?
Yes, a crown of very rarity—bat of thorns!"

St. Ambrose is said to have written the "Te Deum Laudamus" near the middle of the fourth century. It has been sung for 1,500 years by millions of Catholic and Protestant voices in all the tongues of Christendom. The Latin Christian poets wrote hymns in all the centuries from the first, and the translated and handed down in the English and other languages was written near the middle of the twelfth century by Bernard, the Monk of Cluny—"Jerusalem, the Golden"—which is another gem from the Dark Ages. Perhaps no hymn has exerted greater influence in the Christian church than this one, whose opening verses are:

"Jerusalem, the Golden, with milk and honey blest,
Beneath thy contemplation sink heart and voice oppress.
I know not, oh, I know not, what joy awaits me there,
What radiance of glory, what bliss beyond compare.
And when I ain wading sing them, my spirit falls and faints,
And vainly would it image the assembly of the saints."

Dr. Prime has preserved another hymn of the new Jerusalem, written by a monk of the twelfth century, whose first stanza is:

Stormy winter, burning summer, rage within those region never;
But perpetual gleam of roses and enfolding spring forever;
Lilies gleam, the crocus glows, and drooping balm its scent deliver."

Martin Luther was one of the strongest patrons of devotional hymns in the church. He made singing a feature of Protestant church service, and the hymns he composed, and others he adapted, breathe the spirit of praise and devotion, with a religious fervor unknown before the Reformation. Luther was a champion of truth, a fighter that assailed strongholds and built defenses. The inspiration for his hymns may have been drawn from the familiar preparations for war so prevalent in his age, as evidenced in his great hymn, "A Mighty Fortress Is Our God."

The last three centuries have produced many writers of Protestant hymns, and the names of more than five hundred hymns can be collated from the different volumes of church music. A complete collection of their hymns would fill an immense library, as the number written by Charles Wesley alone exceeds four thousand. Isaac Watts, born in 1674, who began writing at nineteen, lived a pure and holy life as a bachelor and died at seventy-five, is perhaps the best known. Some of his hymns have never been excelled in devotional spirit and beauty of expression. Among his popular compositions are:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes.
Why do we mourn departing friends
Or shroud the dead's remains?
'Tis but the voice that Jesus sends
To call us to His arms."

Jesus can make a dying bed
Feel soft as downy pillows are,
While on His breast I lean my head
And breathe my life out sweetly there.

The masterpiece of sacred composition set to music is the doxology, "Praise God from Whom All Blessings Flow," composed by Bishop Thomas Ken two and a half centuries ago. It has been sung by many voices in Protestant Churches than any other musical composition.

Charles Wesley, one of the founders of the Methodist Church, was the author of one hymn great enough to immortalize any man, but his fame does not rest alone on "Jesus, Lover of My Soul." He wrote 4,000 other hymns.

John Newton, starting in life as a midshipman in the navy, was profligate and wicked until twenty-three, spending some time in stealing and selling slaves on the coast of Africa, reformed and became a preacher. He wrote some beautiful hymns, among which are the following, recalled by the first lines:

"Faithly through another week,
Let me hide myself in Thee!"
"Glorious things of Thee are spoken,"
"How sweet the name of Jesus sounds." The author of that grandest of hymns—

"Rock of Ages cleft for me,
Let me hide myself in Thee!" was converted at sixteen, through the instrumentality of a lay sermon preached in a barn in Ireland. He was educated afterward for the ministry, and while little is known of his sermons, the "Rock of Ages" has rendered imperishable the name of August Toplady.

The most precious hymn written known to history was the New Joseph Grigg, who is credited with writing:

"Jesus and shall it ever be
A mortal man ashamed of Thee?" when only ten years old. He lived in the middle of the eighteenth century.

Phillip Doddridge, born in London, 200 years ago, wrote many beautiful hymns, including—
"Thine earthly Sabbaths, Lord, we love,"
Edward Perronet, a hundred years later, gave to the world one hymn—"All hail the power of Jesus' name!" whose lofty sentiment and spirit of praise kindle matches enthusiasm in a congregation to-day as they have done throughout the century. It is inspiring and uplifting. A Baptist preacher, Dr. Stennett, composed, "On Jordan's stormy banks I stand." Bishop Huber wrote "From Greenland's icy mountains, and "Thou art gone to the grave, but we will not deplore Thee."

Cowper wrote some of the most popular hymns in the English language, of which the following are samples: "For a closer walk with God," "God for a closer walk with God," and "There is a fountain filled with blood." James Montgomery, near the close of the last century, wrote many hymns that have been used in praise by a religious world, in one of which is found the immortal verse, "A day's march nearer home." But the list of hymn writers of the world is so long that their names cannot be mentioned in a single article, in connection with a verse of their most famous song. It may be assumed, however, from the examples already quoted that the hymnal is second only to the Bible in religious public worship.—Selected.

DRESS does not make character, but it often proclaims it.

MORE BACKBONE.

In "The Zion's Watchman," of Albany, N. Y. we find the following apt remarks on Christian firmness under the peculiar caption, "More Backbone," from the able pen of Theodore L. Cuyler, which we commend to the careful perusal, and consideration of every member of the Mennonite Church.

Our people need more backbone, more stability, more devotion to their own church and her blessed principles. We recently received a communication from a very esteemed brother who ridicules the idea presented recently in the Herald, commending the expression, "A faithful member of the church." Of course if a man had nothing more than simply the outward forms of religion and obedience to church rules, he would be a poor Christian; but the Savior says, if a man is not faithful in that which is least he shall not enter him the true riches, (see Luke 16: 10, 11) and if a man is not a faithful church member, how could you expect him to be a faithful follower of Christ? It is true also that a man may be a fairly consistent member of the church and yet not have the love of God in his heart, but you will never find anywhere in this world a faithful follower of Christ who is not a faithful church member.

Faithful church members have at least the external evidence of true Christianity, but an unfaithful church member gives the best proof that he is an unfaithful Christian. By their fruits ye shall know them.

"The great want of many who profess to be Christians, is backbone. They claim to have been converted, they unite with the church, and in many cases some benevolent organization. "But such religion as they have is too pulpy and gossamer to give them power for good; nay, they too often betray the cause of Christ and so do positive harm. They have no staying power in any good thing they undertake, and under strong temptation they do not know how to use that mighty unmovable "No." That one word, spoken at the right moment, has saved multitudes from disgrace and ruin—yes, and from an eternal hell! The splendid success of Joseph in his after life all turned on the word "No" spoken in a moment of powerful temptation to sin.

"It is the easiest thing in the world to swim with the current, but to turn around and face the current requires grit, and grace, and backbone. "There is one thing which everyone who publicly confesses Christ should ask himself; it is—what has Jesus Christ converted me for? For my own enjoyment and for the salvation of my own soul? Or has life made me a Christian that I may represent Him before the world and let my light shine, and win others to a better life? Salvation is not a mere life-insurance policy; and joining the church is not a ride to heaven in a Pullman car.

The true Christian life is a stiff battle against the world, the flesh and the devil; and the Christian who wins victories and wins souls has got to see his face like a flint against many popular customs and fashions and be willing to stand a sneer or laugh.

"There is a vast deal of loose, limber-backed religion in these days, and I most earnestly caution young beginners against it. You will find the stairways to temptation very numerous; and fashion carpets them very handsomely and tells you that 'everybody goes there.' Look out, my young brother.

"You may set me down as a Puritan; but I tell you frankly that the paths which open now-a-days to the theatre and the ball-room and the club and the card parties and the wine suppers are slippery paths for Christians to tread. They carry you away from Jesus Christ. You cannot take your Master with you when you are exposing yourself to lewdness and impurity and frivolity and sensuality of any kind."

GIVE HIM BOTH.

Our Savior, foreseeing the inevitable tendency of litigation, said in His sermon on the Mount: "If any man will sue thee at the law and take away thy coat, let him have thy cloak also." (Matt. 5: 40). The wisdom of the Savior's words, hard as it may be to give the "cloak also," has its illustration, in a man who got angry with a neighbor some months ago, and sued him on a promissory note for \$10. The party who was sued claimed that the note was a forgery, and tried to get the holder of it indicted. He failed in this; but his abortive effort resulted in a suit against himself for slander. He did not succeed, however, and one result of the protracted litigation is the presentation against him of a bill for \$1,500 for attorney fees. This bill the court has decided that he must pay, and the decision has driven him into bankruptcy.

Truly, litigation is a costly luxury, and well does the wise man say: "The beginning of strife is as when one letteth out water."

OUR CROSSES.

"No man hath a velvet cross," was Flavel's assertion, years ago, and it is just as true now as then. Only He who gives it to us, and He who knows the strength needful for every burden. When we have felt that we were sinking, under the weight of great sorrows, His hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, weigh heavily upon us. Separation in this world from those that are dear to us, saddens our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned, if only by a few, are all crosses which we are loth to bear; but, when we remember that each cross borne adds lustre to the crown, we should welcome them, or at least be able to say, "Thy will be done."

Sel. L. M. J.

THE GETHSEMANE OF LIFE.

For every one of us sooner or later the Gethsemane of life must come. It may be the Gethsemane of struggle, and poverty, and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death

beds of those we love; it may be the
Gethsemane of remorse, and of well
nigh despair, for sins that we will not,
but which we say cannot, overcome.
Well, my brethren, in that Gethsemane
—aye, even in that Gethsemane of sin—
no angel merely, but Christ Himself,
who bore the burden of our sins, will,
we seek Him, come to comfort us. He
will if being in an agony, we pray. He
can be touched. He is touched, with the
feeling of our infirmities. He too has
trodden the winepress of agony alone;
He too has lain face downward in the
night upon the ground; and the com-
fort which then came to Him He has
bequeathed to us—even the comfort,
the help, the peace, the recovery, the
light, the hope, the faith, the sustain-
ing, the healing anodyne of prayer.
—Dean Farrar.

THE MORE EXCELLENT WAY.

There is a great passage in Paul's
first Corinthian letter in which he sets
forth the various gifts which have been
conferred upon individuals by the Head
of the church for the perfecting of be-
lievers and the upbuilding of the whole
body. But after unrolling the long list
of lesser gifts and greater gifts and
their interrelation, he suddenly sees,
with his heavenly vision, the supreme
thing which makes a man a son of
God, and which makes a church the
body of Christ, and without which
even best gifts are unavailing, and he
bursts forth with the words, "but I will
show you a more excellent way." We
all know, or should know, His more
excellent way. It is better than
tongues of men and of angels, it is
greater than gifts of prophecy and all
the knowledge of mysteries, it surpasses
even faith that could remove mount-
ains, it outreaches the philanthropy
that gives and sacrifices. It is the per-
fect which comes when the things that
are "in part" are done away. It is the
face to face life with God when the
dark mirror, which gives only distorted
reflections, has been given up. It is
the completed thing which comes after
the childish things have been put away.
It is the last, best, highest, divinest,
heavenliest fruit the soul ever wins and
that toward which the whole divine
purpose moves—love. "Follow after
love," he says, and the other apostle
of love says that this is the test of
sanctification—"he that loveth is born of
God."

There can be no perfecting of saints
without it. It is easy to sprinkle with
water, it is easy to eat the bread and
drink the wine, it is easy to sing the
psalm and chant the hymn, it is easy to
wear the plain garb and say the phrase,
it is easy to pray with the lips and
to speak words, but the finished Chris-
tian is known by the love which suf-
fereth long and is kind, which beareth
all things, hopeth all things, endureth
all things—and that is hard to attain.
It comes not by an easy method. It
comes out from the laying on of hands,
it is not given as a prize for strict
orthodoxy, nor for eagerness in pursu-
ing what is new, it is no gift of spirit
or church.

It is the fruit of being born of God,
it is the perfume which comes from a
transformed life, it is the glorious sign
that a human life has been changed
until it has received the mark of the
divine nature—love; for God is Love.

It is not puffed up, it is not provoked,
it vaunteth not itself, it seeketh not its
own; it edifies, it edifies, it vitalizes.
Christians are told to love even as
Christ loved! If they once fulfilled
this command they would become an
irresistible spiritual power, and the
realm of the King would widen beyond
all conception. This is "the more ex-
cellent way," and yet we try every
other way instead!

WHILE THE DAYS ARE
GOING BY.

There are lonely hearts to cherish.
While the days are going by,
There are weary souls who perish,
While the days are going by.
While the days are going by,
If a smile we can renew,
As our journey we pursue,
Oh the good we may do
While the days are going by.

There is no time for idle sorrowing,
While the days are going by,
Let your face be like the morning,
While the days are going by.
In new styles of apparel, I notice each season
as it appears,
While here, you know, modes have not
changed within a hundred years.

"I find their Bible teaches them to be mod-
estly attired,
Yet many strive to be by the goddess of fash-
ion the most admired,
So you see they have their idols in many
a different form
To those slightest whims they most readily
conform.

"It really seems to me they are an over-in-
dignant race,
Who ever strive for this world's fame instead
of Christian grace,
They aim to please the 'last of the days' and
the pride of life combined
And in this close contention
Do to themselves no harm."

"I am surprised," replied the other, "nor can
I understand,
How all these evils can exist in a so-called
'Christian land.'"
But come, together we will go to some mis-
sionary kind,
For he can come some explanation give that
will ease your troubled mind.

So together on they go, the one to the other
still explaining,
How many evils he had found in a land of
gospel training;
Soon they claim a Christian teacher and
asked him to expound,
How evils in a land can thrive where the
Bible everywhere is found.

"Alas," replied the teacher, "this and that I
can explain,
You see, my friend, not all are true who
claim a Christian name,
You have studied well our Bible, and did you
not see
That many shall be called, but few shall
be chosen be!"

"Then look not to these faithless ones who
are a stumbling block to you,
But study well our Bible, and to its teachings
ever be true,
For many claim to be His own, but fail to do
His will,
Reject His counsel, shun His light, and walk
in darkness still."

"Gospel promises are not given to those who
only know
But to those who love to Him through
obedience show."
And I fear when nations both great and
small shall fail
These so-called "Christian Nations" will
hardly fall at all."

R. F. E.

SLABATON—MAST—On the 14th of July,
1900, at the residence of Mrs. S. Slabaton,
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But many were the lessons said, I from the
visit did derive.
"There would be much to tell you, but I am
so confused,
For I have had thousands that 'Christian liber-
tarians' could so easily be abused,
They tell us that religion is the only one
that is true,
But I tell you, my dear brother, they have
idols not a few.
"I think the love of money among them is
the chief,
For ached off their religion is this one thing
in hold relief.
And if you knew how gain is sought off as
an unjust plan,
I know you too would say, they are a money-
loving clan.
"If you could see how intolerance o'er all
that land is spread,
How in every city and country town it rear-
eth high its head—
And the misery and woe that under its influ-
ence prevail
I know your confidence in them would soon
entirely fail.
"Among the gentler sex, I notice there is a
fond love of display,
And there seems to be a general striving to be
original and gay.
In new styles of apparel, I notice each season
as it appears,
While here, you know, modes have not
changed within a hundred years.

"I find their Bible teaches them to be mod-
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Yet many strive to be by the goddess of fash-
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baugh will leave about Sept. 15th for
their future home. They will leave a
host of friends but we believe that they
will soon make many friends in their
new home. The church and Sunday
workers, but we wish them God's bless-
ing and a prosperous life. G. W. N.

DEATHS.

FELMAN—On the 17th of July 1900,
near Silverdale, Bucks Co., Pa., suddenly,
of paralysis, Bro. Henry Felman, aged
69 years, 1 month and 9 days. He leaves
a sorrowing widow, three sons and four
daughters. Interment in the Lockhill
Mennonite graveyard. Funeral services
by C. B. Allebach and A. O. Hiltand
from Pa. 37:37.

GEHMAN—On the 5th of July 1900,
near Hatfield, Montgomery Co., Pa.,
suddenly, of paralysis, Sister Catherine,
wife of Bro. Jacob Gehman, aged 73
years, 8 months and 21 days. Deceased
leaves her husband and one son. Inter-
ment on the 10th of July, in the Plain
Mennonite graveyard. Funeral services
by Henry Godshall at the house and by
J. M. Hiltand and Josiah Clemmer at the
meeting house.

GODSHALL—On the 5th of July 1900,
at Morwood, Montgomery Co., Pa., of
paralysis, Bro. Jacob Godshall, aged 62
years, 11 months and 11 days. He leaves
a sorrowing widow, four sons and three
daughters, to mourn their loss. Inter-
ment on the 9th at Fraconia. Services
at the house by Jacob Rook.

HARTZELL—On the 24th of July 1900,
in Fraconia Square, Montgomery Co.,
Pa., Harry Roscoe, son of Harry and
Lizzie Hartzell, aged 2 years, 5 months
and 24 days. Buried on the 24th at the
Fraconia Mennonite meeting house.
Funeral services by Pastor Luckenbill
and M. R. Moyer. Text, Job 14:1.

CLYMER—On the 17th of July 1900,
in Chalfont, Bucks Co., Pa., by drown-
ing, Norman, son of Harry and Harriet
Clymer, aged 18 years, 6 months and 2
days. Buried on the 21st at the Linc-
oln. Funeral services by Pastor Hinebach
Text, Ps. 27:1

SCHMUCKER—June 26, 1900, near
Berlinton, Marshall Co., Ind., Magda-
lene, widow of Jacob Schmucker, at the
age of 84 years, 7 months and 7 days.
Of her nine children three are dead.
She also left forty-three grandchildren
and 72 great grandchildren. Funeral
on June 28 at the Well schoolhouse,
Bro. Moses Burkholder and John
C. Schlaab officiating.

MYERS—On the 23rd of July 1900, in
Gardenville, Bucks Co., Pa., of paralysis,
Isaac Myers, aged 91 years, 1 month
and 9 days. He lived with his son Harvey,
and enjoyed good health until about
two weeks before his death. He was
born in Bedminster Twp., near Pipers-
ville, Sept. 20, 1809. In 1833 he mar-
ried Agnes Myers. They had seven
children of whom only three are now
living. His companion died in 1888.
The deceased was the youngest of 11
children and lived to be the oldest. He
was a faithful member of the Menno-
nite church for many years.

STAUFFER—On the 5th of May 1900,
at the home of her son-in-law, David L.
Kreider, near Bird-in-Hand, Lancaster
Co., Pa., of paralysis, wife of John Stauffer,
aged 71 years, 5 months and 19
days. She had been in feeble health
for a number of years, but was only
confined to her bed less than a week,
when she calmly fell asleep. She was a
member of the Mennonite Church in
which faith she departed and has gone
to the home beyond and we believe she
is now resting with her Savior. We feel
it our duty to report to you her death
she is at rest. Funeral services on the
8th, conducted by Bro. Sandford Landt
at the house, and by Bro. Isaac Ely at

MARRIAGE.

SLABATON—MAST—On the 14th of July,
1900, at the residence of Mrs. S. Slabaton,
Bro. S. Slabaton, aged 71 years, 5 months and 19
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Indiana State Normal School, and has been
Principal of the school at Campbellsville, Wash-
ington Co., Ind. Bro. and Sister Slabaton

the Stumptown meeting house, where
interment was made. Text, Rev. 22:14,
"Blessed are they that do His com-
mandments."

GOOD—On July 12th, 1900, at the
home, seven miles north of Pea-
body, Marion Co., Fla., of heart disease,
Sister Susanna Good, wife of Joel Good,
aged 57 years, 9 months, 29 days. She
leaves a husband, five sons and two
daughters, to mourn the loss of a dear
faithful Christian mother. She was a
devoted member of the Mennonite
Church for many years, and we hope
she was fully prepared to leave this
world of sin and sorrow, and go up to
that heavenly home, where no more
pain nor death will ever be felt. She
was buried on the 13th in the Menno-
nite graveyard near Peabody, Kan.
Funeral services were conducted by
Michael Horst, Caleb Wiley and John
Thomas, from Matt. 24:41. "Be ye also
ready for in such an hour as ye think
not the son of man cometh."

L. L. BECK.

BEERY—Mary, daughter of Samuel
and Mary Beery, was born April 23rd,
1834; died near Bremen, Fairfield Co.,
Ohio, on the 22nd of July 1900, aged 66
years, 2 months and 9 days. She was
united in marriage with Abram Beery
Oct. 4th 1853. She leaves a sorrowing
husband, six sisters and two brothers
besides many friends and relatives to
mourn her departure. Her father,
mother and three sisters preceded her.
She was a faithful member of the
Mennonite Church for many years. Fu-
neral services by E. B. Bagwell.

FREDERICK—On the 25th of July 1900,
in Souderton, Montgomery Co.,
Pa., Sallie, daughter of Joe and Katy
Frederick, aged 1 year and 19 days. She
was buried on the 26th at the Souderton
Mennonite burying ground. Services
were conducted at the house by
Bro. Jos. DeWiler, and at the meet-
ing house by Bro. Michael Moyer
from 1 Pet. 1:24, 25.

DILLER—On the 25th of July 1900, in
Allen Co., Ohio, of brain fever, Harvey
A., son of Andrew and Nancy Diller,
aged 10 months and 25 days. Buried
on the 26th at Salem church. Services
by C. B. Brenneman assisted by J. M.
Shenk and Moses Brenneman.

LEHMAN—In Allen Co., Ohio, on the
3rd of March 1900, of consumption,
Sister Catherine Lehman, aged 30 years
and 2 days. Buried at Salem. Services
by C. B. Brenneman.

BRUNK—On the 28th of July, in
Allen Co., Ohio, of lock jaw, caused
from the effects of stepping into a nail,
Anthony, son of Samuel C. and Anna
Brunk, buried on the 29th, aged 8 yrs.,
9 mos., and 18 days. He was found
to the grave by many sorrowing friends;
the large Salem church could not ac-
commodate all the people. Little An-
thony was unusually bright for one of
his age and winning, so that to meet
him one could not help but love him,
so that he has taken the affections of
many with him. On being asked if he
would like to go the Good Man he said,
"Yes; he would rather go to heaven than
Services

HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace." "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., SEPTEMBER 1, 1900.

VOL. XXXVII. No. 17.

ABRAHAM H. KOLB, Editor.

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EDITORIAL NOTES.

Our Family Almanac will in a short time be ready and on sale. The almanac will contain, besides the usual and special astronomical calculations, an excellent selection of original and selected articles, and several nice illustrations. We hope all our people will make calculations to have a copy of this almanac in their homes. Every Mennonite family should have and use their own church almanac.

A Remarkable Hit.—In an exchange we notice the following pithy paragraph, which has its application in our day in a still more intensified form, we have no hesitancy in asserting, than in the days of the "old Scotch divine": "An old Scotch divine was so moved by the lying of his day, that in commenting upon David when he said in his baste, 'All men are liars,' remarked that had David lived to day he might have said it at his leisure."

Correction.—In the "Home Mission Notes" in our last number it is stated that "On last Sunday we took the S. S. children to Washington Park." This was a mistake. It should have been "On last Wednesday" instead of last Sunday. We gladly make the correction and would kindly ask our correspondents to write plain. Editors have a much higher esteem for plain, read-

able handwriting than for the ornamental scrawling which some people assume to call "fine penmanship."

Conference Questions.—Our people will please bear in mind that all questions to be discussed at the district conference for the states of Indiana and Michigan should be handed in or sent to the secretary, Bro. David Burkholder, Napanee, Ind., before the time of meeting, say, if possible, several weeks before the time that conference meets, in order that they may be put in proper shape for the consideration of the bishops at the opening of the conference on Thursday.

S. S. Conference Reports.—The word of God says, Honor to whom honor is due. So we always feel to give credit to whom credit is due. We call attention to the excellent report of the Sunday school conference of Ohio, furnished by the secretaries for publication. Let other secretaries put this down as a model. We want to say that a number of the conference reports recently published have been decided improvements on the lengthy ones frequently furnished on former occasions. The stereotype resolutions however that have come into style during the last few years as appendices to every conference report, are good to fill up the paper when we are short of copy, but we would like to give our readers something better if the authorities would permit.

Shares of Stock for Sale.—There are several parties again who offer shares of Publishing Co. stock for sale. One party who has six shares wants to build a house and provide a home for herself, and needs her money for this purpose. Another party offers ten shares, needs his money to meet other liabilities.

Another party owns eighteen shares and needs to change locations, and is anxious to dispose of his stock to enable him to make the proper arrangements for the future.

Any one having money lying idle will find a good and paying investment which will bring him a fair income every year, by investing in this stock. For further information address Mennonite Publishing Co., Elkhart, Ind.

Slander or evil speaking of others is one of the crying sins of the age. In regard to this evil practice the people of to-day—even many who profess Christianity and piety—do not fear God nor regard man. Preachers, lay members and the world join hands to devour and destroy their fellows. We would naturally expect better things of professors, but very often we meet non-professors who are much more careful, much more discreet on this subject than even brethren. The Savior tells us that this sin comes from an evil heart. Luke 6:45. The Psalmist tells us that often it arises from hatred. Ps. 109:3. The wicked and hypocrites are addicted to it, and it is a characteristic of the devil. Rev. 12:10. It is a great evil, and saints should never allow themselves to indulge in such a gross and wicked practice. The word teaches us that the saints should keep their tongues from it. Ps. 34:13; 1 Pet. 3:10. The apostle writes, 1 Pet. 2:1-3: Wherefore laying aside all malice and guile, and hypocrites, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word that ye may grow thereby, if so ye be have tasted that the Lord is gracious. F.

Evangelizing Fund.—The evangelizing work is an important branch of our church work. And while there is a good deal of evangelizing work done, the fund set apart for this work has recently run so low according to the representations of the secretary and treasurer of the board that there has not been sufficient money on hand to meet all the demands. We would suggest that our board officers from time to time give a report not only of the receipts and expenditures but of the balance on hand in each department of board work. If this were done, the brotherhood at large could always see which branch of the work most needed funds, and could govern themselves accordingly, and we would not be likely to have an overflow of means in one department while another was exhausted. This is simply a suggestion, and if it could be received in love and acted upon it would certainly be a satisfaction to all interested. Meanwhile we ask our brethren and sisters who have the love of souls at heart, and who are prompted to give some-

thing for this cause, to remember the Evangelizing Fund and contribute as the Lord has prospered them to this worthy cause.

The Lord our Refuge.—The blind was quietly browsing in the forest shades when the sound of yelping bounds struck her ear and she fled towards the cave which was her safe refuge. Hunter and bounds pursued her, and were close on her heels, so that it seemed almost impossible for the panting deer to make her escape, but she knew every inch of the ground, and every bound of her little body brought her nearer to her hiding place, until just before the dogs were ready to fall upon their prey she leaped into the mouth of the cave and was secure. "The name of the Lord is a strong tower; the righteous fleeeth into it and is safe."

The young man has his home in the large city. He came from a good Christian home in the country. His associates and fellow workers are inclined to ways of sin; they lead him into the paths of vice; he is not strong enough to resist the persistent allurements they put in his way; the billiard room, the dancing hall, the theatre, the house of way of which leadeth down to death and whose steps take hold on hell are all in his way; he trembles before the very gateway of some of these places; the power of divine grace is over him and at the very threshold of destruction he hears the alarm, and flees to God, whose name is a strong tower where the righteous fleeeth into and finds a blessed hiding place, a safe refuge for his soul. F.

MEANS AND METHODS. There is but one way to direct the affairs of the church, but one way to lead, teach, direct and govern the members of a congregation, and that is to use the means and methods laid down for us in the gospel. All other means and methods, however good they may seem, are wrong because they do not and cannot be made to harmonize with God's word. So when we speak about differing upon some points of church polity, it is simply a question whether the means or methods we propose to follow, harmonize with God's word or not. Upon these points

argument, which loses none of its power and fascination as one reads along. It is a necessary book in every family library. It points out clearly the many allegations which are so harmful to young people, and is an invaluable help in them in developing a strong, noble character. Board binding, 50 cents; cloth binding, 65 cents; half morocco binding, 85 cents. We offer liberal terms to agents who mean business. It is a good seller. Mennonite Publishing Co., Elkhart, Ind.

Every Church Member Wants his church to prosper, and to become a greater power for good in the world. There's nothing wrong in wanting that, but unfortunately wrong methods are often applied to accomplish this greatly desired result. A very practical solution may be found in "A Talk With Church Members," because it is the church members who are responsible for the condition of the church. This book offers no compromise with the world, but it cements church members together. THAT'S ITS STRONG FEATURE. It tells in a plain, logical, convincing way, every church member's sacred duty. It is very profitable to read a book of this kind. In board binding, 35 cents; in cloth binding, 50 cents. We want agents to push the sale of this book and place it into every Christian family. Our terms are liberal. Mennonite Publishing Co., Elkhart, Ind.

This Will Convince You that it is no longer necessary for any one to pay a big price for magazines and books to obtain a description of Famine in India. "India, The Horror-Stricken Empire" is a handsome volume of nearly 500 pages, written in forcible and convincing style, in both English and German, with nearly 100 illustrations from actual photographs. The bindings are neat and durable, while the prices are beyond comparison. Imitation cloth, ink and gold stamping, postpaid, 60 cents; Full cloth, gold stamping, postpaid, 75 cents; Half morocco, gold stamping, sprinkled edges, postpaid, \$1.00. We guarantee every book, even though the price seems to be out of all proportion, because similar works sell so much higher. We are in the market to sell books, and our large sales are proof of our many satisfied patrons. You need this book at this present time. Mennonite Publishing Co., Elkhart, Ind.

A Good Song Book for Sunday schools—*Gospel Call*, Part II. Special edition containing 225 beautiful hymns and songs for worship. The music is written in round notes, and is well suited to the words, making grand harmony and beautiful singing. The music and the words must be heard and seen to be appreciated. Send for a sample copy, postpaid, only 25 cents. I prepaid, per dozen, \$2.50. Not prepaid, per hundred, \$18.00. Address, Mennonite Publishing Co., Elkhart, Ind.

Immersion proved to be not a Scriptural mode of baptism, but a "Romish invention" by W. A. Mackay. This is one of the ablest treatises that have been given on this subject, and the book has a large

sale. Price only 10 cents. Mennonite Publishing Co., Elkhart, Ind.

The Greatest Evangelist of the Nineteenth Century.

His son, W. H. Moody, has written a book entitled, "The Life of D. L. Moody." Agents have been offered liberal terms on other books purporting to be "Life of Moody," but they tell us they prefer the authorized work. This book sells at the following prices: Cloth binding, cover design, stamped in gold, \$2.50; half morocco, marbled edges, \$3.50; full morocco, pure gold edges, \$4.50; "Million Edition," cloth, plain ink stamping, \$2.00. We want agents everywhere to sell this book. Send us 25 cents for outfit, and begin work at once. Our terms are very liberal. Mennonite Publishing Co., Elkhart, Ind.

The Value of Books

is often underestimated, and the small amount of information which many people possess is directly due to the value they place upon good books. There are many members in the Church who are practically unlearned in church history. It would certainly be to their interest to read such books as *Martyrs' Mirror*; *Menno Simons' Complete Works*; *Manual of Bible Doctrines*; *Confession of Faith*; *Plain Teachings*; *History of the Mennonites*; etc. We offer special terms to say one ordering all of the foregoing in one order. Write to Mennonite Publishing Co., Elkhart, Ind.

The Words of Cheer

is one of the very best illustrated Sunday school and family papers published. It should be in all the families where there are children to read it, and in families where there are no children the old people, the fathers and mothers, can read it with profit. If you do not get it through your Sunday school, subscribe for it and have it sent to your address for the benefit of the family. It comes weekly and will do you good. It costs only 50 cents a year.

Journeys of Jesus,

one of the best books for the study of the International S. S. Lessons for 1900. Carefully prepared and chronologically arranged giving all the geographical and topographical history of the journeys of Jesus and His twelve disciples through Palestine. It is a comprehensive work of 700 pages, with over 100 illustrations. Price, in fine stamped cloth binding, postpaid, \$2.25. Mennonite Publishing Co., Elkhart, Ind.

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is cheaper than in the North. Living is cheaper, too, in a climate where pasture is good 10 months in the year, and clothing and fuel requirements are comparatively light. When you go south remember that the Queen and Crescent Route offers the best inducements. Free reclining chair cars are carried on night trains. Parlor cars on day trains. Homeseekers' tickets sell at only a small amount over one fare for the round trip. Free books, maps and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEARSON, G. P. A., Cincinnati, Ohio.

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Effective Jan. 1, 1900.

| GOING NORTH. | | | | GOING SOUTH. | | | |
|--------------|-------|-------|-------|--------------|-------|-------|-------|
| No. | No. | No. | No. | No. | No. | No. | No. |
| am | pm | pm | am | am | pm | pm | am |
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brethren have no right to differ to such an extent that they stir up strife or get into contentions with one another.

The apostle admonishes (1 Cor. 1:10) "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, and that ye be perfectly joined together in the same mind and in the same judgment." The Psalmist laments the condition of his people (Ps. 12:1-3) and says: "With flattering lips and with a double heart do they speak." According to the German, "they speak with each other vain things, and dissemble, and teach with dissenting [or untrue] hearts."

The subject of church unity has no doubt been much neglected among us from the fact that for a number of decades there has been a dissenting tendency in many of the prominent workers, more especially among those in the West, many of whom were and are to-day diverging more and more on various points, from those in the East and from long and well established methods of work. This is an unfortunate circumstance, and the sooner we realize its importance the more readily we may be brought to improve our condition.

Church unity should be one of the settled principles of our hearts and minds. The gospel teaching is decided and clear on this subject, and it is very plain and evident from the experiences of all Christian people that without unity of purpose and unity of practice there will be no prosperity in the church.

Therefore instead of bringing up questions and practices that stir up discussion and often contention, doubts and fears, anxieties and cares, let each one seek to direct his work and the work of the church that peace and harmony may prevail and that together we may be able to glorify God and to enlarge the borders of His kingdom. Let the reader turn to Eph. 4 and carefully read the entire chapter, and you will get an excellent idea of what the apostle teaches on Christian unity.

F.

BUSINESS. While many of the business houses of the country have complained of a dull season during the present summer, the Mennonite Publishing Company can say without boasting that the house is crowded with work. The pressroom will be full of work for months to come, and its large presses will be taxed to their full capacity to fill the large contracts and get them out on time. The sales in the book store have also been quite satisfactory, and with the opening of the schools we can look forward to a busy time. We feel thankful to our heavenly Father for the measure of prosperity He permits

us to enjoy, and we recognize that all we have and all we enjoy are blessings from His kind and merciful hand. We firmly believe that all our business interests should be placed under the guiding care of His almighty power. Then when the Lord favors and blesses us, then, and then only, do we enjoy real prosperity. When we can daily look unto the Lord for our needs and receive all He gives us as gifts from His bountiful hand, then do we truly live in the Lord. So we have learned to place everything that relates to our temporal affairs (as well as the spiritual), our business, our property, and all we have, into His care and keeping, for in this way only can we fulfill His will and be His true and faithful followers, and it is indeed a sweet relief, after the toils and trials of the day, to sit down and realize that all we have and are, have come to us as gifts from our heavenly Father—to be able to say, "Bless the Lord, O my soul, and forget not all his benefits." Herein is the true enjoyment of the life hid with Christ in God.

In addition to the above we want to say further to our friends, that in the Publishing House we have a fine assortment of books, Bibles, Sunday School Supplies, etc., and our customers who have dealt with us know that our prices are fair and reasonable. The worthy poor and ministers receive liberal reductions, so that all can afford to buy. All orders, no matter how small they may be, receive prompt attention, and this is the reason why so many people are pleased to do business with us. We are not afraid to let the people to buy of us, because we try to deal right with them, and satisfy them, and if a mistake should occur, (and this sometimes happens), we are always ready to make it right. So if there are some who read this, and have not bought their books and Sunday School supplies of us, will you kindly send us your order, when you need anything, and we feel sure that we can give you satisfaction. If you want a book that you do not see in our catalogue, or desire any information about any book or any kind of business, write and we will give you the proper information.

F.

GENERAL CONFERENCE. The General Conference question seems to be handled very delicately by its friends. They should have more to say about a subject which they hold so high. They should be able to give more convincing arguments than have yet been presented in its favor. But they are doing better than those opposed to it, even with the feeble effort they have made. Those opposed have recently said nothing. If they have reasons against the General Conference, they ought to come out boldly and give them. As brethren we

are equal, and if there are brethren who see benefits to the church and the cause of Christ in a general conference, we shall be glad to give them a chance to bring their ideas before the public, as long as they do it in chaste language, and with sound and reasonable arguments. If there are brethren who see wrong things, and injury to the cause, in a general conference, they have the right and it is their duty to speak as well, and give their experience and their reasons for not favoring it. We are not decided as to whether we should always obey the *positive orders* given the Editor by one of the prominent workers and leaders in the General Conference, to make all the writers against the General Conference come out with their proper names. We fear that if we should use the necessary authority to make our brethren do certain things they do not like to do, our dear good brother who commanded the above might be one of the first to protest. Let us rather entreat and advise and counsel together, by sound arguments from the word of God and reason, manifesting a spirit of love and forbearance and patience with all. The apostle teaches us that the elders should not be "lords over God's heritage, but ensamples to the flock."

But our readers will kindly pardon this digression. We ask our brethren who see no benefits and no advantages in a general conference, or who have noticed improper means and methods adopted and used in the proceedings of the already established and so called General Conference, or who see in it wrong tendencies, to speak out, and give their views and ideas on this important question.

There are a great many important points to be taken into consideration in connection with the General Conference. Prominent among them is the question whether it is right to call it a general conference while it is still a minority, both in the number of district conferences represented by it, and also in the membership represented by these district conferences, and is it right for this minority conference to go on and legislate for the church at large, while the majority is not represented? Would it not be better after all to defer this general conference work until we can command at least a two-thirds majority both of the conferences and the membership? Some of the work already done by this minority conference for the church in general, is, at best, open to criticism. All these are subjects which we ask our people to consider and to give their views upon them. Do not let the opportune time pass by in silence if you are not satisfied. We would say the same to those who have something to say in its favor. Send in your articles, give name and address with the article, so

that the publishers may know who sends the article. But if you prefer not to have your name published we will gladly accord you that privilege. It is however in most cases preferable to have the author's name published with the article. We think our correspondents all understand that anonymous articles will not be considered.

F.

FURTHER INFORMATION. We have received some further accounts from the pretended Russian Mennonite Bishop, who sometime ago was in Missouri, and afterward in Kansas, Nebraska and other places. In Missouri, as it will be remembered, he figured under the name of Von Rosen, and again under the name of Peterson, and now again under the name of Nazarenus. From the letters we have received, he continues in his work of deceiving the people. We say deceiving the people, because if he was straight and honest, he would hear the same name wherever he goes, and when he leaves, would at least not take "French leave," as the common saying is. Under date of June 25th the Ahlberg, (Kansas) paper stated that this Von Rosen, an alleged Russian nobleman, who claimed to represent 200 Russian families, and secured options on 260 farms in that county, at from twenty-five hundred to three thousand dollars each, has disappeared. He is said to have followed the same tactic in Morris, Franklin, Shawnee and other counties, and several real estate men are anxiously looking for him, etc. From a letter to Bishop Isaac Peters of Henderson, Neb., written by Crew, Van Dear & Bradley, of St. Paul, Neb., we learn that he was there sometime ago, gave his name as Bishop Nazarenus of the Mennonite or *Duk Bartok*, Brethren of the Baltic Province of Russia. He also claimed to be delegated with authority to purchase land for a colony of his people, who would have to leave Russia before 1902. He claimed to be well acquainted with Bishop Peters and Bishop Schlegel, and that they had promised him that they would place five thousand dollars to his credit until he could get money from his own congregation. He also represented that he had 50 young men of his congregation to come over here this fall and build sod houses for temporary use, also that he had full power and authority to make contracts and purchase land, and that he wanted Bishops Peters and Schlegel to act as advisors or overseers of his work. Messrs. C. V. D. & B. telephoned to Bro. Schlegel, who said he did not know such a man as Bish. Nazarenus; and he did know a man by the name of Peterson, who wore the garb of bishop, and that he was an impostor, and that he had been advertised in the HERALD OF TRUTH, etc.

Bro. John Nunemaker of Roseland, Neb., sent us the letters containing this information, and all these brethren are satisfied that this man is an impostor, and that he goes from place to place, assuming almost at each place a different name, and pretending to be looking out a location for his people in Russia. We insert herewith Bro. Peters' letter:

"Henderson, Neb., Aug. 18, 1900.
Dear Bro. Nunemaker:—Greeting, and the grace of God, etc.: I wish to inform you in regard to the matter of John Peterson, and enclose herewith a letter from the land agent in St. Paul, Neb., in which he speaks of a similar deception, but under a different name, and it seems after all as though the operator is the same man that figured in Missouri, in Kansas, and here in Nebraska and with the land agent at St. Paul. His purpose seems to be to make money for himself. Let us learn by experience and be wise, and when strangers come to us, even if they have their testimonials, let us not be too quick to trust them, and give them money. This man did not even claim to be a Mennonite, but a Baptist, in accordance with his views on that subject, and if he had been sincere and true he would certainly have sought assistance and fellowship with the Baptist Churches. Bro. John Bohr wrote me a letter as answer, which I mail with this, in which he gave a detailed account how he explained matters here, in which explanation he also used your name. The rest you will understand from the accompanying letter, etc.

ISAAC PETERS."

We would advise the brethren everywhere to follow Bro. Peters' advice, not to be too hasty in accepting and putting confidence in strangers that come to us, even when they have letters or testimonials, by which to identify themselves; because as we have an example in this case, letters may be written that are not true; in other words, they may present forged testimonials, and when a man comes to us that represents a congregation of 200 families, even if it is in far off Russia, we always find some one that can give us information that will satisfy us when all things are right. We have repeatedly advised our people to be careful. We repeat the advice. We give it of course, unsolicited, but many a hard earned dollar can be saved for honest, poor people, and for needy people, when people are careful in regard to these things, that are otherwise given to impostors and deceivers who would carry on their unrighteous traffic, going about as church tramps, deceiving the people, and becoming a reproach upon the Christian name. Let every one be on his guard, and if this man should show up somewhere else, let the brethren be on the lookout. When our first announcement was made warning the people that this man might be an impostor, he was met at Hastings, Neb., by the brethren A. Shiffer and J. M.

Nunemaker and questioned. He told them that he could prove himself all right if he had a little time, but he left without doing so. His entire move indicates some kind of deception. He is no doubt a man that seeks his living on the charity of his friends, not willing to work with his hands and make an honest livelihood, and the Apostle Paul says: "If a man will not work, neither shall he eat."

F

PERSONAL MENTION.

Bro. G. L. BENDER returned on the 19th from a tour through part of Pennsylvania in the interests of the Orphans' and Old People's Homes in Ohio.

Bro. J. S. LEHMAN and son, Bro. Arthur, who had been for some time in Austell, Ga., returned on the 18th ult. Bro. Lehman will return to Austell about Sept. 1.

Bro. S. G. SHETLER, of Holsope, Pa., will, the Lord willing, visit among the congregations in Indiana this fall. He has decided to devote all his time to the ministry.

Bro. DANIEL SHENK, of Elda, Ohio, who for a number of years has been a member of the Evangelizing Board for the Ohio District, expects to move to Virginia in the near future.

Bro. A. METZLER, of Martinsburg, Blair Co., Pa., suffered the loss of his barn with all of the summer's crop and nearly all the implements, lightning having struck the barn about 4 P. M., Aug. 18, reducing it to ashes in a very short time. The live stock was saved. The loss is partly covered by the Mennonite Mutual Co., of Lancaster Co.

MISCELLANEOUS.

WORD FROM INDIA.

In a recent letter Sister F. Ige says that while considerable rain has fallen, still the outlook is not encouraging, because the farmers in the famine district have scarcely half enough seed to sow. This simply means a short crop at the best, and famine from now until even the short crop can mature, means a continuance of suffering.

During the last month our friends have for the most part been so busy harvesting, that the needs of India seem to have been omitted, and only a few hundred dollars have come in. The amount of money which the Home and Foreign Relief Commission has sent to India has averaged considerably over one thousand dollars per month for the last several months in succession, and the total amount contributed through the H. & F. R. Commission during the present famine is nearly ten thousand dollars. Who but God can measure the good which this amount, though small in comparison with all the contributions from all other sources, has accomplished?

Owing to the comparatively small amount which has come in during the past month, the H. & F. R. Commission will not forward a remittance just now, and consequently no report will appear in this issue of the HERALD. It is hoped, however, that since the harvest has been mostly garnered by this time, and no doubt a good share has already been marketed, that our friends will remember the needy in India who have nothing. All contributions for relief purposes, sent to the Home & Foreign Relief Commission, Elkhart, Ind., will be properly forwarded.

F

A. C. KOEHL, Sec'y.

DOWIEISM IN THE LIGHT OF DIVINE HEALING.

The following tract has been sent us for publication. It is rather a poorly gotten up composition for so important a subject, yet it is the best we have at hand now, and gives some good reasons why we should not allow ourselves to be led astray by such inconsistent and unscriptural methods and such wild and sacrilegious talk, and such self assuming and self-exalting ways as the above-mentioned Dowie adopts. He is no doubt one of the great deceivers of the last days, and we very much regret that some of our good brethren and sisters have been misled, and there are also a few who cannot hear to have anything said against Dowieism. We want to ask in all kindness, brethren, who you have been impressed with this *ism*, let it come to the light. Let us consider it in the light of the Gospel, and with the Gospel light let us decide for the right. We ask you to read this tract with care and with unprejudiced minds, and if you find that any statement made is not true, let us have the truth. Any man that calls David a scoundrel, whom God calls a man after his own heart, and whom Christ acknowledges as one of God's servants, and the apostles place among the patriarchs, is unfit for a gospel preacher, and unworthy the respect of all good people. A man that would be a teacher of the people and one who would be a teacher of the word of God, must by all means use decent, dignified, Christian language, and again he must not teach contrary to the word. When God says of a man that he is according to His own heart, no man must call him a scoundrel. This is antagonizing God. He who does this can under no circumstances claim to be a child or a servant of God, because the Word condemns him. This is plain and clear to every reflecting mind. Again we say, if there is anything in these remarks or in this tract that does not correspond with truth, we will thank any one to tell us. We do not want to wrong any one, and if we do so unknowingly we are always ready to correct our statement, but we hope God will always give us grace to stand firm and unyieldingly for the truth.—F.

DOWIEISM IN THE LIGHT. DIVINE HEALING.

There is perhaps no greater delusion perpetrated upon the innocent, sick, lame, suffering, discouraged, honest seeker for help and health in the hour of affliction, than the so-called 20th Century Divine Healer.

There is no greater wrong; no greater sin than for a man to use an occult mental and physical hypnotic, psychologic, soul inspiring, man controlling powers, under the disguise of some religious pretext; using the authority of the Bible as soul winners; divine healers, etc., for gain.

The question will be asked do you not believe in Divine Healing? Yes; directly from the power of God through His only medium or mediator, Jesus Christ, the Holy Ghost, direct to you if you seek Him with earnestness of heart.

If this power can come to Chicago to Mr. Dowie or to Francis Truth of Boston, the two greatest (?) Divine Healers of to-day; it can come to you in your loneliness, distress and affliction. He is no respecter of person or locality. He has no delegated authorities for you to apply to; "Ask and ye shall receive; Seek and ye shall find; Knock and it shall be opened unto you."

Are not people healed by the (do not call them divine healers) say; hypnotic healers, mesmerists, mind or soul healer? Yes, seventy per cent. should be helped, if the healer is versed in the powers of hypnotism, magnetism, soulism, mindism and its application to the human system.

Are not people healed by prayer? Yes; God always honors His Word, even though it be preached by devils, when received by honest hearts. The healing inducements of the self assumed exaltation of a professed great divine healer, are the sale of his books, subscription for his paper which is used to advance his purpose, profitable boarders, gifts from his hypnotized victims, brought under subjection and fear of the authoritative, "I Am, The Great and the Mighty Overseer," etc., claiming Divine authority and power to rule and heal, using the word of God, to force his deluded victims to how to him as idol worshippers.

God has no use for such institutions and never did: posing as Christs, claiming divine authority and power, accumulating vast wealth by their cunning delusion of hidden deception under the guise of a religious free service, Jesus Christ is the only Divine Savior of soul and body. There is no great ruler, healer, overseer, great I Am Mediator that can come between you and the Savior that died for you on the cross. Since Jesus our Savior's ascension there has been no delegated divine healer, or Savior of men.

There are men and devils to-day who do heal. God may answer the prayer of faith of the little child and heal. It does not require a great "I Am Overseer" or special arrangements of a selected few to ask God to heal. The one who needs to be healed must ask and reach God through faith. There is not a living man that has the authority to attach to his name "Divine Healer, or Divine Healing Home," that belongs to God alone. You may heal; you may be a physician; you may have a Healing Home, a Sanitarium; but it is not divine—it is human. The Bible does not

advocate divine healers; it simply speaks of healing. God may use any or no means and heal; He may use you as the means, but you are not the healer, to form a monopoly, and accumulate wealth.

It is Christ who is the only Divine healer. You are letting some man made authority come in as an idol between you and Christ in His absence. Christ is not absent, He is present as the Holy Ghost, to answer your petitions, your spiritual and material wants; if you will listen to "the still small voice." He comes with no assuming authority; no demands or commands; no great demonstration; no dress parade, no great I Am over-seer, ruler or king; no tribute money to be paid; no large board bills; no weekly or monthly demands made for prayers, services or servants. Only one request (not a demand) simply to open the door of your heart and let the blessed Redeemer, Savior and Healer in. There is none other: all others are false Christs, false healers using the name of divine to deceive.

Christ and His apostles made no great show of their healing powers; they built for themselves no great name or healing home. Now they charge exorbitant prices for board and room, to make it appear they are working as free disciples of God; making great advertisements of the few who are helped or cured; but say nothing of the 90 per cent. who receive no help, and the tolling poor who save their earnings to carry them to the divine healer, and having only enough to pay for one or two weeks of the cheapest board and room, with the hope of receiving health; they are forced to return home, discouraged, in debt, worse in health than before; almost exclaiming "there is no God; especially who cares for me." There is no mention made in their papers of this class of deceived honest souls of which Christ came to heal and to save.

Christ said to those whom He healed (without aim): make no mention of the things done. How different from the 20th century healers, who herald every promising case to every part of the world.

Dowie's prayer in answer to a telegram. Taken from Mr. Dowie's paper, Feb. 17, 1900.

"Hear Mrs. Mallison, and O God if there is any wretched minister there, get him out of the road; if there is any wretched doctor, get him out of the road; O God, hear me just at the time I get in telegram."

Instead of Mr. Dowie manifesting a Christlike spirit to all, he seems to rain a shower of anathemas and tirades against all who do not see as Dowie sees. He exerts an influence of fear upon his followers who believe him to possess power from God to remove, kill, make sick, or do away with any who dare to oppose his methods. Mr. Dowie is a strong mesmerist, hypnotist, psychologist, with a predominating will of rule or ruin, well acquainted with the laws of magnetic treatment, and the powers of occult science in spiritism. You will see in all his works, sermons, and teachings, the Rev. Dowie's spirit predominating. "Methodism is rotten in London" is the attitude he presents to all churches who differ from him and his Christian Catholic Church in Chicago. Mr. Dowie claims in his editorial that more than one-half of his members came from the Methodist and

Baptist churches alone, the other one-half from other churches in rotation.

"Zion commands Trine Immersion in the name of her king (Dowie), and true believers must be willing to make the sacrifice involved by journeys to Chicago, to make sure and get baptism within the walls of Zion."

His deluded victims laugh at his expressions.

"I have a bad opinion of David, the scoundrel, Solomon, I have no respect for. Stinkpot, stinky dink, etc., etc. you do not respect; sell your possessions; get land in Zion City, Chicago, I will pray that your husband may get another wife; I will pray that she may get another husband." (Applause and laughter.)

"Perhaps the Lord will send me back to earth with his saints to rule. I would like to have Chicago. Repent you wretched Baptists; you are the meanest lot going. Commission of the forerunner, John the Baptist; this is my commission to day. If we had only one teacher, (Dowie) and all the rest were laborers, it would be immensely better for the church to day. I put to flight two million myriads. Do you want me to be rich? (voice) YES. Zion college students have all been dehorned." [You must obey, lose sight of self, and see Godly through Dowie.]

His public services are very elaborate, using a choir of one hundred or more persons, each wearing black skirts with white capes over their shoulders. Mrs. Dowie appears in rich attire with sparkling jewelry. Mr. Dowie, clad in a long purple robe with streamers depending from each arm, and from the sunday platform, he calls all base liars, hypocrites, servants of the devil, etc.; who do not fall under his hypnotic influence. Styling himself "I am John Aale Dowie; who are you?" In reply to Bishop B. K. Jones. He derided himself, removed his collar and tie, in reply to Rev. Dr. Gray, doubted his deity, posed as a pugilist, and cried, "I am a heavy weight; come on Dr. Gray, we will fight this thing out;" denouncing him as a liar, hypocrite, hireling; using language unfit to repeat in print; a tirade of abuse against all churches and ministers; eulogizing himself and his work.

As a hypnotist he has no equal. He keeps himself before his trained followers so vividly that they are more devoted to Dowie than to Christ.

The language used; the spirit manifested by Mr. Dowie when in one of his spasmodic tirades is that of insanity or satanic power.

"God gave me divine authority, and has put his seal upon my authority. If you do not believe you had better. God has given me the power to maintain it; He has been doing it steadily as the years have gone on."

Mr. Dowie says: "I have a right to stand here and say in Zion, you have to do what I tell you; do you hear? you have to do what I tell you because I am the messenger of God's covenant." He says his paper "Leaves of Healing" are inspired by God; they are God's word as much as any of the six Apostles. "I call for a New Year's gift of one million dollars; God has given me the right to ask this from you in Jesus' name."

This should satisfy the mind of any sane person of the methods used by Mr. Dowie to hold his followers in perfect control and submission.

Mr. Dowie has a church, healing home, college, bank, Land Investment Co., city, colony of 6000 acres near Chicago, of which he is general overseer, ruler, king and priest, with an army of seven hundred ordained apostles, who

are sent out by two to make Dowieites, sell books, papers and collections, which are sent in from all parts of the world, enabling Mr. Dowie to live in luxury while his hypnotized victims live in want and spend a life of labor for Dowie rather than Christ.

If it is true D. L. Moody's death was the result of Mr. Dowie's prayer, its influence can be seen upon his psychological followers.

Mr. Dowie is spreading his literature and sending his Seventy-two and two, not to preach salvation to sinful men, but to proselyte and draw Christian men and women to him.

Arise from this hypnotic lethargy; seek the living God, and be not deceived.

The call has been great for something to forearm against Dowie and his agents; will you help to place this tract in every home?

For the Herald of Truth.

WHAT DOES THE S. S. CONFERENCE DO FOR THE CHURCH?

BY A. C. COLB.

This may seem a very strange question, still in my mind it is opportune to think about it. No doubt many will argue that it puts more enthusiasm into the younger church members, and in order to keep pace with this enthusiasm, the older ones must bestir themselves, and thus more life is brought into the church. Others may say the S. S. conference is an incentive to develop the talents of the young people, thus bringing the plane of intellectuality of the S. S. workers and consequently also of the church workers in regard to religious work, to a higher level. Others still may advocate that the S. S. conference becomes a means of increasing spirituality in those who attend, because the very atmosphere during the sessions seems pervaded by a sort of glorious, soul-searching, heart-soothing, uplifting influence, that one must be inspired and prompted to more earnest, active Christian work in the Sunday school and in the church.

All of the foregoing arguments present sufficiently satisfactory results to commend the work of the S. S. conference, and would seem to convince any one that it is an enterprise or work which should be heartily endorsed and encouraged almost without limitation. But is this all the S. S. conference does? If so, why is there so much objection on the part of so many? Surely no one will complain about the results above attained. Why then do people object? Why is it that just within the last year several congregations voted against having S. S. conferences in their church districts? It would be unfair and impolitic, to say the least, that they did so without a cause. If a cause exist, what is it?

The answer may be a somewhat delicate subject to handle, and I know that not all will want to agree with me, but I am sure it will express at least in part, the sentiment and conviction of a great many. When the S. S. conference was first instituted in the Mennonite Church, its object was to make the work of the Sunday school a greater power for good by making it a stronger factor in effective work among the young people, to interest them in the gospel, to win them for Christ, and enlarge the borders of the church and extend the realm of God's Zion on earth. If I be correct, the first Mennonite S. S. conference was held in Berlin, Waterloo Co., Canada, and soon after, in the same year, one was held near Goshen, Indiana, and since then at S. S. conferences have been held at various places. I have never heard of a success thus that the movement has been a success thus far in Canada, and that the S. S. work was materially profited, while the church has also strengthened its influence. But it must be remembered that the S. S. conference in Canada is strictly Mennonite and under the supervision of the Church conference. It is confined wholly within what is termed the Old Mennonite Church, there being no mixing in of any other branches, at any rate not sufficient to exert any influence which would affect church polity in any way. This, then, is a work entirely under the control of the Church, with no other object in view than to fulfill the original purpose of the S. S. conference. The program is subject to the approval of the Mennonite conference, the speakers are Mennonite speakers, and the whole force of the movement is directed to build up the Mennonite Church. There is no topic introduced which should be, or as there easily might be, there is no or less division in sentiment, simply because some of our workers have been influenced by and thoroughly imbued with ideas which were not sprung from the pure motive on the part of the originator. Let no one think it a display of good judgment to agitate questions and thrust upon the Church in any way, things with which he knows the Church conference is positively not in harmony. Neither let any one introduce questions which he knows or imagines may irritate or disturb the Church, simply for the selfish satisfaction of seeing what will come of it. Such are not good motives, and they will never tend to build up the Church. Ideas of this kind which some of our young people have been cultivating, must be brought into subjection. We must become more grave and sober minded (not long faced) more serious in our way of looking at things.

The S. S. conference should be a help to the Church conference, and not a detriment. If the Church conference decides on certain matters which may seem to conflict with the ideas of some S. S. workers, let not those S. S. workers drag those questions into the Sunday school conference, in order to have a public opportunity to give vent to their opinions. *Drop such questions.* Do not irritate the Church. Do not be the cause of contention. There are better and nobler things for you to do, no matter whether you be lay member, minister, or bishop. We are to build up the body of Christ, and not ourselves.

If we be Mennonite Sunday school workers and are interested in the Sunday school conference, let us do our utmost to make it a means of doing the greatest possible good to the Mennonite Church. Let the workers of every other denomination do the same for their denomination, and they will

equally strongly for the benefit of other denominations, if they will observe the same rule among themselves. If there shall be a union of work between the Mennonite Church and others, let the Church conference lead off and state the conditions, etc. If it be seen that it does not work for the welfare of the Church, and the Church conference sees best to retrace its steps, let all other organizations within the Mennonite Church follow suit, and let them throw all their influence and all their energy in the same direction. That, then, would be co-operation with the church, and as it has been so often stated that the Sunday school is the nursery of the church, then, as a child will follow its parent, so should the Sunday school conference follow the policy of the Church conference, and nothing short of that. In this way the Mennonite Church and all subsidiary organizations will be much more highly respected by those who are most thoughtful. This may seem exclusive, but it is practical, and the energy which the Mennonite Church possesses, will be properly expended, and all her members will come nearer paying their vows which they made when they united with her, and promised their loyal support. True, this may not seem popular, but again I say, it is practical.

As matters stand, there is not as much loyalty to the Church as there should be, or as there easily might be. There is more or less division in sentiment, simply because some of our workers have been influenced by and thoroughly imbued with ideas which were not sprung from the pure motive on the part of the originator. Let no one think it a display of good judgment to agitate questions and thrust upon the Church in any way, things with which he knows the Church conference is positively not in harmony. Neither let any one introduce questions which he knows or imagines may irritate or disturb the Church, simply for the selfish satisfaction of seeing what will come of it. Such are not good motives, and they will never tend to build up the Church. Ideas of this kind which some of our young people have been cultivating, must be brought into subjection. We must become more grave and sober minded (not long faced) more serious in our way of looking at things.

"And there were more than forty which had made this conspiracy." Acts 24: 13.

Paul is described by a certain writer as a man of grit, grace, and go. These characteristics everywhere manifest themselves throughout his entire life and we look with admiration upon his life work. Although more than forty of the Jews had band themselves together under a curse, and said they would neither eat nor drink till they had killed Paul, still showing their extreme thirst for revenge, and clothing their purpose which they desired the people to interpret as being a righteous one, and designed for public good, with a mantle of subtle hypocrisy, breathing in their hearts defiance and threats against any one who would dare to interfere with their work, still the brave Apostle stood up with undaunted courage, and declared that his cause, which he knew to be a righteous cause, must triumph.

In all ages of history we find men who have aspired to positions of honor and exaltation. It mattered not to them how they reached their goal just so they accomplished their purpose. In the Mennonite conference, they resorted to every conceivable means and in most cases they practiced hypocrisy. It is a misfortune that there should be righteousness in the world? Is this the reason why people try every where to produce counterfeit? Is it a source of temptation? Not so, but who would magnify his Maker. Unfortunately, however, there are people in the world whose first purpose seems to be to promote their own interests at whatever it may cost their own characters, or in whatever way it may affect others. They know and seek to hide their shame under the cloak of hypocrisy; but thanks be to God this cloak is no covering, and the Lord makes provision for every hypocrite.

Paul's example lives still, and many rise up to carry forward the same cause for which he strove. But many also

enjoy equally great benefits. If they wish to work with us, let them come into full harmony with the Church, give up their former Church interests and Church relations and be Mennonites at heart, in deed, and in truth. The same rule holds equally good for those of the Mennonite Church who wish to work with other denominations. In this way the opportunities for causing division in Church sentiment will be lessened materially. One Church will not have reason to pick flaws with or make complaint against another Church, but its forces will be spent in improving its own condition, and developing its own possibilities. Let none of us be "busy bodies in other men's matters," thus becoming the cause for unrest and disturbance in the brotherhood of the Church, and all profit by considering the adage which a certain kind man had engraved on his plate to prevent his attendants from thoughtlessly committing a rash act, viz., "Never do anything without first considering well what the end may be."

Elkhart, Ind.

For the Herald of Truth.

CHRISTIAN VALOR.

BY A. C. COLB.

"And there were more than forty which had made this conspiracy." Acts 24: 13.

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rise up to wage persecutions. They assume to be representatives of some worthy cause, and are very busy in their work, while all the time their real object is to do mischief to some one else or to some other cause. We are warned against such. We need not single out any one for all we know that these things exist. We do not admire such conditions, yet we have to deal with them. Some of the most delicate problems confront us as a result of them, hence we need to guard carefully against all infractions of the rule of truth and uprightness, and meet all opposition and persecution face to face. Paul never flinched. He never swerved. His banner was never lowered until his life breath was taken, and then it was quickly flung to the breeze by other noble and valiant soldiers of the cross, and to-day we see it everywhere going before the devoted people of God.

Let come what will, let persecutions be rained upon us like hail, we should remember that the same God which was with Paul, will shelter us. His Name is a mighty fortress in which the righteous are safe. There's no cause for alarm there. The Lord will not permit us to be plucked from His hand.

What about the conspirators? Their plans were brought to naught, they were compelled to break their vow. They were fooled, because they strove against God. Their cause was a hopeless cause and their purpose met only with signal defeat. Nevertheless they would not admit defeat for they were bent on mischief, and to break their vow did not affect their conscientious scruples. Paul had secured all his work on a sure basis and it was immaterial to them by what method they could dispose of him. What they wanted was to get away with him by whatever means they could, just so they could persuade the people that they were working for a good cause and make it appear that Paul was doing wrong.

When we look about us and see the great throng of people pursuing their various vocations, it is but prudent that we consider our own ways. Are we engaged in something which has been brought into its present condition for the purpose of gaining selfish ends at the expense of something of somebody else. Let us see, if we be? There is no better time to stop and reconsider, than now. Cost us whatever cherished hope it may, it is wisdom for us to amend our ways. Are we engaged in that which is honestly intended for the glory of God and not for personal exaltation, and are we assisted, let us stand firm, "unmovable in the faith, abiding in the work of the Lord." No matter whether forty or forty times forty assail us and try to put us and our work to naught. We owe it to God to quit ourselves like men in the midst of the strong. There is no reward promised to cowards, or renegades, traitors or hypocrites. They shall receive wages for they are servants of sin. We are commanded to take on the whole armor of God that we may withstand in the evil day, and having done all, to stand (Eph. 6: 13). Our faithful service in the cause of righteousness, even though against heavy odds, will not be unnoticed by the Lord. We are nowhere commanded to retrace our steps when in His service. Hence cannot, dare not give way, though it may cost our lives, for whom shall lose his

life for My sake, shall find it. Therefore in faithfulness to our Lord let us stand firmly for Him like Paul of old, in all honesty and sincerity, and the reward of the righteous shall be ours.

Elkhart, Ind.

For the Herald of Truth.

READING.

BY WM. S. LANDIS.

"Give attendance to reading."—1 Tim. 4: 13. There are four classes of readers. The first is like the horn glass, and its reading being on the sand, it runs in and out and leaves no vestige behind. A second is like a sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away, and retaining only the refuse and dregs. The fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, obtain only the pure gems. God grant that we may be of the fourth class.

One's reading is, usually, a fair index of his or her character. Observe in almost any house you visit, the books which lie customarily on the centretable and you may judge of the intellectual tastes of that family.

"A man is known," it is truthfully said, "by the company he keeps." It is equally true that a man's character may be, to a great extent, ascertained by knowing what books he reads.

A man who gives himself up to indiscriminate reading of novels will be nervous, insane and a nuisance. He will be fit neither for the store nor the shop nor the field. A woman who gives herself up to the indiscriminate reading of novels will be unfitted for the duties of wife, mother, sister, daughter. Abstain from all those books which, while they have some good about them, have also an admixture of evil.

You cannot afford to read a bad book, however good you are. You say, "The influence is insignificant." But if, through curiosity, as many do, you pry into an evil book, your curiosity is as dangerous as that of the man who should take a torch into a gunpowder mill merely to see whether it really would blow up or not. And remember Eve, Lot's wife, etc.

Trashy and inferior books should be rejected in an age like ours when we have whole libraries of good books.

Half the reading of most people is taken up at random.

No man can do his friend or child a more real service than to detach from his hand the book that relaxes and effeminates him, lest he becomes a wreck. But especially is he a benefactor of humanity who, by different ways and means, helps to circulate books and literature that have a tendency to the improvement of the future as well as the present generation.

To those who say they have no time to read, I would say, as we saving of your hours as you should be with your dollars, and you can have time to read in the busiest day.

To read with profit, we must not only read slowly, but the book must be of a kind calculated to inform the

mind, correct the head, and better the heart. These books should be read with attention, understood, remembered, and their precepts put into practice. It depends less on number than on quality. One good book, well understood and remembered, is of more use than to have a superficial knowledge of fifty equally sound. Books of the right character produce reflection, and induce investigation.

Of all the books ever written, no one contains so instructive, so sublime, and so great a variety as the Bible.

How many thoughtless young men or women have spent their earnings in a theater or candy kitchen, who ought to have been reading! How many parents who have not taken the necessary steps in placing legitimate literature in reach of their children would have given thousands to reclaim a wandering son or daughter who had ignorantly or thoughtlessly stepped aside the path of virtue and sobriety.

May the different books we read, be stepping stones to us leading us on further and up higher into the sphere of usefulness to those around us, so that we may accomplish that for which we were created, and in the end it will be said of us, "well done."

Canton, Kansas.

SEED THOUGHTS.

CHRISTIAN—NO CALLED.—A boy in the streets, selling mince-pies, kept crying, "Hot mince pies!" A person bought one of them, and found it quite cold. "Boy," said he, "why do you call these pies hot?" "That's the name they go by, sir," said the boy. So there are plenty of people who are called Christians—that's the name they go by; but all the substance is drained out of them by their matters.

CHRISTIANS—OFF AND ON.—I heard of a brother who claimed to long have been a teetotaler, but some doubted. When he was asked how long he had been an abstainer he replied, "Off and on for twenty years." You should have seen the significant smile upon all faces. An abstainer off and on! His example did not stand for much. Certain professors are Christians off and on, and nobody respects them.

CHASTITY PROOF OF LOVE.—A devoted Christian, writing to a lady who had lost five children and her husband, said to her, "Oh, how Christ must love you! He would take every bit of your heart to himself. He would not permit you to reserve any of your soul for any earthly thing." Can we stand the test? Can we let all go for His sake?

DIFFERENCES ENDED.—What would you say to your child if he said, "Father, I shall not come to see you on your birthday; I shall not join with the rest of the family in the usual festival." "Why not?" "Because my brother is not what he ought to be, and till he mends his ways, I shall not keep your birthday." You would say, "My dear son, is that any reason why you should not remember me? Surely I am not to blame for what your brother does. Come to the feast and think of me." So it might be said to us if we have any personal angers and differences, we should not smother them, but end them.

EVIL CONQUERED.—The very easiest way to give retraction to old corruptions is to erect a trophy over their graves; they will at once lift up their heads and cry out, "We are alive still." It is a great thing to overcome any sinful habit, but it is necessary to guard against it still, for you have not conquered it so long as you congratulate yourself upon the conquest.

LOVE OF GOD.—Oh, blessed, blessed be the love of God, to think it should come to us unsought, unthought, undeserved, spontaneously, leaping up like a living fountain with none to dig the well, but against it still, for you have not conquered it so long as you congratulate yourself upon the conquest.

LOVE A BURNING STREAM.—I was about to compare my Lord's heart with a volcano constantly streaming with the burning lava of love. Oh that my soul could but get that stream poured into it, to set the whole of my nature on fire, and consume me in the flames and torrent of love.

Selected by A. C. K.

The above are taken from "Barbed Arrows," by Spurgeon. Price, postpaid, 50 cents. For sale by Mennonite Publishing Co., Elkhart, Ind.

For the Herald of Truth.

A REPLY.

To an attack upon the "Mennonitische Rundschau" from the "Boten der Neuen Kirche," the official organ of the Swedenborgians.

Remarks.—The Swedenborgians have labored a good deal among our Russian Mennonite brethren, and have led some of them to accept their peculiar form of erroneous doctrine, and a few under the guise of Mennonitism have adhered to this form of "heresy" for a long time. We therefore had this article written by Bro. G. W. Wiens, editor of the "Mennonitische Rundschau," translated from the German.

Our peace loving Mennonite congregations are considered by many adventurous and ambitious proselytizers profitable fields for their work. Certain persons, representatives of certain more or less fanatical sects, who pretend to have a desire to save souls, from time to time, directed their steps to these people, and if they are good operators, they are usually successful in misleading some sincere souls.

One method of gaining access to our people is by means of the "Rundschau." One of these deceivers finds his way into a Mennonite congregation. He is looked upon with suspicion at first, but having himself prepared for the occasion, he produces a few copies of the "Rundschau" and identifies himself as a contributor to the paper.

One of these deceivers then once gain confidence and receive him with open hands and hearts. The articles were entirely harmless and written upon subjects that completely hid away the real character of the writer, and in this manner he opened the way for opportunities to expound his doctrine and convert the people to his ideas. I do not say that this was possible in every congregation, for sometimes the intruder was caught by one who understood how to meet his arguments and a

lively discussion resulted, and in these discussions many a true watchman has been overcome by false doctrines and deception. Every watchman needs to faithfully maintain his position and defend his cause.

The editor of the "Rundschau" has of late been able, not only to unmask some of these impostors, but also, in some measure, to put a stop to their nefarious work, and as a natural consequence, has drawn down upon himself the hatred of some of these persons, together with their followers and the denomination to which they belong, in general. Numerous communications from different points prove this.

As said in a previous number of the "Rundschau," the writer will carefully avoid all personalities against Peter Claassen, the author of the three page article in the Swedenborgian organ against the "Rundschau." He will however make an effort to throw some light upon several passages of the article.

Among other things the said Claassen says: "The editor of the 'Rundschau' calls himself a strict Mennonite who professes to be strictly non-resistant, and therefore abhors the sword, both natural and spiritual."

We do not know whether friend Claassen is young or old, but it is evident that his mind lacks mental development, and that his knowledge of Scripture and the Mennonite Confession of Faith is very limited. This is evidenced by his statement. Whenever certain persons find out that there are still some Mennonites who stand by their confessions and maintain it in accordance with Eph. 6 and 2 Cor. 10, they are ready to cry out, "Why, I thought the Mennonites were non-resistant!"

We, as Mennonites, do abhor the natural sword. Almost every one knows that, and every true Mennonite knows that the church of Christ in this world is subject to a continual warfare, and this warfare is against sin and iniquity in all its forms. Christ is our example in the doctrine and practice of non-resistance. But when it comes to defend the glory of God (Mt. 11:15, 17), or when sin and hypocrisy confronts him in its worst forms (Matt. 23), or when it becomes necessary to reprimand even a beloved Peter (Mark 8:33), then Christ comes boldly and with undaunted energy, and His word becomes a two-edged sword, even to the dividing sword of soul and spirit, and of the joints and marrow. [The apostle teaches us that while we are not to use the carnal sword, nor carnal force, we shall use the sword of the Spirit which is the word of God, and contend earnestly for the faith once delivered to the saints. Jude 3.]

Our friend Claassen further speaks of the conquering power of Swedenborgianism, and that it is destined to conquer the world. He boasts that the Mennonite congregations even in Russia, in spite of strong censures and absolutism shall be overcome. He has a vague idea, even, that it would be an ideal world if Protestants, Catholics and Jews could worship together in the same meeting house. This no doubt would be very nicely if all were

Swedenborgians. It is a characteristic of all religious fanatics that they disregard the established order of the church of God. The estimate Swedenborgians have of the Mennonites is clearly shown by the following. He says: "That Swedenborgians and Mennonites greatly differ is readily conceded by us."

"They differ as day and night, and compare readily with them; the day representing the Swedenborgians and the night, the Mennonite church. We are fully convinced that no member of the Swedenborgians will make any claim to being a Mennonite. He feels only too glad that he is free from them. What member of the 'New Church,' inspired by the heavenly truth could so far forget himself as to call himself a Mennonite."

Claassen also presents some of the doctrines of his sect. Contrary to the teachings of the Bible, Swedenborgianism teaches that salvation does not come through the grace of God, but through good works. Further they deny the propitiatory sacrifice of Christ, the divine Trinity and they also maintain that all the individual persons who are named in the Bible before Abraham, were not real persons, but only allegorical as for instance Cain is made to represent fault, and Abel love.

They hold also that Abraham is the first real material or historical character or person mentioned in the Bible. They also deny the resurrection of the body, the coming of Christ, the final judgment, eternal punishment and many other vital doctrines of the Scriptures. They also teach that men will follow in the footsteps of Adam, the same vocation they pursue in this world. According to this the editor of the "Rundschau" would have to continue to expose the errors of Swedenborgianism in the world to come, but he is real glad that he does not need to think or believe any such anti-Scriptural teachings.

We will only add one more example of friend Claassen's misinterpretations of the Scriptures. The following is a correct translation of Claassen's explanation of the miracle of Elijah, which caused the iron to swim.

"What does the miracle of the swimming iron teach us? The believer in the literal truths of the Bible will say, The miracle authorizes [legitimizes] the prophet as the messenger of God, but what lesson do we draw from this for our future life? Those men who aim higher very often attain to such conditions that the natural good is overpowered by the natural truth. The wood which the prophet thrusts into the water represents here the natural good, because it is one grade higher than the iron. The iron represents the natural truth; this because of the difference in the temperature, for the iron is cold as the truth, and the wood warm as love. Man comes through the new birth into conditions where the iron slips his hold, sinks deeper under the water. He comes so far that his spiritual knowledge (or as it is given in this section—the prophet) has to show him that the moral life is but an empty shell. The iron—the natural truth—has sunk under the water and it becomes necessary to lift it again through the wood, the

natural knowledge, the natural good, that it may swim. The whole of God's word consists of such heavenly doctrines."

We ought to bring more of this article to show the folly of their teaching, but we lack space. In the near future we will give our readers an article which will show the untenableness of the teachings of Swedenborg, and the different guises under which these doctrines are secretly brought into our congregations. Friend Claassen's attack upon the editor of the "Rundschau" and a small pamphlet by Meuschner and Bartels, written against John Holdeman, and many utterances of other fanatic followers of the false doctrines of Swedenborg are full of pungent remarks, and all breathe an air of unkindness and intolerance.

In conclusion we will say again: "The ideal of the 'Rundschau' is the greatest possible amount of freedom of the spirit but only within the bounds of the Mennonite Confession. The duty of the 'Mennonitische Rundschau' is to guard the boundaries and resist all temptations to overthrow the teachings of the Mennonite Church."

MISSIONS.

MENNONITE HOME MISSION.

1930 E. York St., Philadelphia, Pa.

Dear Herald Readers:—Again "The Lord hath done great things for us, whereof we are glad." You who have good country homes, and are surrounded by the works of God's hands, will be pleased to know that these children had one day on the farm. In July Bro. L. L. Kulp and family of Danboro, Bucks Co., kindly opened their home to us and fifteen of our boys. The day was a busy one, and the boys never had quite such a nice time before. They did justice to the cherries and berries, and the meals, which were so bountifully supplied, and soon we had to say goodbye to those who were so kind to us—however not without thanking God for His mercies.

August 15, we had the privilege of taking the remainder of our Sunday school, twenty-five girls and five small boys to Bro. Isaiah Rickert's farm. We know God will bless such kindnesses. He says that even a cup of cold water given has its reward in heaven.

Sewing school has been very well attended since the weather has become so warm, but the children are doing very nicely. One little girl has finished her blocks and is putting her quilt together. An interesting feature of the class is committing and reciting Scripture verses. The girls are happy when they repeat the First, Twenty-third and Twenty-fourth Psalms, beside a number of extra verses. We are teaching them the Ten Commandments at present. If you are in the city try and get to the Mission on Saturday from 2 to 4 o'clock and see this class.

While there are many pleasant features of the work, we hear the unpleasant also, for all about us are those who are bound by appetite and lust, and their lives are very unhappy. When we see fathers and mothers fighting, our hearts go out in praise to God for good homes and Christian par-

ents. May the light of Christ Jesus shine into these darkened hearts. Bro. J. S. Hartzler of Elkhart, Ind. paid us a pleasant and helpful visit in July, as did also friends from Millersville and Leaman Place. We appreciated a visit from Bro. Frank Kornhaus of Chicago, and his talk to the children will not be forgotten. Bro. and Sister Cressman of Berlin, Ont. gave us a short call.

We had the privilege of attending Harvest Meeting at East Coventry, Chester county, Pa., and while it was a service of praise, it was not simply from the lips, but from the hearts, which was shown by the generous collection taken at the close of the service for the work here and in India. The Lord be praised for His care of us in the work here.

In the Master's service,
THE SISTERS.

For the Herald of Truth.

THE OUTLOOK.

It is with some degree of apprehension that I begin this letter. Bro. Page accompanied Bro. D. Goetz to Calcutta and to-day a card came, stating that he was sick of dysentery. More definite news is expected to-morrow and I shall add a note at the end about Bro. Page's condition.

Our outside works have been closed and we have only about 1000 on our compound at work. Bro. Page's hospital, dispensary, kitchen and porchhouse have continued as before, except that in his absence the dispensary treats only easy, simple cases. The closing of the outside works leaves me a little more time and I have been asked to look after the interests of a circle of thirty eight villages with Dhamtari as a centre. This will necessitate considerable traveling. I thought that surely faithful old "Felix" (the horse) could take me anywhere I would want to go. But my experiences yesterday and to-day have changed my mind. The country is flooded and one can get across country only by going on the banks between the rice fields. Where the bank is wide and well trodden the horse does fairly well, but sometimes there are breaks in the bank and then there is trouble. The horse "gets in" to his knees and is in danger of falling and the rider feels uncomfortable. Last week one day I was out with Mr. Rogers on his borrowed elephant. An elephant can go anywhere almost and make good time. But I hardly think it would allow me to feed an elephant at government expense and I will have to get cheaper means of conveyance. Why not wait? Well, if I could go barefoot and as nearly clothless as these people do I might, but walking in water does not agree with my health; so I shall have to wait for a pole. Then, I will get eight strong men and they'll carry me, four at a time, and take turns. I heard of one man who thought such a way of traveling was luxuriously extravagant, and when he saw the picture of a lady missionary whom he knew in such a carriage he declared that if missionaries traveled in that way he was not going to give any more for their support. But our men will cost only 4 cts. each a day and the government will pay them so none of your money will be thus spent.

As we go about we inquire as to the condition of the fields. It is gratifying to know that in this circle where Rs. 6000 of your money was given for seed grain, rather more than three fourths of the fields have been sown as far as we have inquired. It all now depends on the weather. Here we have had an abundance of rain. Not enough to insure a good crop but enough to give hope. North of us however the prospect is not so good. Many fields are not sown and scarcity next year seems inevitable.

The people that have been turned off from the works here are being fed in the kitchen during the wet season.

To-day the June 15th Herald came. Yes, cholera is a "fearful and fatal" disease. But by God's providence, the outbreak with us was of short duration. There has not been a case reported in Dhamtari for many weeks.

But it may come again at any time. But please don't think of us as living in constant dread of some swift and sudden destruction. We live and move and have our being here pretty much the same as we do in America. Our occupations are slightly different from what they would be at home, but on the whole life is much the same. People die in America where there are plenty of doctors and kind friends to administer to every want, so you could hardly expect India to be proof against sickness. With reasonable care and respect for the climate one's health is as safe here as on the cheerful Atlantic coast.

It almost makes us smile to see the apprehension which is manifested at home concerning our safety from plague. Really there is no plague outside the large cities and even there we go about as we would in New York or Chicago without once thinking about our personal safety or danger from plague. There was at one time a great scare about the plague at Bombay, but that has all subsided and everything moves as if there never had been any plague. I myself attended a family in which two plague patients were sick at Igatpuri and the whole family afterward died. I felt no fear and as my keeping was in God's hand I believe I ran no risk. Other people were afraid to go near and this was a Christian family who needed comfort.

Another thing which almost made us smile was the confident way in which the Herald spelled out Bro. Wenger's pronunciation of "Dhamtari." "Dontree" is an approximation but only an approximation to the correct pronunciation. If you were to ask a villager three miles from the place where "Dontree" is he might guess at what you mean, but he'd be as liable to say "Who knows?" as anything else. But I confess I could not do much better on the spelling of the pronunciation unless I would put it into the Nagari letters, so just call it "Dontree" till you come here and learn to say it more nearly correct.

We are looking forward with much pleasure to the prospect of welcoming additional workers to our shores. The orphanage needs closer supervision than we so far have been able to give it. One hundred and ten are in it tonight—62 boys and 48 girls. More are coming.

We are learning. I wrote once that there could be no rotation of crops

here. That was a mistake. It is only a lack of knowledge and enterprise which makes rotation impossible. I wish that some sensible, practical farmer with abundant patience and hopefulness would come out here to help show these people how to raise three crops of corn in a year. We are somewhat of farmers but we need help. We can't be very where at once.

June 15th, Word has just come from Bro. Goetz that Bro. Page is not any better and intends to go to a hospital. If the journey to Igatpuri were not so tedious Sister Page would go at once. There are so many duties that call me to remain here that I scarcely know if I can get off. Will decide what to do soon and report next week.

Yours for Jesus' sake,
J. A. RESSLER.

LETTER FROM INDIA.

Dhamtari, C. P., India, July 25, 1900.
Dear Bro. A. C. Kulp,

I am very glad for the article in the last Herald. We received it June 15th. Bro. Kulp of Pa., wrote that his little girl, with some expenditure of labor, gathered 39 cents for the starving of India. A day or two later a number of high caste men, who had been acting as mates and been discharged by Bro. Page in my absence came and appealed to me to be restored. There were forty of them. I told them that I did not wish to make them starve, and would give them an opportunity to prove themselves in need. If they were willing to work at carrying I would give them piece, but they would not be restored to their places as mates. There was a murmur of dissent, and I told them about the incident of the girl gathering piece for the starving of India. They were very angry and now they proudly say, "We won't work." "Remember" I said, "when you are receiving this money, it is money that has been earned by hard work." Thirty six out of the forty expressed themselves as willing to work and were sent out. But custom and prejudice won the day, and in a few days, they had all dropped out. But many examples of the thankfulness of the people could be cited. Still it is difficult to tell whether they have any thankfulness, as we understand the word, or whether they only act so in hopes of getting more. The people are full of ingratitude and ingratitude, which it is hard for us to understand. Perhaps if we could see as we are seen, we would know that in the eyes of God who is a Spirit of Light and Love, we have been picked from depths as deep as those in which these people now are.

Yesterday we asked some cartmen to whom we had given much work, to come to Kumbh to-day to help haul in corn. If they had been prompt they could have been back by tonight. But instead they came a few minutes ago without their carts and said that to-morrow they must keep a heathen holiday so they could not go. I told them to go, and never to come back to help again; such things are very trying to one's nerves, but it helps me to feel better to think that these people are sinners and that Jesus is the sinner's friend. No doubt our Master has borne with us in things far more exasperating than this circumstance.

J. A. RESSLER.

HERALD OF TRUTH.

September 1, 1900.

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9. Indiana and Michigan District (Fall).
10. Illinois.
11. Missouri, Iowa and E. Kansas.
12. Kansas, Nebraska and Oklahoma.
13. Nebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for Sept., 1900.

| Sun. | Mon. | Tue. | Wed. | Thurs. | Fri. | Sat. |
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| 30 | | | | | | |

☾ 2; ☼ 9; ☿ 15; ♀ 23.

BUSINESS NOTICES.

Orders for Sunday school supplies for the fourth quarter should be sent in early to insure prompt delivery.

Sunday schools which give rewards at the end of the present quarter will do well to investigate our line. A large stock of new goods just received, to select from. Do not fail to write us.

"Dying Testimonies of Sav. d. and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

We have begun work on our new English catalogue, which will be hurried to completion as fast as possible. It will be the best catalogue we have ever issued, and we are sure the prices at which we offer books will be a matter of great interest to all.

Our new catalogue will contain a larger assortment of books than any previously issued. Any one wishing some book which is not listed in our catalogue need not think we cannot procure it. Write us, describing the book or books wanted, giving the publisher's name if possible, and your inquiry shall have our prompt attention. There are many books which we do not

list, but which we can supply promptly, and the chances are they will not cost you as much as if you order elsewhere.

An Appropriate Reward.—Sunday School teachers who desire to give their classes some kind of a "reward of merit" will find "The Golden Text Book" very appropriate, since it contains all the golden texts for the year, besides many other useful Bible information. Price only 5 cents each, or 50 cents per dozen.

Any one wishing to buy good religious books should have a copy of our catalogue. The prices of most of the books are reduced, making it an advantage to buy here. The catalogue will be sent free to any address.

Peloubet's Notes on the S. S. Lessons, postpaid, only 75 cents.

Arnold's Practical Commentary on the S. S. Lessons, postpaid, only 20 cents.

These books are very helpful to any S. S. teacher or pupil.

It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for reduced prices.

A Splendid Offer. The remainder of our supply of *Arnold's Practical Commentary on the Sunday School Lessons* must be sold. Only a limited number are left and these we will close out at 20 cents each, postpaid. No S. S. teacher who has no exhaustive work on the S. S. lessons can afford to miss this offer, and enjoy the advantage which this work gives, even for only the remainder of this year. Buy one now at less than half price, and find out its worth.

Send for a circular describing our "Combination Offer" \$10.00 worth of good books for only \$6.00, postpaid.

Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

A Special Offer.—The International Encyclopaedic Dictionary, in six volumes, bound in half Russia, each volume containing 580 pages, for only \$25.00, purchaser paying freight or express. This is not only a dictionary, but to it is added the characteristics of an encyclopaedia. It does not only give the meaning of words, but also their entire history, and a compact array of the most valuable information concerning them. The work is profusely illustrated, and contains also a number of fine color plates. At the above price it is a bargain in the fullest sense of the word. It is a great, good, new work of surpassing value.

TIMELY TRACTS.

Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will

be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

- No. 1. Modest Apparel.
- No. 2. A Solemn Appeal.
- No. 3. Unscriptural Marriage.
- No. 4. Concerning Missions.
- No. 5. Against Secretism.
- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.
- No. 17. Fearful Results of Gambling.
- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Infidel and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian.
- No. 28. Eminent Witnesses.
- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.
- No. 32. Satan, Liquor Dealers & Co.

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Elkhart, Ind.

The Prince Messiah.—A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of our Savior, narrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer. It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover designs. Price, in cloth, 50 cents; in paper, 35 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

The General Conference of the Mennonite Church will be held near Sterling, Ill., Oct. 31 and Nov. 1, 1900. All interested are invited.

JOHN BLOSSER, Committee.
D. D. MILLER

The Annual Conference for Kansas, Nebraska and Oklahoma will be held in the Pennsylvania meeting house, seven miles northwest of Newton, Kans., and one mile north of Trousdale, the first week in October, beginning

with the Synod School Conference on Wednesday the 3rd followed immediately by the church conference on Friday the 5th. We desire to extend a cordial invitation to all brethren and sisters both in and outside of the district to meet with us. Those coming by rail to Newton on the A. T. & S. F. Ry. will please write to the undersigned, the number coming and at what time and on what train they will reach Newton, when they will be met with proper conveyance. Those coming on the Mo. Pac. Ry. to Trousdale, will be met by several brethren who live close to the station.
JACOB B. ERS.

CONFERENCE.
The Western District Conference will be held, if the Lord will, at Spencerville meeting house, Cass Co., Mo., commencing at 9 o'clock A. M., Oct. 4. All interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 2d and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:3 P. M., and by notifying J. C. Hostetler will be met on arrival of train. Those leaving the Union depot on the K. C. & S. R. R. will arrive at Garden City at 1:25 or 8:00 P. M., and by notifying D. J. Miller will be furnished conveyance. Those coming over the M. K. & T. R. from St. Louis will arrive at Gunn City at 1:00 P. M., will be met at J. H. Blank. All will be met at trains on Oct. 3d.
J. K. ZOOK.

SUNDAY SCHOOL LESSONS.
LESSON XI.—SEPTEMBER 9.
THE GOOD SAMARITAN.—Luke 10:25-37.
[Read Matt. 23:31-46. Memory Verses. 33-35.]

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D. D. MILLER

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GOLDEN TEXT.—Love thy neighbor as thyself.—Lev. 19:18.

INTRODUCTION.

TIME.—November or December A. D. 29.

PLACE.—Somewhere in Perea, beyond Jordan.

PERSONS.—Jesus, a lawyer.

PRACTICAL SURVEY OF LESSON.—Our to day's lesson is an answer to a very important question: "What shall I do to inherit eternal life?" This is the question of all questions, and should be asked by every one; yet with more seriousness, and more candidly, than this ancient theologian asked it. He no doubt thought he was righteous, and imagined he measured up to the law's demands. But undoubtedly he was brought to see that he had not lived up to the letter of the law, and much less had he fulfilled its spiritual requirements. It were well if the Lord would ask us individually the pointed question, as He did the young lawyer, "How readest thou?" He had read and read, and even committed to memory, the great summary of man's duty toward God and man, as written in the law, yet his eyes were closed to the great truths and underlying principles contained in the words quoted. Our life is an index of how we read the Scriptures. One reading the story of the Good Samaritan, with his spiritual eyes open, can fail to be moved with sympathy for the thousands who, like the wounded traveler, are lying by the wayside in a dying condition. Love and sympathy, being devoid of self and selfishness. He gives the parable of the rich fool to make the words which He had spoken more emphatic. The sin of covetousness is more prevalent than any other sin. "The love of money covetousness is the root of all evil." It was the cause of Achan's death. It was the heaviest sin of the sons of Eli and Samuel. It was the cause of King Saul's rejection. It caused Naboth to be slain by Ahab. It was the cause of Gehazi's leprosy. By it the priests of Israel were polluted. It turned the rich young ruler's feet away from Jesus. It brought instant death to Ananias and Sapphira. It led Demas to forsake the faith, and seek the rich man to hell. Untold thousands, both inside and outside of the church, are going down to perdition through the soul destroying sin of covetousness.

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CORRESPONDENCE.
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GOLDEN TEXT.—What shall I profit a man, if he shall gain the whole world, and lose his own soul? Mark 8:36.

INTRODUCTION.
TIME.—November or December A. D. 29, immediately following the last lesson.

PLACE.—Probably in Perea, near Bethabara.

PERSONS.—Jesus, the disciples, the multitude.

LESSON INTRODUCTION.—The scribes and Pharisees were at this time doing their utmost, by putting forth every possible effort to catch Christ in His talk, and take exceptions to His actions, that they might accuse Him before the authorities. They continually follow Him as He journeys from place to place, endeavoring on every occasion to provoke Him to say something that would bring Him under censure and liability of the law. But He, knowing their hypocrisy, eludes them on every occasion, and in our to day's lesson He is again facing an innumerable company of people. V. 1. He begins His sermon by warning His disciples against the hypocrisy of the Pharisees. He addresses the disciples and through them the multitude. In the midst of His discourse He is interrupted by one of the company, whose covetous heart prompted him to ask Jesus to help him adjust his family troubles, brought on by an undivided estate. Jesus unhesitatingly warns him and all present against covetousness and selfishness. He gives the parable of the rich fool to make the words which He had spoken more emphatic. The sin of covetousness is more prevalent than any other sin. "The love of money covetousness is the root of all evil." It was the cause of Achan's death. It was the heaviest sin of the sons of Eli and Samuel. It was the cause of King Saul's rejection. It caused Naboth to be slain by Ahab. It was the cause of Gehazi's leprosy. By it the priests of Israel were polluted. It turned the rich young ruler's feet away from Jesus. It brought instant death to Ananias and Sapphira. It led Demas to forsake the faith, and seek the rich man to hell. Untold thousands, both inside and outside of the church, are going down to perdition through the soul destroying sin of covetousness.

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a throne of grace. God bless the cause everywhere.

SOUTH ENGLISH, IOWA, AUG. 9TH, 1900.—Our new church is now under roof and will soon be completed. We expect, no preventing Providence, to begin a series of meetings in this church early in September conducted by Bro. M. S. Steiner of Ohio. We trust that brethren and sisters in other parts will remember this little band of worshippers in their prayers. There were only two members here for a number of years who were visited by Bro. J. S. Coffman and others. No effort was made to build up a church here until five years ago, when an appeal was made to the Evangelizing Board to send us evangelists and give us regular once a month meetings. This call was responded to and God blessed the work so that we now have a small congregation and will in a few weeks have a commodious house of worship. There are many places that similar work could be done. There are many places where there are one, two, three, or even more members left alone for a number of years. They either drift back into the world or go into other churches. Their influence is lost to the church of their faith. I wish the Evangelizing Board could be supplied with means and evangelists enough to look after all the places where there are any of our people, as well as other places where a work could be done. I believe that in every community there are people who would accept the truth of the gospel if rightly proclaimed. "Go ye into all the world and preach the gospel to every creature" means *all the world*. We would not by any means discourage the Foreign Mission movement, but I am afraid the missionary cause is sadly neglected in our own land. The stronger the church at home, the more power we can have in foreign fields. Yours for Christ,
S. B. WENGER.

FROM ASTORIA, OREGON, AUG. 21, 1900.—The people here are busy threshing and taking care of what our kind heavenly Father has given us. Crops are not as good in this valley this year as they usually are, but sufficient for all the people to live on till another harvest time comes round, for which we are thankful to God.

Our Bible readings at Hopewell are prospering nicely.

I read in the Herald of Aug. 15th the item from this place over my signature, to which I desire to make several corrections. The information given was in answer to a letter from a brother in Elkhardt, making inquiries about the congregations here, which it seems was not properly understood, hence these corrections. The number of congregations was correct. There are two General Conference congregations, two old Amish, one Swiss Mennonite east of Salem.

The two General Conference Mennonite congregations are one in Pulk, and the other in Marion counties. The Old Amish are, one in Yamhill and one in Clackamas Co.; the two at Albany, one is Mennonite and the other Amish. There is also a Mennonite congregation on the line of Clackamas and Marion counties. There is also one Amish congregation called Missouri (not Missionary). There are so far as I

know only three out of the nine that belong to any district conference. The two belonging to the General Conference, belong to the Western district conference, and the Mennonite congregation along the line of Marion and Clackamas counties belongs to the Kansas, Nebraska and Oklahoma Dist. conference. Hoping this will be satisfactory to all, and that no one will be offended because I have thus written, I hope the time will come when our travelling ministers will see that it is not a wise plan to organize churches in a new country without putting them under the care of some District conference.

J. D. MILLER.

FROM MAPLE LEAF, OKTOBS, AUG. 20TH, 1900.—From a private letter to the editor from the above place, we make the following extract:

A. B. Kolb,
Dear Bro.—I wish to inform you that the Lord has thus far provided for us in our new home, and blessed us with a bountiful harvest. Some of the grain is already cut, while some is just about ready to be cut and some is not yet sufficiently matured for cutting. We have been also a great grazing country, with good water and nice running streams.

We have a Sunday school which was organized last February. Bro. E. N. Bricker is superintendent. The average attendance is about 35 to 40. We also held a collection for the famine stricken people in India on last Sunday. Were also favored with a visit from your father on the 26th of June, and feel thankful for the encouraging words he spoke to the school, and the favorable view in which he expressed his opinion in reference to this country. Bro. Norman Stauffer was here the past week and secured for himself a homestead, near Bro. Goodale and Bro. Detweiler's homes. The country here is being settled up very rapidly. Yours truly,
DANIEL WENGER.

For the Herald of Truth,
THE GENERAL CONFERENCE.

Since the time is rapidly approaching when another General Conference is to be held, we should be hearing more about it through the HERALD.

A number of years before the first so called General Conference was held the need of such a conference was seen and discussed, and if ever there was a day when we, as a church, needed each other's help, it is now. If we meet in the fear of the Lord in General Conference, I know it will be a means of uniting our people more fully on the fundamental principles of Gospel holiness, and our standing together as a body to hold up the word of God and live it is becoming more and more necessary.

We cannot successfully fight the great evils of the day unless we reason, confer, and become better acquainted and agreed on the Christian principles.

One of the objects of the General Conference is to bring together the laborers from the different fields, but upon the spirit or mind of the Apostle Paul will depend the success of the meeting. Phil. 2:3, 4.

But if we come together in the, "I know it all, and you know nothing about it," we cannot expect much good anywhere.

In our state conference the bishops, ministers and deacons are expected to confer on questions concerning their fields and to agree on the best way of accomplishing results for the Lord.

In the General Conference delegates should be present from the local conferences of the Mennonite faith. It is true very often our views or ideas will have to be denied; we cannot have our individual way. It may at times be hard to submit to another's views, even when convinced that they are best (all things considered) because we get so accustomed to our way, or so set along a certain line. Our willingness to allow another his right, way, or opinion may be the means through which God hands us His blessings.

We have much patience with an evil we are familiar with, and very slow to allow the means of a blessing we are not familiar with.

I am glad to know that some of our brethren are simply slow concerning the General Conference; they desire to be right and then go ahead. Others oppose it because they are fearful of results; but are open to conviction and praying for that which will promote the cause of Christ. Others say, I am in favor of a General Conference but because it was not started my way or my way was not taken in conducting it, I do not care to have anything to do with it; in short if you hitch me in the lead I will pull.

O, the spirit of self-denial necessary to accomplish good.
"They that feared the Lord spake often one to the other and the Lord hearkened and heard."

Let us meet in the fear of the Lord in the spirit of meekness and we will be blessed.
JOHN BLOSSER.

New Stark, O.

For the Herald of Truth,
"THE PROGRESSIVE IDEAS OF THE AGE."

BY M. S. STEINER.

I see Bro. Holdeman desires a short article from me on the above theme, because I did not make the point clear to him in a previous article. Permit me to quote again the sentence in which the phrase occurs.

"I do not want to 'think' as does that 'armless brother or sister of Illinois and the other' but to have better retire altogether, nor do I believe that he is almost superannuated and best hardly 'keep up with the progressive ideas of the age,' but I do say, I believe he could best serve the cause and the church by appealing more to the good will of correspondents and workers speak kindly of the ministry who face the enemy of souls in hard places and trying conflicts, and place confidence in the judgment and opinions and wishes of those who may at times differ with the S. S. conference. We receive what we want and what we most desire at the S. S. conference. Samuel Yoder of Elkhardt opened the general discussion on the same topic. Old and young must work together. The S. S. and S. S. conference and the church must draw near together and work hand in hand.

The phrase, "The progressive ideas of the age," was quoted from Bro. F.'s editorial. Probably Bro. F. used the phrase for the same reason I used the phrase, "old heads" and "young heads," not from choice, but to bring out a point more clearly.

Try 2 Tim. 3:1-7; 2 Pet. 2:1; Titus 1:10 and any other word of prophecy will some day be literally fulfilled. Some of these passages may have been already in part fulfilled, and what has

not, will be, and the senior editor, or any other believer for that matter, has a perfect right to "rebuke sharply," but if he, or any one else, would solicit articles for publication in a religious journal from the very ones he designates as fulfilling these passages, I should consider him a conundrum, if not a traitor. "If a house be divided against itself, that house cannot stand." A man's character and work ought to harmonize. Matt. 12:33.

But the fact that the above passages will be fulfilled, will not prevent other passages, which seemingly counteract their intent, from being fulfilled. Our faith in the Gospel and Christ's triumph should be unbounded and unshaken, though we cannot explain all about it satisfactorily. "For he must reign, till he hath put all enemies under his feet."

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:23-28.

Bro. H. is a stranger to me. If he had not been, he might have known that I have no time to waste in arguing that the world, as a world, is growing spiritually better. If an article in speculative philosophy is wanted, you will be obliged to look elsewhere for it. I have none to give. I hope you will be glad that I am so minded, and should something not be clear I shall be glad to hear personally from you.

Pandora, Ohio.

REPORT
of the Annual Mennonite S. S. Conference of Indiana and Michigan held August 9th—10th at the house of the Clinton Amish Congregation near Goshen, Indiana.

THURSDAY FORENOON.
Devotional exercises were led by Blah. J. P. Smucker. A hearty welcome was extended to all by Elmer H. Johns.

Noah Metzler was elected moderator. D. M. Miller, assistant moderator. C. K. Hostetter and R. L. Detweiler secretaries and Silas Yoder, treasurer.

The moderator made an earnest appeal to all to get rid of self and sin and get close to God so that a pentecostal blessing might come to the Conference. Each should esteem others higher than themselves and young people should reverence the old.

Speakers should be close to Jesus and speak to His glory.

The influence of the S. S. conference upon the church and Sunday school was discussed by Noah Hoover. He reviewed the attitude of the church toward the S. S. conference in the past, pointed out the dangers and recounted the benefits to be derived from the S. S. conference. We receive what we want and what we most desire at the S. S. conference. Samuel Yoder of Elkhardt opened the general discussion on the same topic. Old and young must work together. The S. S. and S. S. conference and the church must draw near together and work hand in hand.

"Successful workers" was discussed by Aaron Smeltzer and Joseph Hooley. A successful worker is one who can win souls for Christ. Our help is needed everywhere. We should work at home first. We must have the

word of Jesus. Let us put ourselves into the balances of God and see what we are worth.

We should, like Mary of old, stay at the feet of Jesus. Let us put ourselves into the balances of God and see what we are worth.

D. J. Johns:—Eight years ago the first S. S. conference was held at this place. Many gathered then out of curiosity. Now we meet for the spiritual benefits we expect to receive. We have learned to know each other and are drawn closer together by the S. S. conference.

D. D. Miller:—More systematic work in Sunday school, better organization and more thorough Bible teaching, is one result of the S. S. conference. It has also shown to the church at large and to the world in general what is in some of our people—the spirit that predominates, whether of love and charity, or of bigotry and authority. It is sometimes hard for a minister to see young people become active in church work and present deep spiritual thoughts. The S. S. conference has brought some of those things to the surface.

Eternity alone can reveal the good that has been accomplished by the S. S. conference.

The Bible.—An essay on this subject was read by Sister Bertha Zook. Bro. Irvin Detweiler discussed the same subject. The Bible contains the summed up facts of the knowledge of God in the souls of men. It will turn men to God and the truth. It will keep us on the narrow way until we reach the shining shore. It is a collection of the best literature, poetry and philosophy to be found in the world.

The Bible as a whole shows the power of God and the effect of that power upon the souls of men.

The Bible is studied more thoroughly and earnestly than ever before. Why? Because we desire more of the Holy Spirit and a revelation of the deep things of His word. God will continually reveal Himself to those who study His word prayerfully and with sincere motives. We should study it for what it enables us to do for others, not only for what it does for us. To have Christ in the soul will lighten the darkest places on the earth.

"It is a lamp unto my feet and a light unto my path."

Forenoon session closed with singing and prayer.

THURSDAY AFTERNOON.

A children's meeting was conducted by Sister Melinda Garber who gave a very interesting and helpful talk on the subject, "Is it worth while?" She showed clearly how some of the things which tempt boys and girls, are not worth while, and how they can become ready to meet Jesus when He comes again. Songs were sung in which the little folks took an active part.

The minister's work in the Sunday school was discussed in an essay by D. G. Schrock, after which some time was spent in general discussion. If the minister is not interested in the Sunday school the chances are that many of the Sunday school pupils will not be interested in that minister's preaching. Both should work to one end.

"Successful workers" was discussed by Aaron Smeltzer and Joseph Hooley. A successful worker is one who can win souls for Christ. Our help is needed everywhere. We should work at home first. We must have the

sword of the Spirit, the shield of faith and a love for souls; if we would be successful workers.

Peter became a successful worker because he followed Christ and was willing to learn of Him.

"Power and possibility of the S. S." was discussed in an essay by Sister Emma Zook, and further in a talk by Charles McClintic. The Sunday school is not the only institution that has power and possibilities. The Sunday school work is not carried on with a power that manifests itself in physical force, nor in the power of man. The right power comes from God. Christ gives us the conditions on which this power can be obtained: "Where two or three are gathered together in my name," etc. The S. S. can obtain that presence of Christ. The S. S. will increase the opportunities of Bible study.

THURSDAY EVENING.

An hour was spent in song service and short talks.

Devotional exercises by Samuel Yoder, "Christianity and secret orders contrasted" was discussed by Jacob Shank and C. K. Hostetter. Let us discuss this question fairly and meet the lodge with reasonable arguments based on God's word.

"God so loved the world that he gave," etc. That was wonderful love. What a contrast that is to the love shown by secret organizations. They do not look after the welfare of the soul, are not a soul-saving institution, but provide for this life only.

A long list of points were presented, which would make an article by themselves, but are considered too lengthy for this report. (Publishers).

FRIDAY MORNING.

Devotional exercises were conducted by D. J. Johns.

"Why are we Engaged in Sunday school Work?" was ably considered in an essay by sister Anna Smucker and further discussed by Samuel Hostetter.

Christ has left His work in our care. We must know what our work is and why we are working. The law was taught to the people in Bible times. Christ taught in the synagogue. A saving knowledge of the Bible comes through intelligent teaching.

We are engaged in S. S. work because it pays to look after the eternal interests of the children and the young people, because we love the work, and because we were born there spiritually, and find spiritual food there.

"True Education" was discussed by Bro. N. E. Byers.

Many people get an education simply to make more money. That is a wrong idea.

Some people get an education in order to have an easy time, to fill their heads with facts, to get polish to enable them to shine in society and for other similar reasons, which is all wrong.

We should get an education so that we may live happily and happily. All legitimate occupations are useful, but the highest usefulness consists in being useful in spiritual and religious work. That brings true happiness.

A man who sleeps half the time and is miserable all the rest of the time is

neither useful nor happy—is uneducated and does not enjoy life. Every intelligent man has a pleasant home and a happy family life. It takes education, either through surrounding influences or through school training, to make a successful farmer or a successful person in any vocation.

Education develops power, mind power, soul power, heart power.

Education develops the individual and helps him to fit into society. Who gets the real benefit from true education, not the individual himself only, but his family, his neighbors, the church and the community in which he lives.

Every church that is doing active, aggressive work in the Master's vineyard is doing something to provide institutions of learning for their young people.

The powers and possibilities in the young people are the hope of the church in the future. The greatest work the church can do is to look after those powers and possibilities and train them for service in the cause of Christ.

D. J. Johns:—Why do so many people fail? Because they have not been educated to fill the positions they assume. We must learn to be happy in usefulness no matter what our occupation may be. A man must have a great store of common sense to enable him to use his talents, abilities and educated powers to the highest good of all. Knowledge alone is not true education.

"The Christian's Responsibility in the Present Age" was discussed by M. S. Wambold and Frank Hartman. There is something entrusted to each of us. The charge given to us is to "redeem the time because the days are evil." The father and mother must begin at home. For what are we raising our children? Where are our children going to land in eternity, in glory or in perdition?

God will not excuse our ignorance if we had the opportunity to become enlightened and did not. The Christian is responsible to a large degree for the salvation of the Chinaman, the African, the Hindu and the Filipino.

We should be sure that our hands are free from the blood of the wicked world around us.

Every man has a message to deliver. Are we delivering ours? Let us get after the boys. The boy who clings to his mother's apron strings will never break her heart-strings. No man liveth unto himself. It is impossible for a boy to get away from a father's or a mother's prayers. We can not all cross the ocean, but it may be our lot to be a staff to an aged father or mother in their declining years. If that is our lot let us shed light and sweetness there.

The father may be the head of a family but a mother the heart.

FRIDAY AFTERNOON.

"The Christian Culture of Childhood. What is it?" was discussed in an essay by John Silbaugh and a talk by D. D. Miller.

The destiny of Christian work depends on the culture of childhood.

There is in the little jewels around us that germ which when developed will make of them men and women for God. Heaven will be full of children, if we do not love them here we have

no business to expect a happy home in heaven. Children are often taught to lie, to steal and do many bad things, right in the home, by neglecting to give proper instruction and training. Do we consecrate our children to the Lord at birth? During the first six years impressions should be made that will help the child to withstand temptation when it goes out from under the parents' influence.

The most useful men in the world are those who spend their lives serving others. That principle should be taught to children early in life. Self-denial and self-sacrifice will not be prominent in children who always have their own way. A child should learn to understand its relation to the universe, to itself, to others and to God.

Only a new creation will stamp the image of God on the child and make it a child of its Creator.

Our culture will not save our children. They should be ruled by grace and not by law. Correction should be administered in the spirit of love.

"The Need of Spiritual Power in the Sunday school and How obtained" was discussed by George Mishler and Noah Metzler.

Spiritual power is necessary to successful work in the Sunday school. We must feed on God's word to get spiritual power. God is power. "A living dog is better than a dead lion." A Sunday school that is alive with spiritual power is better than a hundred schools where that power is lacking.

Spiritual power is based on things that are not material and is obtained by a prayerful life and a waiting on God.

"Opportunities, Possibilities and Influences of our Young People" was considered in an essay by Amanda Beachey, and further discussed by Johnnie Beutler and Jacob Bixler.

The possibilities of our young people are very many both for good or evil. The important question is, which will be developed? Let us see that in our lives and characters the good shall predominate.

There are many young people mentioned in the Bible. Moses was educated in all the knowledge of the Egyptians, and yet was noted as the meekest man. David, Solomon, Paul, Timothy, and many other prominent Bible characters had the foundation for their usefulness laid while they were young.

Young people are like keys. There are places that can only be unlocked by the individuality of certain young men and women. To find the place where they fit is one of the great problems of life.

We each have a talent. Let us see that it is cultivated and used in the Master's service.

In miscellaneous business the committee on programme was re-elected. The members of the committee being D. J. Johns, Noah Metzler, A. H. Zook, D. G. Schrock and Jacob Shank. It was decided to arrange the programme for the next S. S. conference in time to be presented at the last Mennonite Conference in Indiana and Michigan.

FRIDAY EVENING.

The question of "True Education" was further discussed after which there

was an interesting open conference on the subject of salvation.

A collection taken for Evangelizing work and the Chicago Mission amounted to \$15.08.

REPORT

of the fifth annual Menomonee S. S. Conference which met near Columbus, Ohio.

The conference was called to order by Bro. Jno. Blosser on the evening of Aug. 15th, and after devotional exercises the organization of the meeting resulted as follows:

Moderator, Jno. Blosser; Asst. moderator, J. S. Gerig. Secretaries, M. S. Steiner, S. G. Sherier and Ephraim Zook; Treas. L. J. Yoder. Com. on resolutions, C. Z. Yoder, J. S. Hartzler, and D. H. Bender.

A rain storm about the time appointed for the opening meeting kept a number from attending and made it inconvenient to meet in the tent, but the large meeting house near by held all the people who ventured out, and a pleasant and we trust a profitable hour was spent in singing and in the discussion of the topic "Lives that lift," in which a number took part.

Thursday morning the people gathered from every direction and all seemed refreshed and ready for work. The topics, "The S. S. Supp: his position and relation to the Church" and "Early Impressions" were the only topics discussed in the forenoon. The speakers on the program went over the ground at some length followed by general discussions in which many took an active part. The theme "Early Impressions" awakened a great deal of feeling many hearts were touched and old and young alike felt deeply impressed with the great need of carefully training the little ones.

Hundreds of people were fed at luncheon and among the number many outsiders and strangers, but we did not hear one word of complaint. Some of the strangers wanted to pay for their meals, but the waiters gave them to understand that meals were free to all alike. There was no difficulty in defraying expenses. The people gave heartily as unto the Lord.

The first half hour of the afternoon session was taken up in a meeting for children, in which these were taught the way of life by workers from abroad.

"Perils that threaten Christ's kingdom" and "How decide on a vocation," were the two topics for the afternoon. All the main points were ably developed, and the truth—the stern truths along the line of "Perils" were vividly brought out in the one topic, while in the other the honest trades and vocations were forcibly emphasized. These are some fragments of the discussion.

"We are living in a day of hurry wonderful hurry. Hurry is a great evil in the kingdom of God. We read books, papers, etc., and lay the Bible aside." "Pride in the Sunday excursion, the drink habit, and greed for money and honor were considered

"Perils that threaten." Our vocation. "Do what is before you well, and the proper vocation will find you out. Do not look for something that is great only in the minds of the people. Watch the 'reflexes.' Trifles make perfection. Do not get too high above those that helped you up." (1'rov. 20:24.)

The evening session was given to the discussion of the subject, "Tact and talent." It is supposed that the word tact originated from the word "talent" spoken of in one of Christ's parables. The subject was well treated.

"The helping hand" and "How stem misleading, popular currents" were the topics for Friday forenoon. Many good thoughts, suggestions and facts were presented. The Spirit of Christ manifest in our lives, honest professions, mean what you say, and do as you teach, were given as good weapons to use.

The topics for the afternoon were "Reasons for courage" and "Things we can give up to advance the kingdom of Christ." Only those present can fully appreciate the good that was brought out in the discussions. It seemed that age and youth were so forcibly brought face to face with the great privilege of oneness of aim and purpose that all seemed as one family. The interest was good throughout the meeting and the spirit of grace of consecration seemed to be at work in many hearts. Bro. and Sister Burkhard were given a word of sympathy for what they give up in going to India. Many prayers went up in their behalf.

In the evening the closing session of the S. S. Conference some time was devoted to singing in which all heartily joined. The one German hymn "Jesu, Jesu, Brunn des Lebens" brought tears to many eyes, carrying back the mind to days gone by. A few remarks in German, by several, and admonition and talks with closing remarks ended one of the best conferences of the kind ever held in the state.

A number of speakers and especially those taking an active part could see much room for improvement on their part. Be it far from you to think "all was perfect"—there is no perfection in this life, yet we have every reason for courage and hope to labor on as the Lord opens the way—prayerfully and with a deep concern for the future of the S. S. and the church near and dear to our heart.

The following resolutions were adopted and committees appointed:

Committee on arrangement, and program committee:
Samuel J. Miller, Walnut Creek,
M. S. Steiner, Pandora,
C. Z. Yoder, Wellersville,
David Lehman, East Lewistown,
S. A. Alger, West Liberty.

Inasmuch as the Giver of all good and perfect gifts has permitted us to enjoy the spiritual feast together as brethren and sisters in Christ, from near and from far, old and young, children and parents, therefore be it

Resolved, That we acknowledge our indebtedness to our Lord and praise Him for the rich blessings bestowed upon us and that we return our sincere and heart-felt thanks to the people of the community for their kind welcome and hospitality and for the interest they manifested in these meetings.

Resolved, That we realize the danger of our young people's being affected or carried away by the popular current of the world, and appeal to the Christian workers to use every Gospel effort to overcome all evil influences that tend to draw our dear people away from the simple teachings and practices of the church.

Since there seems to have been an idea circulated to the effect that the "gap" between the old and young people of the church is widening be it

Resolved, That this conference has no reason to believe that to be the case, but that we firmly believe to the contrary and that we do all in our power to teach and obey the first commandment of promise, "Children, obey your parents in the Lord."

Resolved, That we return thanks to the Columbiana Lumber Co., John Esterly, Isaiah Fickinger, Amos Sell, J. L. Koller and the schools of Washingtonville and North Lima, for the furnishing of lumber, seats and chairs, and to all who have so kindly helped to make this conference possible.

By the home people.
Resolved, That the brotherhood and people of this place tender a vote of thanks to our visiting brethren and friends who have come into our midst and helped make this conference a success.

THE SECRETARIES.

For the Herald of Truth.
THE ATTRIBUTES OF GOD.

BY J. F. FUNK.

By attributes we mean quality. The dictionary says: Attribute, "an inherent quality." So we say of God that He is All wise, Almighty, Eternal, etc. These then are inherent qualities which belong to Him alone and are indeed a part of God Himself. He is wisdom and power and life. These are self-existent in Him and with Him, a part of His being.

When man has wisdom, or power, or life—these are not inherent qualities in him, they are only given to him of God. So far as man is concerned they are only borrowed—or in other words, as the moon is light and the sun is the source of light, so we as the last rays of Adam are dark—our light comes from God; we are ignorant—our wisdom comes from God; weak—our power comes from God; and so with every quality we possess. It is just a reflection of the perfections, or the inherent qualities of God.

In order that we may be pleasing to God, we need the graces or virtues, or inherent qualities of God. The apostle tells us that we must have the mind of Christ, the spirit of Christ, the Holy Spirit, and if we have not these, we are none of His. But while we need and must have these qualifications which are of God and do not have them in ourselves, we must look to Christ, who is made unto us wisdom, righteousness, redemption and sanctification, and who gives to all liberally of His divine grace when they ask Him, and upbraideth not.

For the Herald of Truth.

FAITHFULNESS.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

Faithfulness is one of the noblest acquisitions of this life; it is indeed a virtue of rare value; a virtue, like precious jewels, like very precious pearls, is only found once in a great while, but when it is found it shines

with a lustre and a brilliancy which leads one to think of the perfections of a higher and better world; an example of true Christian faithfulness makes one forget the weakness, the despondency, the falseheartedness, the delusion, the dishonesty, and the double-mindedness of the world, and especially of the age in which we live, and transports us into that region of nobler manhood, whereby the grace of God, the vile dross of deceit and falsehood have been cast aside, and men and women worship God in sincerity and truth.

Faithfulness is that quality or perfection of the mind, which makes a man true in all his ways; which enables him to perform his duty without turning to the right or left, without yielding a single point to friend or foe; without giving way to the gentle smiles of fickle fortune, the sweet caresses of pleasure and enjoyment, the wailings of sorrow and applause; the fear of suffering, of persecution, of disgrace, of censure, the loss of influence, position, or favor and friendship. The faithful man is he who knows his Master's will and doeth it, regardless of consequences; who chooses the path of virtue, truth and righteousness and walks therein, though lions appear to stand in the way and devils bowl with maddening rage around his pathway; he knows that life that hath promised is faithful and he desires to follow His example.

Moses received the testimony of God himself, that he was faithful in all the house of the Lord, and truly that man who was meek above all the men upon the face of the earth, and who was ever ready to receive the counsel and the will of his God and to perform it to the minutest particular, without a question or a murmur, should be entitled to the honorable testimony. Subjected to the severest trials and ordeals, he should perform the most difficult and dangerous tasks; to obtain the release of a vast people who were held in the most abject slavery and were sunk into ignorance, and idolatry, and who under the least difficulty would despair, and become discontented and murmur and find fault, and bring all manner of false accusation against the man who was their best friend, and led them through many dangers and trials and seasons of discontent, and afflictions, but who never faltered (except on one occasion) nor staggered in the promise, who bore with his people, taught and instructed them, and their preservation; sought not his own comfort or happiness; his own pleasure or enjoyment, but manifested his willingness to give even his own life for the people, and in all things showed that faithful devotion, that sincere consecration to the will of God and the service of his race, would never supply the evidence that Moses was a faithful man, and his whole life presents to us one of the most striking examples of faithfulness in the annals of sacred or profane history.

F.

For the Herald of Truth.

THOUGHTS ON 2 PET. 1:5, 7.

In the beginning of this chapter Peter confirms the believers in their hope of an increase of God's grace. In the fifth verse he exhorts them (and us

as well) to give all diligence to this growth in grace, or according to 2 Pet. 3:18, to grow in grace and in the knowledge of our Lord and Savior, Jesus Christ. We are also admonished by the Apostle Peter to add to our faith, brotherly love, and the double-mindedness of the world, and especially of the age in which we live, and transports us into that region of nobler manhood, whereby the grace of God, the vile dross of deceit and falsehood have been cast aside, and men and women worship God in sincerity and truth.

He tells us that we should add to virtue knowledge. This signifies a clear and certain perception of the truth of the gospel. So thus we shall add temperance, moderation in our natural appetites and passions. To this we are commanded to add patience, which means a calm temper, which is submissive, and able to bear wrongs without murmuring or contention, and which will bear offenses and injuries without anger or revenge.

To patience we are commanded to add godliness. Now godliness means a life of piety, a godlike life, a life in which we observe carefully the laws of God and the teachings of our Savior and His apostles, and all this prompted by love and a sacred reverence to the divine word and its Author. Godliness, we are told also, is profitable unto all things.

Again to godliness we shall add brotherly kindness. This means affection, acts of kindness, benevolence which promotes the happiness and welfare of others, hospitality, attention to the wants of the suffering, etc.

To all these add charity, which includes supreme love to God and universal good to men. Read 1 Cor. 13.

Now to show further what Peter meant with these teachings he says in the eighth verse: "For if these things be in you and abound, they make you that ye shall neither be hindered nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind and cannot see afar off." He does not understand what our Lord Jesus did, when He bought us with His own blood, neither can he understand what He has in store for us in the land of glory—in the life to come.

Let us take heed to these blessed admonitions of the Scriptures, and asking God to give wisdom and grace and strength to do His will and to abide faithfully in the doctrines of His word, and according to His ever blessed promises, He will show us the way, lead us on from grace to grace and from glory to glory until He will fit us for the mansions of bliss which He has prepared for all His faithful children. ***

For the Herald of Truth.

THOUGHTFULNESS.

BY ***

If men were perfect, many an ache would be known, how few of them are the cause of disappointment and depressed spirits on account of our thoughtlessness. Our friends extend us the hand of fellowship but we do not always accept. Sometimes we do not notice it, sometimes we do not understand their offer, sometimes we turn aside with an air of indifference, and sometimes we neglect to recognize the favor after we have accepted. The last fault shows a decided lack of self respect, for when we receive favors we should be at least courteous enough to recognize the same.

Not long ago a certain person offered a pleasure trip to another, whose financial circumstances were quite limited, on condition that, for modesty's sake, the name of the person furnishing the means should not be revealed. This was agreed upon but it was only a short time until an intimate friend was thoughtlessly told. The fact became known to the first party, and in as modest a way as the offer was first made, it was again withdrawn. The second party was naturally disappointed, but only thoughtlessness was the cause. It was a breach of trust thoughtlessly committed.

A certain person whom one would think had need of every dollar given, was presented with a five dollar bill. Feeling just a little unkindly toward some one, the customary "Thank you," even, was not returned. In this case it is hard for the donor to determine whether or not the gift was appreciated, or whether it would have been better not to have bestowed the favor on that person at all. Thoughtlessness prevented an expression of any kind,—in fact one must think that selfishness might be a near neighbor to that person.

At a large gathering not long ago, a minister thoughtlessly allowed himself to become the subject for criticism, which he might very easily have avoided. At a conference some time ago some one introduced a question which caused sharp discussion and ended only as the beginning of differences. It was not necessary at all to introduce such a question, but a lack of forethought or failure to guard against thoughtlessness has proven very harmful.

"We sometimes say, 'Nothing ventured, nothing achieved,' and this is truly a good maxim if properly applied, but how often we see people leaping headlong into difficulty without first sitting down to count the cost. Truly, thoughtlessness has caused and is now the cause of a great deal of misery. Some one says, 'I haven't time to give much thought. I must act quickly so as to be ready for the next question.' What, you haven't time to be careful? Truly such an one should be pitied for all he is and has is on a fair way to ruin.

If we consider how many years elapsed between the time when God promised a Deliverer to our first parents until that Deliverer came, shall we say that God wasted all that time? The Lord says that He appeared in "due time" and not until God saw that it was the very best time to send Him. What a wonderful work the Savior did! But it was not done until the proper time. God is never careless or thoughtless.

In many ways has thoughtlessness been the cause of changing what appeared a happy culmination of some project, into dismal failure. Everybody expects something good of us, hence it becomes our duty to render service which will do the greatest possible good to the greatest number. To accomplish this requires thought, and a great deal of it. In many cases it requires self-denial in order to benefit many others. Whatever we do, wherever we be, should use our intellectual powers to the best possible advantage. If our words and deeds are then all prompted by good motives from the heart which should be the throne of the Holy Spirit, no one

will be so ready to consider us as being careless or thoughtless, but our influence as it goes out will be like rays of sunshine penetrating into the dark places to bring gladness and good cheer. Though we be human this is no excuse for being unnecessarily thoughtless and forgetful in regard to what we owe our fellow man. We have been endowed with minds which are capable of improvement and we have no right to bury our talents. We are responsible to God for what it is possible for us to become. We can do many kindnesses, we can recognize favors shown us without discommoding ourselves or any body else. It becomes us as rational beings to be respectful: our humanity requires of us to be considerate, and our religion demands thoughtful-ness and charity.

Elkhart, Ind.

For the Herald of Truth.

SACRIFICE.

Sacrificing is offering to God on the altar.

Under the law they were commanded to offer sacrifices; their tithes, first fruits, etc. But whatever they offered was to be spotless, whole and without blemish. They had also very particular commands as to preparing, slaying and sacrificing those offerings, which all carry their spiritual meaning.

Now after the sins of the people became so great that there was no eye to pity, no arm sufficiently strong to save, God in His great love sent His only Son, Jesus, that spotless One, into the world, to make the final sacrifice to redeem us from the curse of a broken law. He came into the world meek and lowly in order to do His Father's will. On one occasion He said "Not as I will but as thou wilt."

He went about doing good whenever opportunity offered, and preaching, and teaching by example as well as by precept. At last He was nailed to the rugged cross where He cried "It is finished" and yielded up the ghost. Could it be possible that that innocent Lamb of God had to be slain as a sacrifice for us? Yes, "For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

We are not living under the law now, and consequently we are not commanded to offer the dead sacrifices: Let us see what Paul says about this, "I beseech you to love one another, by the mercies of God, that ye present your bodies a living (not dead) sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Here we readily see what the word of God teaches us to sacrifice.

We are not asked to offer burnt offerings in Moses' time; for we read in Isaiah 61:10, 11, "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Let us, by the help of God, just lay our bodies on the altar of the Lord and let Him use us to His good pleasure and let us do whatever He bids us with out murmuring. If we once lose faith and begin to doubt we will begin to sink. We read in Rom. 14:23, "He that doubteth is damned."

Let us also be willing to sacrifice our time and to the Master's use. We

are placed in this world to prepare for a better one. Our time here is short at the longest; and if we do not improve every moment of time given us, we will be found wanting at that great and awful day of the Lord.

Dear reader, with all stress and emphasis let me say, Let us sacrifice our purses to the Lord. This is one of the hard things for us to give. We are so inclined to take a strong deeply grip on our pocketbooks that the cries of our poor starving brethren as they come rolling over the ocean on every wave appear to make no impression on us.

"This passage, 'The love of money is the root of all evil' seems to be getting truer every day. It is worthy of consideration.

Oh! may the Lord speed the day when the people in this enlightened, plentiful land of ours will learn the true way, come to the true gospel light, and follow in the narrow way, and learn to sacrifice their possessions to God to whom they belong.

"God loveth a cheerful giver." 2 Cor. 9:7. It does not say, God loveth an abundant giver, but a cheerful giver. God never looks to the amount, but to the manner in which it is given.

Again we should with all earnestness sacrifice our service to the Lord. We should become stronger workers for the Master every day. Some may say if I had a talent like this or that person, I could do more for the Master too. That is very true, we could do more with five talents than with one: but if we have only one talent, the Lord is satisfied if we make proper use of that one.

But remember God never created any one with less than one talent, then if we have but one, let us sacrifice that one to His service.

When the worldling forsakes the world and Satan, he has many things to sacrifice. He must forsake or hate the things he formerly loved, and love the thing he formerly hated. He must sacrifice many so called worldly pleasures and worldly associates; for as long as there is any sin in the heart Jesus will not enter to make His abode there.

We should also sacrifice and get rid of that great idol "Self." We should lose sight of self altogether and have our lives hid with Christ in God. We should give up our will, our mind, our thoughts, our all to Him who created us and is sustaining us. W. W. G.

WITH AND WITHOUT GOD.

BY T. A. CALHOUN.

What strange creatures we are, to be sure! How ignorant we are of everything pertaining to this world and the world to come! With all our fabled wisdom, how little we know of God or ourselves, of earth or heaven, of time or eternity!

We think we see when we are as blind as bats.

I often wonder what God thinks of us. He has given us His word of promise, we profess to believe in, and yet how few of us grasp its promises and enjoy its blessings! If the prophets and apostles had been like many of us, their lives would not have been worth recording; but they believed God meant what He said, and they launched out, and every spot of ground which the soles of

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teaching that the Mennonites do, and if any one wants to discard the prayer head covering as a superannuated notion of an old far behind the age church, let them think of this Catholic priest, who, in the midst of the city, and in the face of his large congregation was neither ashamed nor afraid to tell his people what the Church required, and what the Word taught and demanded, and then let them read carefully the eleventh chapter of first Corinthians, and they will see that it is not simply a church custom, but a command, given us by the unchangeable word of God which the Savior says shall not pass away. May the Lord help us to be ever faithful to that Word.

TRUE TO OUR While the world is progressing, and in its whirl of progress, is in many things losing sight of the right, the pure and good, there is, in all the different devices that men have invented, and in all the different ways in which Satan seeks to lead men to destruction, none more effective, none more marked in leading men to forget God, than the growing disregard for the word of God, the Bible.

Even those who study it carefully, often study it simply as they study a science, simply for the sake of knowing what the Bible contains, and woefully disobey and disregard its precepts. If it were only men of the world, rationalists, infidels and atheists, that so disregard it, we would of course satisfy ourselves with the thought that from such we can expect nothing better, but when we find this tendency so strongly manifested among those who profess to be God's people, Bible students, Bible teachers, who have an abundant knowledge of these things, and yet do not observe them, we are reminded of the lawyers of old who laded men with heavy burdens, grievous to be borne, but they themselves would not touch the burdens with one of their fingers, and also of the Pharisees who would say or teach, but would not observe or do.

These are the people who do the mischief in the world, these are the people that make religion a mockery and a by word; these are the ones who under their pretended cloak of piety, gain the confidence of the people and lead them astray, these are the ones of whom the apostle speaks (2 Tim. 3:1-7). This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

of; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth." Upon such must certainly rest the great responsibility which the Savior puts upon those causing offenses, and leading astray the little ones of Christ. Matt. 18:1-7.

THE HOME AND FOREIGN RELIEF COMMISSION WORK. From a circular sent us from New York, we glean the following facts:

"The forecast for the famine district is gloomy. The following cablegram was received Aug. 30th, from Hon. William T. Fee, United States Consul at Bombay, Chairman of the American Indian Famine Relief Committee which faithfully distributes the funds cabled by the Committee of One Hundred: 'In spite of previous rainfalls, the situation is again alarming. Crops are beginning to wither; great anxiety is felt lest they be destroyed. Starvation still threatens. Money is needed for buying both food and clothing. The ravages of cholera are increasing. Let America maintain her splendid benevolence. The need is undiminished.'

Besides all the other unfavorable conditions: the wasted peasant farmers, with their work cattle dead, were unable properly to prepare the soil, and thousands of them were without seed for sowing. Even if rain should again come in abundance, the harvests of October and November will necessarily be inferior, and the distress will be appalling for months to come.

Upwards of eight millions are today in mortal peril from hunger and exposure, including tens of thousands of orphaned and deserted children. The British government is directly providing for six millions. The kind-hearted people of Great Britain are caring for half a million more. In joining the other countries of Christendom in sending relief to the remaining sufferers, is America's opportunity!"

The circular is sent out by a Committee of One Hundred, and this committee has already collected over \$200,000, and there are in connection with this chief committee co-operating committees in Boston, New Haven, and seven other cities. Philadelphia has a permanent organization of its own, and Georgia has a state organization for the same purpose. Indianapolis, Ind., has also a State Committee.

These facts show what others have been and still are doing, and we are glad that so much interest is taken in this Relief Work. Our Mennonite people have done their part well, both in the former and the present famine. THE HOME AND FOREIGN RELIEF

COMMISSION has forwarded large amounts, and we cannot sufficiently thank our people for their generous donations; but as this circular sets forth and as we also hear from our own missionaries in India, the famine is not yet over, and the Home and Foreign Relief Commission send out again an earnest appeal to all who feel a desire to give something to these suffering people to send what they desire or feel able to give. Send all contributions to C. C. Shoemaker, Treasurer of the Home and Foreign Relief Commission, Elkhart Ind.

PERSONAL MENTION.

BISH. DANIEL BEACHY of Moultrie Co., Ill., is at present on a visit to Pennsylvania.

BRO. J. P. SCHMITT of Livingston Co., Ill., recently visited among the churches in Iowa.

BISH. JOSEPH SCHLEGEL of Milford, Seward Co., Neb., is at present on a visit to the congregations in Western Nebraska, Colorado and Kansas.

BRO. HENRY A. WELDY spent a week with the brotherhood, near Ithaca, Michigan. He returned on the 27th of August and reports a profitable time with the members and others in that vicinity.

BRO. GEO. R. BRUNK, of Canton, Kansas, who recently visited in Virginia, where he took to himself a life companion, also visited the congregations through eastern and western Pennsylvania. He was at Salunga on the 24th of July.

BRO. J. BURKHARD and wife will (D. V.) leave for Europe on their way to India, Sept. 19. As it will take fully a month for them to make the journey they will not reach their destination before about the last week in October. The Lord go with them and protect them on their long journey.

BRO. DANIEL SHEEN of Elda, Ohio, who has for a number of years acceptably filled the position of member of the M. E. & B. B. for the Ohio field, has, in answer to repeated calls, decided to locate in the new colony in Warwick Co., Va., whither he expects to move with his family some time this fall. The Lord bless him in his new field of labor.

BRO. W. B. PAOK, of whose serious illness in Calcutta many of our readers are aware, is, according to a letter from Bro. Reesler dated Aug. 8, improving very slowly. He had gone to Calcutta with Bro. D. H. Goetz of Newton, Kansas, who had gone to India to superintend the distribution of corn sent by

the Mennonites of Kansas for the famine sufferers. While in Calcutta Bro. Page fell ill with a severe fever and was put into the hospital. Sister Page left Dhamtari to join her husband and will remain with him until he is able to travel. This will explain a few references made in Bro. Reesler's letter to the M. E. & B. B. which appears in this issue.

MISCELLANEOUS.

For the Herald of Truth.
OUR GENERAL CONFERENCE.

BY JOHN F. FUNK.

In church work we should under all circumstances do that which will be for the "edifying of the body." In reference to the General Conference question, this should be taken into consideration. Will it tend to the "edification of the body"? I hope in presenting this article, my brethren, who do not agree with me, and who feel that it is unkind to present these objectionable features, will hear with me. If a question comes up before the people that will not stand criticism or bear discussion, it will be better not to handle it.

A General Conference conducted with an eye single to the glory of God would no doubt give the church a prestige or an influence to which she could not otherwise attain, but with leaders not having an eye single to the glory of God, it would be detrimental to the cause.

Under existing circumstances, the writer with others decidedly protests against our so-called General Conference for the following reasons:

1. The name "General Conference" is wrongly applied, because it has not been generally accepted by the people it claims to represent.
2. It does not embrace, according to a fair estimate, over one third of the membership embraced in the district conferences. In this respect our so-called General Conference is misleading. It is no more a General Conference than some of the district conferences. In fact, the Lancaster (Pa.) conference alone represents a much larger portion of the Mennonite membership than our so-called General Conference, and so far as influence goes, it has in reality more right to the claim of a general conference than this so-called General Conference.
3. It has not the support of even a majority of the district conferences. The following eight district conferences have not accepted the General Conference:

1. Lancaster (Pa.) conference.
2. Franklin Co. (Pa.) conference.
3. Frankton Co. (Pa.) and Maryland conference.
4. Virginia conference.
5. Ohio conference (Mennonite).
6. Ohio and Pa. conference (Amlish).
7. Canada conference.
8. Isaac Peters Conference. Nebr. Minnesota and Kansas.

The following conferences have accepted the General Conference so far as the ministers are concerned. The congregations have not, to my knowledge, been consulted.

1. Indiana and Michigan conference.
2. Illinois conference.
3. Missouri conference.
4. Kansas, Nebraska and Oklahoma conference.
5. South Western Pa. conference.
6. Indiana conference (Amlish).
7. Illinois and Western District conference (Amlish).

Of these it may be said that with the Indiana and Michigan conference, it is a serious question whether it will in the future support the so-called General Conference, or whether at its next session it will not withdraw.

Under the circumstances, this so-called General Conference must be looked upon as usurping a place that does not of right belong to it.

Our church government is congregational. Our congregations, however, have never had any voice in originating or bringing into being this so-called General Conference. A number of ministers formed themselves into a committee, without consulting their congregations, and hence without proper authority, formed themselves into a preliminary meeting, held meetings, organized and formed what is now called a General Conference. This can hardly be considered as in keeping with Mennonite church order. In fact we are not manifesting the true spirit of brotherly love toward our congregations. We are assuming something they have not authorized us to do.

All our authority must come from the Bible, and our congregations. Our members must have a voice in the matter. A General Conference cannot be properly formed until by a proper inquiry meeting, our ministers receive authority from the members. Ministers have no authority to act in a matter of this kind without the sanction and acquiescence of the members, and as long as they do not give their bishops and ministers this proper scriptural authority, they (the members of congregations), are not bound in any wise, to accept or submit to any of the decisions of said conference. In fact, all that this present General Conference is, it assumes of itself, in other words, it has only a self-assumed position, and must be looked upon as the usurper of a position and of authority that does not rightfully belong to it, and seems very much to fall under what the apostle calls, a busy body in other men's matters.

5. This so-called General Conference has in fact already distinguished itself by doing just what it has repeatedly asserted it would not do, and is therefore misleading in its actions as well as in its tendencies. It has constantly asserted that in its work it would be only advisory. In the judgment of the writer it has, however, greatly deviated from this pretended purpose.

It has also set forth and declared that every district conference should be left unmolested, and its decisions and work should, in no way, be interfered with by the writer it has, however, greatly deviated from this pretended purpose.

It has also set forth and declared that every district conference should be left unmolested, and its decisions and work should, in no way, be interfered with by the writer it has, however, greatly deviated from this pretended purpose.

In the face of all these assertions and declarations, this General Conference has accepted the Orphans' Home and the Old People's Home,* which the district conference of the state of Ohio has declined to accept, and against which the Ohio conference has from

year to year earnestly protested, thus not only ignoring the Ohio conference, but making decisions directly contrary, and thus overruling the Ohio conference decisions, and assuming by virtue of herself assumed authority to overrule the district conferences, and coerce the Ohio conference into submission, or in other words compel the Ohio conference to do what she has so far not been willing to do, and what the Ohio conference says she will not do.

This is not, in the writer's estimation, as it should be. We must in our conference work be sincere. A conference has no more right to transgress its own decisions than any other body, or than an individual. The above proceedings do not manifest that spirit of love and wisdom which should characterize the devoted child of God. It is wrong and will lead to contention and possibly to division. The General Conference, in accordance with right and its own decisions, has no authority to accept any institution, or to do any work that in any way conflicts with the work or the decisions of the district conference of any state, and especially of a state in which the district conference has not accepted the General Conference. The Ohio conference would have the full right to take decided action in this matter and call the General Conference to account for such self-assuming action.

It is really an injustice, and manifesting a disregard towards the Ohio conference, that charity among brethren could hardly overlook. Those who have the peace and prosperity of the church at heart, cannot help being grieved at proceedings of this kind.

The only proper way we can see to organize and maintain a Gen. Conf. is for the respective district conferences to pass a resolution to authorize the ministers of the several district conferences to hold an inquiry meeting in their respective congregations and then, by at least a two-thirds majority of the members, authorize their ministers to organize and maintain a General Conference. This vote of the congregations in the district conference should, as a matter of course, aggregate not less than two-thirds of the membership of the district, that is, 10 of our 15

*These Homes are proper institutions to be accepted by and under control of the conference, but the Ohio state conference and any other state or district conference has a full right to adopt such rules and regulations as are in accordance with its own convictions and conscience, as long as such decisions do not conflict with the belief and convictions of those whom the conference represents and with the expressed or implied teachings of God's word, and also, so long as these decisions do not conflict with the rights and privileges of others. A conference can accept any institution if she chooses, that in harmony with her own confession and the Word, if her action in so accepting an institution does not interfere with the rights and privileges of others, and if by so doing she does not violate her own rules and decisions. I have simply mentioned the above instances as an illustration of what has been done. I am a warm friend of both the Orphans' Home and also of the Old People's Home. But the apostle tells us that all things should be done decently and in order, and when one conference overrules another and ignores her rights we must look upon the act, whoever may have done it, as unbrotherly and out of order. Any legislation by any conference or by any other body, for people or churches that are not properly represented in the body, or that would affect the districts over which such a conference has no jurisdiction, is certainly beyond the realm of Christian and gospel order. The gospel rule is: In honor preferring one another.

conferences should be by a two-thirds vote of the membership, represented by each district conference, in this way authorize the organization of a General Conference. When this is done, then, and then only, can a General Conference be formed that will command the respect and regard of the church in general, and then, without misleading the people, could we hold out the idea that we had a General Conference. Under present existing conditions, it is certainly not right to call our conference a General Conference. Neither should the district conference permit a work of this kind to go on without the authority or sanction of the membership which it should represent. A work of this kind carried on in this way will not have a tendency to unite, but to separate. We must work in harmony if we want to work for peace, and we must have the co-operation of a majority of the membership of the body. This then would be in accordance with the word of God and also with our church policy.

For the Herald of Truth.
COLONIZATION IN THE WEST.

BY S. A. KURTZ.

"Evangelize the west by colonization" is the cry of some. "Send them out in twos," is the mind of others. Still others, "establish missions."

Saying nothing more or con of the last two, we wish to present a few thoughts on the first.

Our people have been scattered throughout Europe and North America largely by colonization. The primary object of colonization seems to have been to escape persecution, or for pecuniary advantages. In the present stage of advancement of our church the watchword should be, *Evangelize!*

A few reasons why colonization is an excellent method of evangelization:

First.—All who are acquainted with the wild west, know that Satan's followers far outnumber the disciples of Christ. And further, that the small per cent of Christianity that has lived through the evil influences and environments is at a low ebb. Cursing, Sabbath breaking, and infidelity are probably the principal obstacles to Christianity in the west. (Mormonism, of course, is arrayed against true Christianity.) People do not all go to hear the preaching of the Word, and consequently are not reached in that way. But when Christians live among them, they cannot escape their example. The Sabbath breaker sees in them a respect for God in keeping the Sabbath. He sees their prosperity and is convinced that he too may prosper even if he labors only six days in seven. His early training on this subject loses vividly before his mind; he feels condemned and may lay aside his labor on the Sabbath, and meet with the children of God. It is said by the natives of this place, that since our colony is established here, Sunday labor is decreasing.

The Indian in daily contact with the true Christian, sees a principle in him that is not human. This principle may set his mind Godward. Such work cannot be so successfully done by itinerating preaching.

Second.—Those who have once been followers of God, but have drifted with

the almost overwhelming current of wickedness and vice, need some one to bring them back and also keep them in the right path. Here, too, the daily contact with those who know Christ as their Savior influences them in the right direction, and tends to encourage and strengthen them, and keep them alive in Christ. It is the daily touch with these people that points them upward. O! that Christians would live the Christ life. Many have come to the conclusion that perfect honesty is a thing of the past. What will change this erroneous idea quicker than their dealing with those who live the "Golden Rule"? Never were we more impressed with the tremendous importance of living according to our profession—the Word of God. Hypocrisy is a prolific source of infidelity.

Thomas Wauhaug says, "Few things should make us hunger more for a holy life than the knowledge that the godly man is the ungodly man's Bible, and many read no other." One of our merchants remarked that he is afraid of a man that carries a Bible. Who is to blame? Such men need to deal with true Christians to convince them of their error—if it be an error. How can this be done better than by placing around them a community of devout followers of God.

Many people in this valley seem anxious to hear the truth. To illustrate: Bro. Garber preached a sermon in a school house some time ago. After the sermon he asked whether they wanted more preaching. Immediately a lady responded, "I do," then a gentleman, "yes, we want you back again." Shall such be fed? Or shall they starve? Do you censure us when we say that the large congregations in the east could feed multitudes of the hungry across the Rockies?

Third.—Colonies in the west offer a protection to those who wish to try the realities of the west, and are not as firmly established in the principles of the Gospel as they should be to stem the prevailing current. "Go west" is growing more popular with our people. Many will go and some have gone. Some are swallowed up by its inducements, take up work, and will either drift with the current, or endure many hard battles. Others seek a more healthy climate than the east offers. To such, a colony serves as a sheep fold where they may go in and out and find pasture.

Fourth.—Colonizing a new country generally offers homes for the poorer class, who could never expect a home of their own in the east. (Though the well-to-do are needed to successfully establish a colony.) "I stick in time saves nine." It is easier to establish moral principles (in the broad sense of the word), in a new country, than to inculcate such principles into a community with fixed ideas and habits.

To corroborate the above statement take a glance at Mormonism. Only fifty-two years ago they colonized the country around Salt Lake, Utah, and began to grow and spread until every western state is infected with their poisonous doctrines. Why could not the Mennonite Church at least endeavor to fill the country from the Rockies to coast with the Gospel of Jesus Christ before it is filled with soul destroying influences?

We certainly all feel thankful to God that our Church is awakening to the necessity of spreading the Gospel. How many young and even middle aged brethren and sisters feel called to do some work for the Master, but they know not what it is. Some are prevented from launching out because of ill health. Others have not the education they feel they need. Again others feel the work of the minister or the missionary too great for them. Ah! the work needs hundreds of just such. We need not all preach or do active missionary work.

LIVE! LIVE! LIVE! Christ-like living preaches more powerful sermons than most ministers are in the habit of preaching. If you feel called to God for a special work consider preaching in the west by your lives. The valley in which we are located offers excellent opportunities for a number of such colonies as the one that is already established. Sometime ago a Methodist lady expressed a desire that we establish a colony in her community. A number of such colonies could be located in this valley and be made a great center for reaching out into the mining districts, etc. Our people are welcomed by the mass of the native, and the door for a great work in this valley seems wide open. Will you help us take it, or must it die for want of food? Let us appeal to you who are working in large congregations. Is there not a great ideal of dormant talent among you that could be used of God? There was none for it? Might it not be that some of us are keeping others from work, by filling the places that they might fill? Do we really believe that "There is that scattereth yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Methinks if all the restrained and untapped talent in our church was scattered through parts of the west, a great part of it could be evangelized.

There seems to be a sentiment in the east against the colony at this place. We are sorry that such is the case, since we see the hand of God in the work. Many false reports and erroneous ideas are afloat as to our condition and success. Remember that the end in view in building up this colony is not wealth but souls. Should we fail financially our end would still not be defeated. We are glad to say that even financially the prospects are good. We feel that God is in the work, and therefore solicit your co-operation that the work may continue to prosper. The conditions in the west are so much different from those in the east, that we are not surprised that some cannot see the consistency in our work. "God's ways are not as our ways," and "He doeth all things well." So let us beware, "Lest haply we be found fighting against God."

For the Herald of Truth.
REMINISCENCES.

BY JOHN F. FUNK.

The ranks are thinning;
One by one they go;
The wheel of time is onward spinning;
Loss and loss they grow.

OFFICER.—On the 21st of January, 1898, at Kenilworth, in the city of Chicago, Alexander Officer, in the eighty-first year of his life. He was born in New Cumberland, Pa., Sept. 15, 1817.

He left Pennsylvania and came west in 1846, located at Mount Carroll, Ill., and in 1848 came to Chicago, where he engaged in the lumber business. During more than twelve years of his business career he had in his employ James McMullen, an Irish lad of excellent abilities and unimpeachable business integrity, to whom he entrusted all his business. The young man proved himself so faithful in his charge that his employer made himself little concern about his business. For convenience in making change the employer, soon after his engagement with him, gave the young man a small sum of money, about three dollars, which, as he often told the writer, he carried in his pocket for twelve years.

Finally, in 1861, McMullen was offered an opportunity to become partner in a new firm about to be established, which he was glad to accept, and the Firm of McMullen & Funk, O'Leary, was formed, and the change which the faithful clerk had so long had in his possession was returned to the cent. Mr. Officer soon after closed his business and retired for a time. In 1868, when the church work demanded the interest and attention of J. F. Funk to such an extent that it was necessary for him to give his undivided attention to the publication of the HERALD OF TRUTH, and the establishing of the large publishing house, now known as the Mennonite Publishing Co., he offered for sale his interests in the old firm of McMullen & Funk. Mr. Alexander Officer stepped promptly forward and became a partner with Jas. McMullen, his former clerk, under the firm name of McMullen & Officer.

Alexander was a staunch believer in the doctrines of Emanuel Swedenborg, and he had frequent talks in reference to his faith and ours. He said to me one day while we were sitting together in the office and he was trying to explain the Swedenborg idea of God, "You have three Gods." I said, "No, we have not; we have but one God." "Yes, you have three Gods." "No, we have not; we have only one God." "Yes, you have three Gods; you have three persons in the God-head, God the Father, as the first person, God the Son, as the second person, and God the Spirit, as the third person, three distinct persons, and that makes for three Gods." "No, we have but one God. We do not believe in three persons. We have but one God, being Unitarians." We believe in a Trine God, who manifests Himself in three different offices, but not as three different persons. The old writers and defenders of the faith, in the Martyrs Mirror, decidedly discard the idea of three persons in the God-head, and Menno Simons likewise opposes that doctrine just as decidedly as he does infant baptism.

We believe in God as the Creator of all things; in Jesus as the Savior and Mediator, and in the Holy Ghost as the abiding Comforter that guides us into all truth, and in these three, each manifesting himself in His peculiar sphere, are one.

In noticing the death of Alexander Officer, it reminded us of the years gone by, and the scenes and experiences of the past. Many of the old men with whom we were so intimately associated in these years of business and life are sleeping in the cemeteries; a few of the ancient landmarks in the places we fre-

quented remain; but other men and other buildings and changes have taken place that makes everything look strange.

The business places are so changed as to be unrecognizable. The streets, the railroads, the churches, all changed. A large church where I often worshipped is a tombstone manufactory; the house where so many years of pleasant life were spent is a coffin factory, and when, some months ago, I stood by the open ashes to ashes, and dust to dust, and saw on the coffin lid the maker's card, I knew that casket was made on the very spot where I, during so many years, had gone in and out and called it my home. One of the churches where I often worshipped was converted into dwellings; another to which I gave, as a free gift, one-sixth of my entire fortune, was sold to an anti orthodox congregation, who ministered and corrupt the teachings of Christ, and so what next? What next? The Lord and time will reveal.

For the Herald of Truth.

GENERAL CONFERENCE.

BY N. O. BLOSSER.

Where no counsel is the people fall; but in the multitude of counselors there is safety. Prov. 11:14.

In every well established organization we find a strong central power to which all minor parts of the organization cling for their general benefit and preservation.

In the case of the Mennonite Church, this organization whatever may be its purpose. This fact is illustrated in our family government, National government, Roman Catholic government, Creative government, and the government of the church of the living God. Let each one study these different organizations and note the results of their working together for the advancement of the purpose for which they are existing. In their unity there is strength and prosperity, but where there is division or disloyalty, the organization suffers. Every kingdom divided against itself is brought to desolation. Luke 11:17.

Since these are facts undeniable because they are according to God's order and law, there is doubtless no one that will try to reason that our beloved Mennonite Church shall differ from the order that God has given. Unity and oneness is the continual admonition to the children of God. Who will stand to the contrary and say that the great God has erred in the arrangement of His principles and organization? Certainly there is no one.

Many who are here trying to reason against the General Conference admit that we should have it and agree with that principle of unity which should exist in our church from east to west and north to south. And if somehow or somewhere, seriously suspended there might be this great attractive force of unity culminating in a general conference, perfect in all its councils, effusing its force to drive to unity without legislation, not interfering with our own authority, but heeding our own counsel—if we could see this with its proper aim and end.

Let us not be anywhere for criticism until all others had accepted it we too would accept it and work for it. If we all wait for such a time it will never come. But by the efforts of some of our beloved brethren it has already been ushered into existence, and it behooves those who find fault with it to come in contact or touch with it that the weak places may be made strong and more perfect, that it may be acceptable to all. Bro. F. in his article on the General Conference has referred us to the propriety of the name since it is yet in the minority. In the naming of any institution the purpose of that institution may govern the name. Possibly when the Mennonite Publishing House sprang into existence many of our people then living were not willing to accept it as an institution in any way connected or beneficial to the church. But by years of toil and continued effort it has been proven a power for the church. And yet some of its work is at best open to criticism. But we are not willing to say that we should not have the Mennonite Publishing House because it has faults, nor that its name should be changed, for it is not approved of by all of that name. Can we not apply the same reasoning to the General Conference? Again, we have what we call District or State Conference where it has already occurred that a few bishops being aware of some questions that the conference was eager to act upon, exercised their authority and power in the bishops' counsel where they had the majority thus disposing of the questions for the time being without bringing them before conference.

Again, it has occurred where one bishop has been called to the fore, overruled the decision of a state conference. And yet we call them state conferences. We might ask with Bro. F., Is it right to call them state conferences when their results are of the minority? You will no doubt say, yes, that the conditions were just such at the time that called for such steps and we look forth to a time when we can come together without authority and reason together.

We therefore on the same grounds plead for the propriety of the name of General Conference. Although it may be in the minority now, its purpose is to be general and to heed the sayings of the wise man: "In the multitude of counselors there is safety."

Again, our church is not perfect in its organization nor in its living out the principles of the gospel of Christ. And yet every earnest and loyal worker in our church for the salvation of souls tries to bring souls to Christ and if possible persuade them to unite with our church because we believe it is the best we have, comes nearest the standard held up in God's word.

Why not work the same way with the General Conference? If it has its imperfections it is after all the best we have. So let us unite our efforts and form habits and customs that seem to become a kind of second nature to us, we see how our people, even of the same faith, may, by continued existence in such different circumstances,

deviate from the faith and practice to which they were once accustomed, and unless some stronger force is brought to bear upon them than that of their surroundings they will continue to go farther and farther in the direction that we may think wrong. In a state or district it is not likely that we find so great a difference in means, methods and environments. But when we go from the extreme east to extreme west, north and south, it becomes more apparent. And yet there is not that difference manifested in our workers between the east and west as their natural circumstances would warrant. Therefore we must believe that they have the Spirit in such fullness that it enables them in a large measure to resist the strong influences surrounding them that would otherwise eventually lead them to ruin. If so we believe also that we can come together in the Spirit of love and confer one with another on the great principles of righteousness; how best maintain them, and how most effectively resist the great evils that are threatening God's church. When we hear the hearty invitations and welcome from both east and west "come into our midst and help us" and when we see it verified by their efforts intermingled and the results salvation of souls we are convinced that the bonds of love are not yet broken. But come brethren let us strengthen those bonds until we have answered Jesus' prayer, "That they may be one as we are one. John 17:11."

New Star, Ohio.

For the Herald of Truth.

THE PRAYER HEAD COVERING.

1 Cor. 11.

BY A. B. HOLDEMAN.

The apostle begins this chapter with an expression of praise to the church for keeping the ordinances which he had delivered unto them. He then makes this declaration which forms an important principle or doctrine for the guidance of the Christian church through all coming time, that "the head of every man is Christ, and the head of the woman is the man; and that the head of Christ is God."

For the sake of making this article as short as possible I will make my quotations principally from the German translation, and from the Revised Version, as there are some that cannot read German, and some have not the Revised Version. I trust all have the English translation. Not that there is much difference in these different translations, but, in my opinion, the German makes it plainer and having the opportunity of the truth to explain it away, and God giving me grace, I believe it can be made so plain, that none can help but see that it is the truth.

The 4th and 5th verses read, Every man praying or prophesying, having his head covered, as the head of the church (Christ), But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. Fourth verse, "Eln jeglicher Mann, der da betet oder weissaget, und hat seinen Kopf nicht bedeckt, der schandet sein Haupt." Literal translation, Every man praying or prophesying,

having something on his head, dishonoreth his head.

Now if this passage has no reference to some artificial covering for the woman, and some artificial uncovering for the man when they pray, it is an undeniable fact that the man must have his head as clean as his hands; for if the hair is the covering here spoken of and he has hair on his head at all, he has something on his head, a part of a covering at least, and the German translation says, he is to have nothing on his head.

The 15th verse says, "For if a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought not to have his head veiled. Sixth v., German: "Will sich nicht bedecken, so schneide man ihr das Haar ab." The German has it, "if she will not cover herself, she shall have her hair cut off." Now in this verse, she certainly has the hair or it could not be cut off. So we can easily see that in order to have a right to that long hair which is given her for a covering (v. 15) she must wear an artificial covering.

Now, according to the above quotations, I think we can easily see, that if the hair is all the covering spoken of in this ordinance, then all the men I know, when they pray, are disobedient to this ordinance; even if they stand very high in religious life, and have attained to the so-called "second work of grace," then still make themselves disobedient. And on the other hand, if it has reference to an artificial covering, which I know it has, then all the women that pray without an artificial covering, are praying in disobedience to God's word. It makes no difference how high they think themselves to be religiously, the word of God abideth forever.

Again if the hair is all the covering the woman need when she prays, this ordinance will be filled by nature, and would be the only ordinance I know of in the church that nature will fulfill of its own accord. Is it not wonderful to believe such an idea as this?

I will give one instance from the Old Testament Scriptures, showing that the women in that day, that were living in obedience, had their heads covered. When a woman became unholily, the priest must strike her in her way of doing. I asked her, if the world did not wear hats, if she would wear one. She said she did not think she would. I said, That shows plainly enough that it is a piece of the world. The poet asks the question:

"Am I a soldier of the Cross,
A follower of the Lamb?"

If we answer this question, that we are soldiers of the cross, then we must come out of the world and be separated. In a natural way of speaking, a soldier must be uniformed according to the forms of the government under which he was to be dragoon. The army took off her handkerchief or veil, and put the rope around her neck, showing that she had an artificial covering. "Martyr's Mirror," edition of 1837.

Now I hope I have made the subject plain, and beseech all the beloved sisters of the King, who have become sisters of the King by regeneration, that you present your bodies a living sacrifice to your elder brother, the

King, in order that you may prove what is that good, acceptable and perfect will of God. I claim that this passage of scripture has reference to something taken off the man's head when he prays, and something put on the woman's head when she prays. And if we say, This is not what it means, then it surely follows that the men pray in disobedience to God, for there are men that have more hair on the top of the head than some women, though their hair is what we call short hair, and this hair would have to be shorn or shaven to bring them in obedience to the word of God when they pray. It seems to me that it is very plain that if the women need no artificial covering when they pray, and yet be in obedience to the word of God, then the great majority of men now pray in disobedience to the word. I see no possible way of getting around this. I have shown that the women under the Mosaic law had their heads covered when in obedience, or else some of the women that had nothing (no sin) to uncover might have fallen into this sin that the priests should set them before the Lord and uncover their heads. I have also shown that this widow, under the New Testament Scriptures, had something on her head and more than hair, and I feel very certain that they all had, for the martyrs were wonderful men and women, because some of them did tell what had happened before and what would happen after their death. Some of these things I would like to give in this article, if it would not make it too long. I will now give the reason, as I believe, why so many people cannot see that the women should be covered when they pray. It is no doubt because it is too much of a separation for them from the world.

The prayer head covering would not harmonize with a hat even if the hat were plain, and this is one reason why people do not want a prayer covering. I firmly believe that if it were the fashion of the world, a great many could see it plainly. A great many who will not understand it now could see it plainly. I have reason to believe as I do. A girl of my acquaintance attained to the second work of grace, as she said, but she was not covered when she prayed, and wore a plain hat. She tried to do this, but she was not in her way of doing. I asked her, if the world did not wear hats, if she would wear one. She said she did not think she would. I said, That shows plainly enough that it is a piece of the world. The poet asks the question:

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The apostle here says that we shall not be conformed to this world; that we should not mind high things, but "condescend to men of low estate," "wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2. The seed which fell among thorns are they which go forth and are choked with the cares, and riches, and pleasures of this life. Now if we seek after these things, which are forbidden in these passages, then we are wearing a part, if not all, of the enemies' uniform. Why seek after the enemies' uniform? Is it because we are ashamed of the word of God to conform to the same? If we are ashamed of the word, He will also be ashamed of us. Or is it to be a friend of the world? If that is the reason, read I John 2:15. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." This being the case, let us adorn ourselves from head to foot according to the King's word. I believe it is what we should do, to wear a sacrifice that the King demands in order to gain heaven. For it is appointed unto men once to die, and after that the judgment; then comes eternity, and where will we spend it? This is the great question. Will we live with our elder brother, the King, and all the holy men and women who have gone before, or will we spend it with the devil and all the wicked that ever lived? I will yet say, read, prove and hold fast to the truth. This is my prayer.

For the Herald of Truth.

SLANDER A DEADLY SIN.

This may be a subject that is not frequently spoken of, and yet its importance demands that it should be kept constantly before the minds of the people. The wise man says (Prov. 19:5), "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

Again (Prov. 17:50) he says, "He that hath a forward heart findeth no good, and he that hath a perverse tongue falleth into mischief."

In Exodus 20:16, the Lord, through Moses, says to the children of Israel, "Thou shalt not bear false witness against thy neighbor."

These passages show us what the Lord has in store for those who sin against the divine law in this way, yet how often do we hear people speak of their evil full of deadly poison. It is to be circulated it still further among their friends, and in this way cause strife and contention which is so strictly forbidden in God's word.

The Apostle James writes about the tongue and says, "The tongue is an unbridled evil full of deadly poison."

In these perilous times we need to watch and pray and be on our guard for Satan is ready to lead us into evil ways, if we do not resist him. It is always ready to put evil thoughts into our minds if we give him room. It sends evil full of deadly poison. As Christian professors to consider this subject well. Let each one of us take this thought home to ourselves and ask ourselves the question, Have I spoken evil of any

one? Have I encouraged others to do so? Have I been the means of offending any of my brethren or sisters? Am I your brother when I go about speaking evil of you? holding myself up to the highest standard of Christian piety, and placing you down to the lowest? I say "No."

Let us then be careful, very careful, that we do not allow ourselves to engage in this evil work. If we have feelings of this kind in our hearts, let us have our hearts cleansed by the grace and power of the Holy Spirit, and ask God to remove them far from us, and give us grace to resist the devil that he may flee from us.

Blessed is the man who can bear all persecutions and false accusations patiently. If we have the spirit of Christ within us we can bear all for His sake.

Christ had greater trials than we have, but He bore them patiently. He loved us so that He gave even His own life to redeem us, and our best defense will be a blameless life, a life that proves us to be witnesses for Him. With His love within us we can do good to all men, return good for evil, give blessing for cursings, forgive and forbear as did Jesus when He said on the cross, Father forgive them, for they know not what they do. We all have our crosses to bear. God grant us grace that we may bear them meekly. "The slander whose edge is sharper than the sword, whose breath rides on the parting winds and belies all corners of the world. Kings, queens, and statesmen, maidens, matrons—all, nay, even the secretaries of the great, the potent, the powerful, the potentates." "May the Lord ever save us from the vile tongue of the slanderer and the backbiter. ***

For the Herald of Truth.

DELIVERANCE.

BY EVA STJUNK.

When the angel of God appeared to Moses on Mount Horeb, he said, "I have surely seen the affliction of my people which are in Egypt; for I know their sorrows, and am come down to deliver them out of the hand of the Egyptians."

God kept His promise concerning Israel, for with a mighty hand He led them forth from Egypt to Canaan.

If faith, Moses, when he had seen the persecution of the Israelites, chooses to suffer affliction with the people of God, and forsook Egypt, not fearing the wrath of the king. By faith he crossed the Red Sea, as on dry land, leading his people out of bondage.

When we realize the situation of the children of Israel at their camp, do we wonder that they were disheartened? Pharaoh and his host pursued them to the sea—the sea drove them back to their enemies; between them they were either slain or drowned. Small wonder that they murmured and repined. "Where were there no graves in Egypt, that thou hast led us forth here to die? It were better for us to serve the Egyptians, than to perish in the wilderness."

They were lacking in faith and gratitude toward God; they could see only present privations, not future happiness. And thus the sinners murmur. "It is not easier to simply go on serving Satan, than to make such a strenuous effort to

break his chain?" He forgets that "the way of the transgressor is hard," and that "the wages of sin is death." But God said to Moses, "Stretch forth thy hand over the sea, and divide it; that my people may pass on dry land, through the midst of the sea."

So, when we are surrounded by difficulties and temptations, the Father Almighty stands ready to stretch forth His hand and make "a way of escape."

God made for His enemies to realize His power, even He so troubled the host of the Egyptians that they were led to exclaim, "Let us flee from the face of Israel, for the Lord fighteth for them, against us!"

And as the pillar of fire was a light and guide to the Israelites, while it only added to the confusion of the Egyptians, so the very thing which gives us Christians light and life, is a cloud and darkness to them that know not God.

And when trials and difficulties loom about us, let us go bravely forward, trusting in Him as our Leader, knowing that in God's own time, "deliverance will come." And when we have ceased to wander in the wilderness, and have crossed Death's narrow sea, then cast your eyes backward, on the race which we have run, we'll shout aloud, "Hosanna! deliverance has come!"

THE earth is more than God's handiwork, it is the mirror of His qualities—for those who have eyes to see."

MISSIONS.

LETTER FROM INDIA.

Dhamtari, C. P., India, Aug. 8, 1900.

The work here is being arranged for as rapidly as we can plan into execution. As we are treating many people from the Public Works Department they have kindly placed a hospital as assistant at our services and at their expense. The young man seems to understand his business pretty well. He is just out of college and is anxious to get a good name for himself. The arrangement will continue on this basis as long as the famine lasts. After the famine is over and the government aid is withdrawn, and Bro. Page is not able to take up the work, I think it will be well for us to get a Christian hospital assistant, if possible, or else convert the one we have and take him on permanently. These doctors get a salary of from twenty-five to fifty rupees per month. It is possible that if we allowed a good one to charge fees he could support himself but that would spoil almost any native of India as he would feel independent of the mission and would not behave himself so well. But the future will arrange for itself as the present is doing.

It is a rather remarkable way in which we got this young man. I had just about decided that to get a hospital assistant was the proper thing and had written to Sister Page about it when this young man came in with a lot of sick people from a P. W. D. camp which had broken up. Next morning I asked him to take charge of the dispensary hour and to take general charge of the hospital pending orders. A meeting with the P. W. D. officers an hour or two later arranged the whole affair.

The village relief works are closing and people are fed cooked food at kitchen. Our work is to be closed as far as government support is concerned this evening. There is some plastering to do yet and some levelling up and filling in around the buildings. This will be continued partly on mission expense and partly by employing people who eat at the kitchen.

I moved into the new bungalow on Monday. Mr. Rogers occupies part of Bro. Page's bungalow during the wet season when he is in Dhamtari. I am very anxious now to have Bro. and Sister Burkhard here. Others too, as fast as they can be tested and selected. The fields are white. The harvest is passing away. Elijah was rebuked when he thought all the work rested on him so I will not quote his language, much as I would be impelled to do so by my loneliness.

Bro. Goetz left us 3,230 bushels of corn to be sold or distributed. Some people told us we could not sell it in a rice country. People did not know what it was and did not eat it. We said, "Well, we'll see. It must be tried." We opened a shop on our works and let a man sell it at five paise a seer (1¼ cts. a pound. A seer is two pounds). It went out in seer lots at the rate of about Rs. 5 to Rs. 10 per day. This price amounts to about thirteen cents to the rupee. Then four days ago word came that rice was not to be had at any price in Dhamtari. People were coming in by the thousand to carry out rice for the government kitchens. The R. R. is not yet open and the road is such that four days were consumed in going eight miles by carts. Mr. Rogers on behalf of government asked for the corn. Offered to give it at the rate of eight cents to the rupee (two cents a pound) if one-half the money realized would be spent for blankets for him to distribute. As by thus wholesaling at accurate measure about twice the retail price was realized, the offer was at once accepted. The corn will about all be gone by to-morrow night. By that time we expect to have plenty of rice in Dhamtari. We have written for Rs. 3,000 (\$1,000) worth of blankets. Praise God for American Mennonite corn in this trying time! The people eat it and like it and are anxious to get it. I don't know, I can't imagine what we should have done had it not been for this corn. Moral: Try.

My health still keeps good. Better than it was in America. Exertion, worry, elephant rides, trolley rides, damp, rain, scorching sun, numberless suffering people, all are pulling away at me in various directions, yet by God's mercy I thrive physically at least. So you must not think that India serves all people as the Rev. Bro. Page. For the present India is home to me and I love her. I love the busy hum of industry that greets my ears. The happiness and freedom from care about our orphanage and on our works and in the kitchen are such a contrast to what one sees elsewhere. One can't help catching the spirit of it too.

I realize India's sinfulness and her degradation, but I have abundant hope for her final elevation. Pray for the mission at Dhamtari, C. P., India. Yours in Him, J. A. KESSLER.

P. S. We have started weaver's relief at government expense. We shall buy not more than four cloths from

each family a week, and use the cloth for clothing the naked we see in the villages. It may be that we will have to supplement the government help by private means. J. A. R.

HAN'S MISSION.

Hannah sang in Donnelly's saloon. She had a pure, rich voice that thrilled all hearts, and when she sang all listened, sometimes with tears in their eyes when the ditty was a pathetic one. She had also the charm of a pretty face and bright ways. Donnelly said she was his great attraction, and, indeed, the frequenters of the place spread far and wide among their friends the fame of her singing, so that the crowd increased every evening until the proprietor declared he would be obliged to build an addition.

"Han," as the men called her, was tired of the old songs that she had sung over and over, until her hearers knew the words as well as she. Han had heard wonderful stories of a place where the singing was fine. It had recently been told her, a room in the north district had been opened by some young people who could sing the most beautiful things, and, better than all, the place was free. Han determined to go and learn some new songs. She said nothing about her intention, intending to surprise the men some night when she should have become proficient in the new work.

Many a quarrel in Donnelly's saloon had stopped when Han began to sing, and on this night as she turned the corner she heard the loud shouts and screams and oaths, that told her some sort of a brawl was in progress. She hastened on, and entered the door.

Mike Fagan stood with a broken mug in his hand, his face dark with rage. At his feet lay a man whom he had just struck down. Blood flowed from the stricken man's head, and was making a pool on the floor. Several were slipping toward the door unwilling to be in the place when the policeman arrived.

Han took in the situation at once, and in her sweet, clear voice began to sing one of the new songs. It rose above the horror, pure as if an angel had started one of the celestial anthems in that foul place.

"I will sing you a song
Of that beautiful land."

Mike's hand with its burden of broken glass dropped, and he stooped to lift the man, and wiped away the blood with his old red cotton handkerchief. Others helped and they carried him away into the back room, where no policeman could see him. He stirred as they lifted him, and muttered something, they could not tell what, then sank into unconsciousness again. There was unusual quiet in the saloon, and Donnelly did not like it. What had come over Han that she should sing such a thing in his place.

"There, Han, that'll do for that. Everything's quiet now, and you may see as a ruler. Give us 'Annie Rooney' or 'Tip the Bowl.' That's the kind for this place, ain't it boys?" and he tried to laugh as he turned to the men who still stood in a dazed way about the room.

"I've got another new one," said Han. "Well, let's have it; but no more of your psalm tunes; they don't belong here."

"Oh, this is fine; it's about a pilot. You'll like that Jim Kerry; you've been a pilot."

She broke into the chorus of "Jesus, Savior, Pilot Me." Jim Kerry was weeping when she finished the first verse.

"Quit that, now; I won't have it," said the threatening voice of Donnelly. "Well, we'll have it, and if you won't let us have it here we'll go outside," said Jim Kerry.

Now, Jim was one of Donnelly's best customers; so he thought best to let the singing go on.

"Over life's tempestuous sea,
Jesus, Savior, pilot me,"

rang out the voice, and at that instant a policeman put his head in at the door, having been told there was a row at the saloon, but seeing all quiet, he decided there must be a mistake, and withdrew to more congenial duties outside. He was accustomed to come after the row was over. He knew just as well as anybody that it was the rnm they got in the saloon that made them quarrelsome, and that the wives and daughters would have to pay the fine. It is uncountable the way cities will license such places, hire decent men to protect them, and then tax the people for poor-houses and prisons to take care of the products of the saloons. It is like opening a pest house, sending our loved ones to catch the disease, and then building a hospital to keep them in when they are scarred and broken in health.

Donnelly kept court platter; there was need of it often, and now, when the strange man had had his head washed and plastered up as only Mike could do it (he had had many an experience with broken heads before), he came out of the little room leaning on a Mike's arm, and sat down in the bar-room again. Donnelly offered him a drink, saying it would brace him up, and Mike offered to pay for it, but the man refused.

"Now, Han, give us 'Jolly Old Boys Are We.'"
Han sang it, and when she finished Jim Kerry said: "I'm kinder tired of that; give us the 'Pilot' piece again," and Han sang it.

"I want to hear that about the land," said one. "Makes me feel kinder—I don't know. I like it."

There was less drinking that night at Donnelly's and he offered to pay Han's way into one of the ten-cent houses that she might learn some songs of a different variety, but though she did learn some, the men called night after night for the "Pilot" piece, and the one about a land, and, in spite of Donnelly's protest, they would have them.

Every Sunday night found Hannah in the Mission room, listening and storing up in her mind the words of different songs. Her memory was wonderful, and by singing with the rest she very quickly caught the tune, and the words seemed to fall into place of themselves. Moreover, she had persuaded Jim Kerry to go, too, and now they sat together in a back seat.

One night several weeks after he began to attend the meetings he decided to go forward, tell his story, and ask for help. When he finished, the lady who was conducting the meeting for that evening, stepped to him and asked if Hannah would sing the song of the "Pilot" which she said had first led him to think

of better things. Then she went down and personally invited Hannah to sing. With all the ease which she had in the saloon, she went to the platform, and sang, with hands clasped before her, the song asked for. As she reached the last line,

"Over life's tempestuous sea,
Jesus, Savior, pilot me,"

a man stumbled down the aisle, and stood gazing into her face. When she finished he dropped upon his knees near her. It was the man whom Han had seen weeks before lying on the floor of Donnelly's saloon, in a pool of his own blood. The long scar on his face, the face, the dress were all the same. Week and worn he had wandered into the Mission room, and was drawn to the singer with irresistible force, and, with eager longing to do better, fell on his knees.

There are quarrels in Donnelly's saloon; but he will have Han there no more. She has taken away so much of his trade that he only has a curse for her now. She is happier where she is. She helps in the Mission now, and her voice draws many a soul nearer to God. She has roused many a good impulse long dormant. She sings for God. Jim Kerry used to be a pilot on the river, now he is trying to pilot souls to a sure haven.

The story of the man with a scar has been told in every Mission room in the city, and when a rescue is contemplated he is always the one to lead it, for he dares go into the lowest places, and bring out those he wants. He holds them when they try to reform, he helps them up, he asks God for them, he follows them, and he leads them, he tells them to stand on the firm foundation of repentance—From the Youth's Temperance Banner.

For the Herald of Truth.

THE NEW HOME OF THE CHICAGO MISSION.

Since the Mennonite Evangelizing and Benevolent Board has purchased a home for the mission work in Chicago it will be well that all who are interested should be frequently reminded that it is not paid for.

As stated in a former issue of the Herald the price to be paid is \$8,750. Of \$2,750 was paid down, and the balance, \$6,000, was secured by first mortgage on the property. It is paid in annual installments of \$500.00 each, with interest at 5 per cent payable semi-annually. This means that on November 1st, 1900, there will be \$150.00 due for the first installment of interest. On May 1st, 1901, there will be a payment of \$850.00, with \$150.00 interest due, making a total of \$1,000.00 which must be paid on or before that date, without grace, according to the contract covered by the mortgage and notes.

Should the Board be unable to meet that obligation it will bear 7 per cent interest after it is due. It is therefore important that we look the situation squarely in the face and plan to meet the obligation. If the contributions to the Chicago Mission continue to be as liberal as they have been during past years it will be an easy matter to meet the payments and interest as they come due. The notes are written however so that the whole or a part of the

amount due can be paid at any time before maturity. Therefore the sooner it can be paid the less must be paid for interest.

Another point to remember is that the mortgage given is one of the Chicago east-iron kind and the sooner it can be paid off the better. If some brother in the church wishes to invest \$6,000.00 at 5 per cent with first class security here is an opportunity. Anyone desiring more definite information can get it by corresponding with the Mennonite Evangelizing and Benevolent Board. The property is pronounced by competent judges to be worth \$12,000.00 to \$15,000.00 easily, and therefore would be gilt-edged security for a loan of \$6,000.00 to \$7,000.00.

Meanwhile let those congregations who are interested remember the Chicago Mission with a collection at least every six months. The property has been put on the free list so far as taxes are concerned, because it is used for mission purposes. The present income from rents of the upper part of the building amounts to \$34.00 a month which will about support the workers. This leaves it open for nearly every cent that is contributed to be applied in reducing the debt. By a careful working together there is no reason why the whole amount cannot be paid off in six or eight years, perhaps less. All contributions for this work should be sent to the treasurer of the board, Bro. G. L. Bender.

God will surely bless the work of the Chicago Mission and we believe He will put it into the hearts of brethren and sisters to contribute liberally toward paying for the new home, but let us do our part first and leave the rest with Him.

We desire that the work in Chicago be remembered by those who know the power and worth of prayer.

MINNONTTE EVANGELIZING AND BENEVOLENT BOARD.

C. K. Hostetler, Sec'y.

For the Herald of Truth.

LETTER FROM INDIA.

SOME THINGS MISSIONARIES SHOULD BE PREPARED FOR.

On the fourth of July, Bro. Goetz and Bro. Page left Dhamtari for Calcutta and Intermediate points. Bro. Page had been working very hard for some time and had felt somewhat indisposed and it was thought that a rest and change would do him good. He was a little indisposed on the trip and in Calcutta took his bed with dysentery. Bro. Goetz kept him as he was in poor condition and as he seemed to improve he left him at the General Hospital and proceeded on his way to Russia and Armenia. A telegram asking about Bro. Page brought the answer that he was rapidly getting well. We watched the mails daily and thought as soon as he was strong enough he will write himself and were cheerfully hopeful. But on the 26th of July after Bro. Page had been in the hospital about a week and a half, a telegram came, "Dr. Page is dangerously ill. Wants Mrs. Page here." After this there was no thought in Sister Page's mind of returning to Dhamtari. We began making preparations at once. The R. R. track is laid to Dhamtari, but owing to heavy rains

it is impossible for the engines on the last fourteen miles, i. e. from Kurudh to Dhamtari. There were no hand cars available at this particular time at Dhamtari. So Sister Page and the baby started in the morning but before going one-half mile the mud stopped progress. We put in another pair of oxen. They, too, stuck. After some delay we put Sister Page and the baby into the *dooh* (hammock on poles to be carried by men) in which I had intended going. I got on horseback and the baggage was given to coolies. Thus we proceeded to Kurudh. We had left the home at seven o'clock in the evening and arrived at Kurudh at three in the morning. We found some railroad people here who told us there was a "trolley" coming at daybreak. So we laid down some of the bags of corn on the station verandah, (American Family Relief Com. on the way to our place) spread a blanket on two sand slats Page and the baby slept till morning. At any rate the baby did. The writer tried to sleep on the piles of corn outside with limited success. At daybreak the "trolley" came and the sub-inspector readily gave his permission to take it to the next station, fourteen miles farther on. A "trolley" is not an electric car in India. It is a little hand car with a handle a little like a lawn mower handle over each track. Four coolies accompany one trolley. They take turns one or two pushing as they run along on the rail. Those not pushing rest on the car. Good coolies can make eight or nine miles an hour in this way. Our first trolley had no seat, only a platform of slats. We made ourselves as comfortable as possible on this and got to the next station all right. There Providence again helped us. The sub-inspector from near Rajpur was at this station with an excellent trolley that had a comfortable seat on it. Seeing our predicament he volunteered to take us in to Rajpur and we gladly accepted his invitation. We arrived there at 1 P. M. and went to the Ger. Ev. Mission. There was no train for Calcutta until the next day at 10:31; so it gave us time for rest.

As soon as possible a telegram was sent again inquiring about Bro. Page. The reply came: "Greatly improved but weak. Must take sea voyage." Just what this last expression implies we do not yet know. To day's mail was anxiously watched for news but it is time for posting this week's mail now and no additional information is at hand. The writer came home the next day on a slow trolley requiring fifteen hours for the trip of forty-eight miles. Sister Page would have no trouble in getting from Rajpur to Calcutta. Perhaps her letter of this week to her home would be available for information.

Now in order to see what we may expect imagine yourself in Bro. Page's place, alone, sick, in a strange city. And in Sister Page's place with a journey before her that was considered next thing to impossible and uncertainty at the end of the trip, or the writer arranging for a trip of this kind and passing three nights almost without sleep in order to get back to his work.

We hope soon trains will be running regularly and such circumstances will not be so trying.

Yours in the Master's name.
J. A. KESSLER.

they left with a number of brethren and sisters to attend Sunday school and church conference at Tub, Pa. This conference was well attended and full of spiritual life and we hope it will be long remembered by all who were present. Saturday Sept. 1st, our missionaries went further east to do some visiting among the brethren, and on the 19th they expect to leave for India. We appreciate their visit with us very much and wish them the grace of God to sustain them in their work. Brethren and sisters, let us remember them at the throne of grace. They surely need our prayers daily and so do those who are already in India. Oh that we may have more earnest, consecrated workers. Amen. LEVI BLAUCH.

FROM THE VINCENT CONG. SPRING CITY, PA.—Last Saturday, Aug. 25th, we had an appointment for our annual thanksgiving or harvest meeting at this place. We were favored with a visit from Bro. Jacob N. Brubacher and John Kohrer of Lancaster and Bro. Jacob Mench of Montgomery Co. Bro. Brubacher preached a very able and impressive sermon from Acts 14: 16-17. "Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The meeting was well attended and much interest manifested.

When we think of the manifold favors and blessings of Almighty God toward us during the past year, should not our hearts rise in gratitude and praise to Him who is the giver of every good and perfect gift.

After services a collection amounting to \$97.00 was taken for the famine sufferers in India. May the Lord abundantly reward all who contributed. Remember us at the throne of grace. J. C. K.

LEID, MD., AUG. 13, 1900.—The congregation in Md. has again enjoyed great spiritual blessings; namely by God's visiting ministers preaching His blessed gospel unto us. On about the 21st of July Bro. Jacob F. Bucher of Munnasburg, Pa., came here and Sun- day the 22nd in the forenoon he was present with us in the Miller congregation; and in the afternoon and evening at the Stauffer M. H., and on the 23d, at the Paradise M. H. On July 24 Bro. Edward Miller of Macontown, Pa., also came here and held meeting at Maconsville on the evenings of the 24th and 25th. Also at Uel's in the forenoon of the 25th; on the 25th in the forenoon at Miller's M. H., and in the evening at Paradise schoolhouse. On the 27th, 28th and 29th at Stauffers, on the 30th at Clear Spring M. H., and on 31st and Aug. 1 and 2 at Paradise school house respectively. This was the extent of Bro. Miller's labors in Maryland, he leaving for Franklin Co. Pa. Bro. Miller having left us we were again encouraged by the arrival of Bro. George Brunk of Kansas on the 4th of Aug. He preached at Maconsville the same evening; on Sunday 5th morning and evening at Clear Spring meeting house. Also at Maconsville on the evenings of the 6th, 7th and 8th respectively; including Reifs in the

afternoon of the 27th and Miller's in the forenoon of the 28th.

Thus we again feel to rejoice over the meetings we have had with the brethren only we wish they would have had time and opportunity to remain with us longer. But we are thankful to God and the brethren for the encouragement and admonitions given during the meetings. The brethren having so faithfully declared God's word unto us, it behooves us now to take heed to the word preached. If we do not the fault lies with us, not with God nor with the brethren. May God bless them in their labors, and may we again meet them, if not in this world, may it be in the eternal beyond where all is bliss. God bless us all. Amen. BENJ. B. WEBER.

ITHACA, MICH., SEPT. 5, 1900.—On the 18th of August, Brother Henry Weid, of Wakarusa, Ind., came to this place and during his stay he labored earnestly for the Lord. We had during the time ten meetings. We hope that at least some of the seed sown fell on good ground and will bring forth fruit unto eternal life. We were very glad for the visit and hope the Lord will bless the effort. We hope he will soon come again. S. DINTEMAN.

For the Herald of Truth.

RESTRICTIONS AND REGULATIONS.

BY GEORGE DINTAMAN.

In the rules and discipline of the Mennonite Conference of Missouri, Iowa and eastern Kansas, we find under the head of restrictions:

3. Licentiousness shall be considered cause for immediate expulsion when found out. Eph. 5:5; 1 Cor. 6:9, 10. And under the head of regulations: 3. Members forfeit their connection with the church under the following circumstances: (b) By committing flagrant transgressions, such as fornication, drunkenness, theft, etc., unless an immediate satisfactory confession is made by the offender.

How shall we understand this? A person may be licentious, simply loose in morals, without injuring anyone except himself. Would this be sufficient cause for immediate expulsion? This seems to be somewhat strenuous. Another may become a thief, and still retain his connection with the church, by making an immediate satisfactory public confession. This seems to be inconsistent. A person cannot become a thief without injuring some one else, and the crime is punishable at the hands of the magistracy, and a simple confession would not satisfy God and His laws; neither the laws of our land, and should not satisfy the church.

The laws of the land require a restoration of the property stolen if possible, and inflict a punishment upon the offender for the crime committed.

Would it not be more Scriptural to class all the different crimes that are punishable at the hands of the magistracy, such as theft, incendiarism, murder, etc., which may be indulged in without coming under punishment of

the law, with regulations (b), giving the offender time and opportunity for repentance and confession, and making satisfaction to the church? The restrictions No. 3, and regulations (b) should harmonize with each other, and with the tenor of the Scriptures.

For the Herald of Truth.

WRITTEN FROM AN OLD PAPER.

BY LIZZIE M. WENGER.

"Ye cannot serve God and mammon," "Oh, why are the sons and daughters, Of man so vain and so gay," And why are they growing more haughty; More worldly and proud every day? But why need we ask, or even wonder, Why fashion and folly do reign, With those who are seeking the honor Of this world's extended domain.

Old Satan, that dreadful deceiver, The father of folly and sin; Is leading them on at his pleasure, Because he is reigning within. 'Tis some who profess to be Christians, And talk of religion with lips, Still slow by their adorning, With Jesus they never have been.

They say that it makes little difference, That clothes which look gaily and bright Bless the effort. We hope he will soon come again.

The apostles declare in plain language, As plain as with words can be told; If any be void of Christ's spirit, They do not belong to His fold. He speaks, too, of outward adorning, Of plaiting the hair and tie of Od putting on costly apparel, And wearing of pearls and gold.

In like manner also that women In make-up appear be rebuked, For thus it is right and becoming, And not to this world conformed.

Now those who profess to be Christians, And still love what Christ has condemned, Are not yet possessed of His Spirit, And are not yet what they pretend.

Some too, who profess to be fighting For Christ and His glorious cause, But go forth their enemies smiling, Contrary to Christ and His laws.

But soon they forget what they promised, Take part with the worldly and vain, Like the sow that is washed in clear water Return to the mire again.

Oh, be not deceived, men and women, Turn from that which evil appears; Ye cannot serve God and serve mammon For thus Christ the Savior declares.

A LETTER.

The following interesting letter was sent as a private letter, and not intended for publication. The interest and activity that this sister manifests in our church paper and in the distribution of tracts, etc., is certainly commendable in the highest degree, and in her earnest efforts to do good, her example is certainly commendable in the highest degree. This is now what we may truly call a life of self-sacrifice. Living only for the good of others. We hope our kind friend will pardon us for giving this to the public. We felt it contained a lesson for all, and that we certainly would be neglecting an opportunity to do good if we did not publish it. Let all our dear young brethren and sisters take an example in this devoted worker. We of course omit her name and the names of friends and places which would reveal her identity. We hope she may sometime favor us with an article or a letter for publication, and

then she will be at liberty to reveal as much of herself as she feels is best. She receives the HERALD regularly at her home in the city, and a package of tracts to distribute as opportunities offer. May God bless her noble efforts.

CHICAGO, ILL., AUG. 26, 1900.

MR. JOHN F. FUNK, Elkhart, Ind., DEAR FRIEND:—Your letter was duly received, and I will say in reply that I am a young lady, unmarried, and have been a member of the Missionary Baptist church for six years. My home is in ——— miles from your congregation at ———. My sister and father are at home. Their address is ———, which until recently has been my address. During the sickness of my mother and sister in 1898, my father got in debt, and in spite of all his efforts to pay out, he has failed to do so. Last year I entered school in hopes of being able to teach this year, but failed to get a school. Thus I found myself out of means to go to school any longer and my father still in debt. So I decided that I must find employment. About this time a friend in this city advised me to come here.

I arrived here June 10th, and since then have been a servant-girl in the home of my lady at this place. I get three dollars per week, and am trying to save money to give to my father to pay the mortgage and some other debts, and at the same time help to clothe my sisters, etc. So I thought if you would wait a few months I could spare the money more conveniently than I can at the present time. If it is the Lord's will I expect to pay out all our debts and be in circumstances that I can go back to my dear home in at least two years.

About the time of mother's death in 1896 I became acquainted with a family of Mennonites, and at their home first saw the HERALD OF TRUTH. Although I could never get interested in religious reading before, I liked the paper very much, but had no money to subscribe for it, and as they were to move away soon, they sent in my name as one unable to pay for the paper.

I began to get the paper, and have received it ever since until I came here. Your account was sent to my home address, and the HERALD stopped coming, and my sister wrote me about it. When I received it I always left it where some one else would be sure to read it. I also loaned them to my friends to read, and asked them to subscribe for it. No, I am not one of our missionaries, but thought if I had some of your tracts, etc., I could drop them on the steps of homes and hand them to the poor forsaken beggars and cripples that come to our door for a penny, or a little eat.

I expect to visit your missionaries in this city (Chicago) in a short time. A sister wrote that they live 145 West 18th St., but a friend said they could not live there, they did not think the number could be correct. Will further say that I have visited your congregation at ———, and that they all seem to be very sincere and devoted workers in the Lord's vineyard, they have a new church and are prospering. I expect some day to unite with the Mennonite church when I have an opportunity.

Of course I could not write this in a common business letter, but since you

* The number given is correct.

requested me to write more of myself, I hope you will excuse this long letter, and find in it an answer to what you wished to know, and if you think it best to trust me and send me tracts to distribute among a few people of this great city, and send me the HERALD I shall enjoy reading it during part of my spare moments, and will send you the money some other time.

Very respectfully, ———.

For the Herald of Truth.

THOUGHTS AS THEY OCCUR.

Upon our knowledge of God and our faith in Him depends our hope of salvation.

There are three things from which we can learn of God, and prove both to ourselves and others the existence of God.

1. Something that God has placed within us, tells us that there is some great Almighty power that rules, guides and directs all things. We may not be able to explain what it is, but somehow we have the living consciousness that there is a divine and superior being whom we call God. We know that even the heathen nations who know not God, have after all a natural desire or instinct (if we may be allowed this expression) for some superior being, and in some form or fashion give expression of homage to something they call God.

2. The works of God as manifested in nature. The psalmist says, The heavens declare the glory of God, and the firmament sheweth His handiwork. The whole realm of nature, sun, moon, stars, trees, herbs,—in short every living creature and every form of vegetation proves the divine hand, the divine power, and the divine wisdom.

3. The book of Revelation, the Bible is the great source of all divine knowledge. This is the great text book of heavenly knowledge. This gives us in unmistakable terms that there is a God, who possesses all power, who made all things, preserves all things, and who "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." Jn. 3:16. F.

NOTES FROM THE ORPHANS' HOME.

After all that has been said in these columns from time to time concerning the Mennonite Orphans' Home there are still many of our friends who desire definite information in regard to its condition, etc., which is our apology for these notes, and for a repetition of some things that have already been noted.

Since the Home was moved to West Liberty last spring it has prospered, in many respects, beyond our expectations. The Home owns a \$30,000 brick building, very beautifully situated, including eight acres of land all of which was purchased for a little less than \$2,000 and is virtually paid for.

Six children were since that time received into the Home and two taken out. A number of others are under our observation that we expect to receive in the near future.

A kind brother has some time ago purchased twenty-three acres of land with a flowing spring on, the land adjoining the Home property, of which we have the exclusive use and control, free of charges, until such time as enough money comes into the treasury to pay him the original cost—\$65 per acre—without interest.

Besides our own two cows we are pasturing another cow and three horses.

The property is in the corporation of West Liberty, but exempt from taxation. Five minutes' walk from post-office and school, eight minutes' walk from depot, (Big Four R. R.), and less than one-half mile from Bethel (Mennonite) church where Sunday school and church services are held every Sunday, Young People's meeting every two weeks and Mission meeting every month.

The Home is entirely supported by free will offerings, and there is at present nearly \$100 in the treasury.

Much care and attention is paid to the proper training of the children, and the work along this line seems to give entire satisfaction to all concerned. Sisters Tena Burkhardt and Lizzie T. Detweiler have for some time been in our employ and have rendered very faithful and valuable service to the Home, but Sister Anna Auerbach, of Garden City, Mo., expects soon to take the place of Sister Lizzie.

We invite all our friends, East and West, when convenient, to stop off with us and see what we are doing. We feel our unworthiness and need your sympathies, your prayers and your help in the work. Our love to God and for human souls is largely measured by what we are willing to sacrifice in their behalf. Remember God's homelike little ones in your prayers; pray for the workers at the Orphans' Home, including Sister Metzler of whom I will make special mention on account of her need of your sympathies.

If you know of any homeless children under twelve years of age, or of Christian families that would take children into their care until of age, inform us and we will cheerfully do them what we can.

Yours in the Master's service, A. METZLER, Supt. West Liberty, O.

TEMPER makes or mars more happiness than any other quality. How much influence there is in one of these bright, cheerful, wholesome tempers which neither makes troubles where they do not exist, nor meets them half-way when they do! Where others might be inclined to fret peevishly over this annoyance and that small trial the good tempered person makes light of this one, and bears with patience what cannot be avoided by the other.

HOUSES WITHOUT GOD.

One alarming evil of the nineteenth century is the number of irreligious homes found in every community. Not homes without culture, refinement and elegance; not homes wanting in social and worldly enjoyment; but irreligious homes—homes in which practically there is no prayer, no God, no Bible reading, no worship.

Practically, God is as much excluded from many homes, as He is from the marts of trade, or the ball room. Alas for such homes! If parents are irreligious and can dispense with God and His church, how are we to expect better of the children?

Godly homes have done more for the peace of society and the spread of the gospel throughout the world than any other single agency.

If this be true who can speak the dreadful influences and results of irreligious homes? Many of them excel in many things, but wholly un-Christian. God have mercy on such.

The nations that have gone down into the perdition of past ages perished for the lack of Christian homes and godly influences. The decay commenced in licentiousness, tyranny, corruption and crime and when the home had decayed, the foundation of everything else was gone. Men might have palaces and harems, but without the gospel, they have no homes.—*Sel. L. M. J.*

TRUE MEANING OF FORGIVENESS.

SEL. BY I. E. HENSHLEY.

"No sir," said the Man Who Carries His Head in the Air, "I don't intend that anybody shall tramp on my toes and not hear from me. I don't come from that kind of stock. My grandfather fought a duel once; I'd be ashamed to let anybody run over me. I don't intend to do it."

"How about the Christian virtue of forgiving?" asked Uncle Bez. "Don't you find any room in your make-up, or any place in your theory of life for that?"

"The Man Who Carries His Head in the Air said, 'Oh, well,—and then stopped. His manner seemed to indicate that he was long past such foolish notions as that."

"I know," continued Uncle Bez, "that forgiveness is not a very popular virtue, just now. It doesn't fit in very well with the selfishness which seems to be the dominant force of our age. I know that we hear a good deal about the 'survival of the fittest,' and all that. I know that a great many people spend their lives in 'getting even' and in 'wrapping old scores'; but for all that, if you come right down to the point, you will find that a broad, forgiving spirit is one of the noblest qualities a man can cultivate."

"If you are worth anything at all in the world, you have to work to do. At least, even if you do not feel that you have a great mission in life, there must be something that you want to do. Every man and woman cherishes some ambition, more or less noble in its aim. Well, now, if you want to accomplish that work, you have no time to stop to 'get even' with people who, you think, may have injured, or slighted, or wronged you. It does not pay. For your own peace of mind you cannot afford to cherish resentment; to hoard up wrongs and brood over them."

"When you are thinking over one wrong, it makes you 'touchy' and sensitive about everything that takes place about you, and you become known as a man with a chip on your shoulder, a person to let alone. Isn't that true? Do you think that a person who bears

malice, who is vindictive and revengeful ever makes a good neighbor, a good associate or a good friend? Don't you avoid such a person yourself?"

"Why, besides, an unforgiving spirit is wicked. You can't be the right kind of a man—the man who lives the right kind of a life—the man who develops to the highest human possibilities—if you cherish that kind of a spirit."

"And our sins can not be forgiven unless we are willing to forgive those who trespass against us. We must really and truly and earnestly and sincerely forgive, and not only once, but as Jesus told Peter, 'until seventy times seven.'"

"It doesn't do to say 'I'll forgive you this time, but I'll catch you if you do it again.' It doesn't do to say 'you'll forgive, but not forget.' That isn't forgiveness at all."

"When God forgives our sins He not only blots them out from His book of remembrance, but by the miracle of love, He takes away their consequences. He makes us new creatures, adopts us into His family, and makes us His children. That is what forgiveness is."

"Forgiveness is the greatest of all miracles. For when we sin it is not merely that we displease God. His love would find that easy to forgive. But we have brought punishment upon ourselves. That's what sin is. Anything that interferes with the right living of your life is sin, and that interference brings a disarrangement which causes disaster."

"When a small boy transgresses the physiological laws and puts too many green apples in his little stomach, punishment follows—he has cramps and colic, not because some one is angry with him, but because transgressions are simply departures from the right track, and getting into the wrong track, where disaster waits for you."

"If you transgress the moral law, and become a liar or a swindler or a thief, punishment comes—men avoid you as a leper, and you lose all nobility of character."

"If you transgress the spiritual law and cut yourself off from the Divine Source of spiritual life, punishment follows—the wages of sin is death."

"All these punishments are natural, certain and sure. For that is what sin is—anything which brings punishment."

"But when God forgives our sins—then a miracle takes place. He does not simply say to us, 'Poor, weak child, I forgive you. I'm sorry that you did it.' He does not extend His sympathy to us while we bear the consequences of our sins. He takes away the consequences, and we are new creatures."

"That is what forgiving means with God. Until we can do that, we dare not be proud of our forgiving spirit."

"If we once get that idea of forgiveness in our hearts, we will not forgive people merely to see them again when we hear of them in the next breath."

"When we get that idea of forgiveness in our hearts we will not, every time we find we are in the wrong or see, run to the injured ones and forgive them, because we find it easier to forgive than to humble our pride and ask forgiveness."

"When we get that idea of forgiveness, we will not try to turn the Scriptures around, and say that it's a poor rule that won't work both ways, and in-

slut upon giving our brother seventy times seven chances to forgive.

"No, no, my brother, we cannot cherish the unforgiving spirit. We cannot put ourselves in the place of the ungracious servant who was forgiven a debt of \$12,000,000 and yet refused to forgive a fellow servant a debt of \$17. We cannot afford to put ourselves outside the mercy of God."—*Johnstone Murray in Ham's Horn.*

POINTS OF CONTRAST BETWEEN CHRISTIANITY AND SECRECY.

1. Doctrines and principles of Christianity to be taught openly and publicly to the world. "I spoke openly"—"Go ye into all the world." Contrast. Masonry sworn to conceal principles from nine-tenths of the human race. Women, old men, cripples, poor, etc., excluded.

2. Christianity rejects the use of the sword.

Masons use the sword as an essential element in their institution,—in the hand of the tyler at the door. Knights Templar kneel on two cross swords, take their oaths of allegiance.

The sword recognized.

3. Christianity forbids swearing of oaths. Secrecy is interlarded with a system of oaths, horrible and profane.

Entered apprentice, on knees with hand on Bible, swears three times.

Royal Arch Mason, counting degrees through which he has passed, 65 times.

4. Christianity considers all men (humanity as brethren, with one supreme head, Christ. "Ye call me Master and Lord, and ye say well for so I am."

Masonry calls its officers, Master, Grand Master, Most Excellent Master, Worshipful Master, Perfect Master, etc., in direct violation of the command of Christ.

5. Christianity commands and requires us to come out from among the wicked of the world and be separate. Plain teaching. In lodges people unite with and fraternize all sorts of characters: liars, thieves, drunkards, gamblers, blasphemers, murderers, adulterers, Jews, Pagans, Mohammedans, barbarians, traitors, infidels, loafers, hackladen church-members. You find them in the lodge. Imagine ministers in such company.

6. Christianity takes the Holy Scriptures as its rule of faith and morals. "All Scripture is given," etc. Masonry takes the mallet, the square and compass as their rule of life, which may mean anything or nothing, as their fancy may dictate, symbols of a regulated life, etc.

7. Christianity shows its charity and benevolence to all mankind "as we have opportunity, etc." Secrecy applies it on selfish principles, to those who have paid up their dues.

8. Christ says forgive your enemies, pray for them, etc. "If thine enemy be hungry feed him, if he thirst give him drink." Masonry metes out vengeance to enemies, takes solemn oaths to look on every Mason's enemies as my enemies, his friends my friends, and mete out kindness or vengeance accordingly.

9. Christianity requires that we do not take human life. "Thou shalt not kill." Freemasons are governed by

laws and oaths that require the taking of human life—a universal confession of seedling Masons. Masonic execrations are secret and the murderers go unpunished.

10. Christianity teaches that there is no way to approach God but through the mediator Jesus Christ.

Freemasons address God as the Great Architect of the Universe without any mediator.

11. Christianity teaches us to pray in the name of Jesus Christ.

"Whoever ye shall ask the Father in my name, He will give it." Freemasonry excludes the name of Christ from all ceremonies, prayers, both public and private, so that Jews, Mohammedans or Deists may not be offended.

12. Christ claims, requires and demands complete allegiance and service of His followers. "Ye are not your own."

Freemasons reject, deny and repudiate all allegiance, homage and service as due to Christ.

Masonic oaths mean renouncing allegiance to Christ.

Can any man serve two masters? Devoted Christians make poor lodge members and faithful lodge members make very poor church men.

Secrecy a danger to church and home. Christless formality. No salvation.

As it rejects God's Son how can a Christian consistently have anything to do with it?

Christianity defined. In a fair discussion we must take the genuine article as our model and ideal. No compromise with the world, flesh or the devil.

A Golden Rule Christianity; true, honest. A missionary Christianity. A Christianity full of the living Christ and moved by divine impulses to save the lost.

Who fed starving India—churches or lodges? Who builds hospitals—churches or lodges?

The last gift of Christ to His disciples before the Passion was the gift of His peace; not the peace of a still calm, untroubled by conflicts, but the peace which reigns supreme through the worst trials, the sharpest agonies, the fiercest assaults, because it rests on the consciousness of an eternal oneness. We have no promise that we shall be free from suffering; it is enough that no suffering shall be fruitless which is seen in the issue of the Father's will.—*Exchange.*

COURAGE IN THE ROUGH PLACES OF LIFE.

On the pathway of life we all meet with disappointments, discouragements, and difficulties that seem impossible to remove. They loom up like grim mountains in our path, that we cannot climb over or go around. The only solution I know of is persevering prayer and persistent effort. These will tunnel the mountain or scale the heights.

There are lessons to be learned in the school of adversity which we can learn nowhere else. There are faculties of body, soul and spirit that can only be developed by effort in the rough, hard places and dark paths of life. The most

precious stones are the hardest, and it requires time to polish them.

God does not promise His children an easy time. "This world is not a friend to grace to help us on to God" unless it is "lived by faith in the Son of God."

And then we may have peace, joy and victory, notwithstanding the hard places, for then the hard, rough places, instead of being hindrances, become helps, by which we climb up to God. This earthly probation is just a getting ready to live. Here we have the labor, the worry, the disappointments, the testings of faith, fiery trials, temptations, and hard lessons to learn; but even here we may learn to lead us in the dark. But yonder it will be rest, fruition, glory, and eternal life. Here is the polishing, there the shining; here the base metal and the furnace, but there the fine gold. Here the cross, there the crown. Here the serving, there the reigning with Christ. "Our highest ambition is but for a moment's work; for us a far more exceeding and eternal weight of glory."

The trouble in your case is not exceptional. Thousands are worse off, and have been so through the ages. Pharaoh and the Egyptians are hard taskmasters. The children of Israel are making brick without straw. Herod is on the throne; John is in prison. Jesus is tolling, teaching, and hearing the sins of the world; Pilate and the high priest that condemned Him enjoy ease, comfort and luxury. Nero is satiated with all the sensual pleasures this world could bestow; the Christians are torn by the wild beasts of the Roman amphitheater; they are burned and crucified as a holiday spectacle for the Roman populace. The sweat of the slave enriches the South and the manufacturers of Europe, but it is Abraham Lincoln and John Brown who bear the sin of slavery.

But was it all for naught? What of all these? The glory of the Pharaohs has departed, but the Jews are the bankers of the world to-day. The Son of God said of John, "A greater hath not been born of woman." What of Jesus? "The Captain of our salvation was made perfect through suffering." He has the promise that "he shall see the travail of his soul and be satisfied," and all power is given unto Him in heaven and in earth, and His throne is established forever, and by His teaching, His grace, His life He is transmuting and transfiguring poor humanity into the character, likeness, glory and image of God.

And what of your seemingly inefficient efforts, tired, disappointed and discouraged? Your patient, tireless endeavor and self-sacrifice for your family, for needy friends, for the poor, the ignorant, the outcast, the church, the temperance and other reforms? What of your seeming failures and disappointments? There have been no failures, and need be no any, unless you give up the battle before the victory is won and the crowning day comes. Disappointment may come, but not failure. Death only insures the crowning in a larger life. "He that loveth his life shall lose it." Make up your mind that no patient, self-denying sacrifice is ever lost.

Hard study to improve the mind, patient endeavors, and hard work and sacrifice in a good cause are as sure of reward as the motion of the planets around the sun; they must succeed in the very nature of things. The guar-

anty of their fruition is away back in the heart of God. If you are in trend with the universe of God, in swing with the stars, in harmony with God in your efforts, you may rest in hope that you shall reap the reward of your sowing, although it may seem that that right is

Wrong forever on the throne, Yet the scaffold awaits the future, And behind the dim unknown Standeth God within the veil, Keeping watch above His own.

—E. T. Henderson, M. D., Los Angeles, Cal., in *Rel. Telescope*.

THREE THINGS TO OBSERVE.

"Watch the brakes, hold a firm hand, start slow," are among the instructions to motormen on a line of city railway. This instruction to the motorman is not without its metaphorical significance for every young man. Here is a sermon in a sentence, and here are the divisions.

1. Watch the brakes. Be sure that you not only have the power to go, but the power to stop going. Every well-regulated life has a brake as well as a driving-wheel. The driver who cannot stop his car at the desired crossing is as helpless as the one who cannot start it. A friend once told us that one of the most distressing moments of his life was when he got started down a very long, steep hill, where there was no tree or brush to break his descent, and down which he was obliged to rush, with ever increasing speed, until he reached the foot. Yet he only faintly typifies many a young man on the motor of life.

2. Hold a firm hand. Hold a firm hand on passion, on pride, on love of ambition, on extravagance, on ambition. They are all good servants, if you keep them where they belong, harnessed in subjection to a high moral purpose and Christian devotion. They are terrible masters, if they take the bit in their mouth, and get beyond control.

3. Start slow. To start the car with a jerk will most likely shake up the passengers, and very likely will jolt the car off the track. There is time enough to reach the end of the route, and keep up with the schedule. There is no reason why you should start life in a brown and blue, as if you were a servant. Your father did not start in this way. If he had, he would not be living in this one. There is no reason why you should be worth \$100,000 at the end of the first year in business. As many a presidential candidate knows, to his sorrow, the early "boom" often kills the best chance. The one who starts slow often wins the prize.—*Exchange.*

SAVED BY A SONG.

Sitting in the twilight, when the room had grown still, and the hush of coming night was resting on the world like the silence that follows a benediction, a mother sung her child to sleep. Her song was sweet with her love for her little one, whose feet, as yet, had not come in contact with the briars that beset the path of life.

Little darling, rock and rest, Folded in thy mother's nest, On the heart that loves thee best, And would shield thee from all harms, With the twilight angel near, Pleasant may thy slumber be, And, while thou art sleeping, dear, Mother loves and prays for thee.

Child, be true for mother's sake, Looking down the coming years How the hearts of mothers ache, And their eyes grow dim with tears. There's a prayer in every kiss As they think of what might be, Always, dear, remember this—Mother loves and prays for thee.

Little one, I'll should climb Up the golden stairs of God, I would see thee all the time—Know the ways where thou wilt tread. When the way grows dark and wild, Sorely tempted thou mayst be, But remember this, my child—Mother loves and prays for thee.

The blue eyes of the baby closed as blossoms do at night; and as she watched him, sleeping on her breast, she wondered if he was to falter and fall in the march of life; was this child to wander out of the right way and get lost in the night of sin, as many another mother's child had? Ah, no! Not if prayer and love could keep his feet from going astray. The years went by, bringing life to some and death to many; and the mother who sang her child to sleep in the twilight was one to whom the passing years brought the change of death. Her boy was grown to manhood now. His heart was like a book upon whose pages, as yet pure and fair, the record of life was yet to be written. After his mother died he went out into the world, knowing but little of the ways of men. The young men with whom he came in contact were gay, merry, thoughtless fellows, whose motto was to make the most of the pleasure youth afforded. When this boy began this kind of life, he felt, in a vague way, that he was losing something. But he did not mean to be sad, only—he did not stop to think. It seems sometimes, as if God puts out His hand to keep us back from the danger our folly would lead us into. It was so in this case. I do not know just what it was that his companions proposed to do, but it was something wrong, and there was a struggle in his mind before he consented to join their party. But they persuaded him, and laughed at what they called his whims and he consented. They were to meet at a certain place, at a certain hour. He set out for the place of meeting. As he went slowly down the street he wished he had not promised to go with his young friends. He knew that he was doing wrong, but he lacked moral courage which would have enabled him to turn squarely about and go away from wrong rather than to it. He passed a house where some one was singing. He paused and listened. What a thrill went over him when he recognized the words of the song as being those his mother had sung to him so many times. Softly the last line of the first verse came floating through the open window to him:

"Mother loves and prays for thee."

Is she praying for me now? He asked the question of himself in a startled way. He had not thought much about this old song of late. The woman sang on, and he listened as if a voice were speaking to him out of the vanished years:

"O, my child! I'll should climb Up the golden stairs of God, I would see thee all the time—Know the ways where thou wilt tread. When the way grows dark and wild, Sorely tempted thou mayst be, But remember this, my child—Mother loves and prays for thee."

He dropped his head upon his hands. He cried, "I am sorely tempted. Help me. He stood there for many minutes. He had begun to think, at last.

"Child be true for mother's sake, For she sees and prays for thee."

sang the mother to the child in her arms. It seemed to him his mother's voice out of heaven. He could feel the holy, helping influence of her prayers. "I will begin a better life," he cried, and the words were like a vow. "Mother," he cried, lifting his face towards the stars, "your song has saved me. Help me to be true." Then he opened the gate, and went up the path to the house and to the open window. The woman must have seen him—perhaps she felt why he came for he was not frightened when he spoke to her across the window-sill. "I want to thank you for that song," he said. "My mother used to sing it to me. If I had not heard it to-night I think I would have taken a step downward that would never have been re-taken. She sang to me through you." The woman came to the window with the baby in her arms, and smiled down at his uplifted face. "I am glad if your mother has made me her messenger," she said, "such things happen sometimes I think."

"Your face is the face of a stranger, but you were to your mother what my child is to me, and I give you, for her, the kiss I believe she would be glad to have me, and with it I charge you to be true, be strong, be steadfast, for her sake and for your own."

And then this mother he had never seen before, and might never see again bent down and kissed his face. "God bless you," he said, "I will remember." "God bless you," she said, and then their ways were parted. That was years ago. He has kept his promise. His mother's song had saved him.

Selected S. B. G.

THE EVIL OF ENVY.

Luke 15:25-33.

Envy is the worst sin fostered in the human heart. The danger lies not so much in itself as in the fact that kindred evils follow in its train. Jealousy, malice, hatred, injustice, backbiting, alliance all unite with this vice in diabolical work. It eats its way into the hearts of those who cherish it, crowds out love and charity and sends out its hateful, malicious feelings against the object of its spite. Every place so large a beam in the eye of its possessor that things are not seen in their true light. While it always does great injustice to whomever is unfortunate enough to win its disapproval, it reacts and hurts infinitely more those who give it room in the heart.

Envy not only injures the person who harbors it and the person against whom envious feelings are cherished, but it throws out an uncomfortable atmosphere for all who come within the radius of its influence. No one likes to see envy in another or hear the sarcastic remarks or know of underhanded methods used to injure another.

Invariably too, one expects that should anything occur to grieve the will of such a person, that that envious disposition will be turned against him.

Whenever a person is always grumbling about his luck and thinking if he were in somebody else's place or had some other person's opportunities, he could accomplish great things, you may rest assured that the fault lies not in the circumstances but in the man. He will be found to be harboring a large brood of morbid vices, prominent among which may be found that of envy.

These should be banished and large, generous traits of character encouraged in their place. Envy cannot see the property of another without becoming sour and glum.

How far removed is this disposition from the spirit of Christ, which leads one to do everything possible to promote the happiness and success of another.

Envy is a destructive force, tearing down and destroying whatever it can. But like Haman often in planning to destroy another constructs the gallows which brings its own destruction. Envy is not only a great evil, but it is foolish. Ownership does not always give real possession. Many times those who have accumulated the most get less enjoyment from their own possessions than some one who can appreciate them without the care and responsibility.

Why then envy some one for being or having what we can never be or have? Why not be just, wise, and kind and rejoice the rather in such achievements? And by having this spirit of love, goodwill, and appreciation, one will soon learn to enjoy and seek to promote the welfare of others.

THOUGHTS FOR REFLECTION.

Envy shows weakness, foolishness, and wickedness.

The root of envy is love of self.

Many a grand enterprise is checked, and many a noble purpose in life is thwarted through envy.

There is no room for envy in the truly consecrated heart.

The love of God in the heart will reveal itself in so much love toward humanity that envy and its kindred passions will be banished from the life.—*Zion's Watchman.*

FINDING GOD.

"Oh that I knew where I might find Him!" That is the exclamation of Him, crushed by adversity, and what a mighty irresistible desire this has been in the wide human heart, the desire to find God! Not only for the solution of such instant, crushing problems as lay on Job's heart, but for the solution of life's problems as a whole, with all its confusion and mystery there has come welling up out of the soul this desire to find God, and in Him, and in the knowledge of His purpose and character, a sure foundation for peace and hope. How can this desire be gratified? Where can we find God?

Some point us to nature, and tell us we can find God in nature. This is true in part. The Old Testament writers pointed to the sky and said, "The heavens declare the glory of God and the firmament sheweth His handiwork." The same thing appears in the New Testament. We hear it as Christ speaks of the lilies of the field. We

hear it from Paul as he declares that the invisible things of God are "clearly seen, being understood by the things that are made." We hear it from the great poets who ever see in nature's alluring and splendid aspects,

"Signallings from some high land Of one who feel, but dimly understand."

Still, the revelation of God in nature is unsatisfying and imperfect. For notwithstanding the beauty in earth, sky, and sea, and the preponderance of joy over pain which nature discloses, it often wears aspects strange, perplexing and terrifying, so that the face of God seems hidden behind a dark veil. The pre-eminent disclosure of nature is Law, the inexorable sequence of cause and effect.

Others would point us to history, and say, "We can see in history, in its apparent retrogressions, a power that makes for righteousness." While it is true that the moral purpose that runs through history evermore clearly discloses a divinity that shapes events, rough-hewn them how men will, proving that history is not a procession of blind forces but that there is "one far-off divine event to which the whole creation moves," yet, we do not find God in history as our eyes long to see Him. Interpreted apart from the light the Scriptures throw over it, it is easy to raise the question whether, after all, God may not be managing simply great economies and large courses of history, and whether our single lives may not, therefore, be of small concern to Him, save as they serve His distant end?

For we cannot forget the innocent agony and blood, the victims of outrage and cruelty, the martyrs who died while truth was on the scaffold and wrong on the throne, is there a God who cares for such, and in whose economy there is provision that both those who sow and those who reap may share in the harvest joy? History, like nature, is silent here. It does not answer this eager question of our hearts.

From these partial revelations of God in nature and history, then, we joyfully turn to His self-revelation in the Holy Scriptures. And the first thing we discover on opening the volume is a confirmation of our discovery of Him in nature and in history. For He is there. "In the beginning God created heaven and earth;" thus the volume opens. The laws of nature, therefore, that look so grim and remorseless if we cannot see Him behind them, are His laws, and His power is streaming through them, so that psalmist and prophet and poet are right in saying,

"Earth crammed with heaven, And every common bush affire with God."

And He is in history. The whole volume is the story of His working in and through human forces and passions for human redemption. If the Bible carries our knowledge of God far beyond this, it tells us that He does care for the single soul, for its character, its experiences of sorrow or joy, its successes and failures, its strivings and disappointments, and that for those who are faithful to Him and the right there is such a thing as God's over-thrown but that they shall share His joy and enter into His reward; and that of all such

..... "not one shall be destroyed Or cast as rubbish to the void When God hath made the pile complete."

Every Church Member Wants
his church to prosper, and to become a
greater power for good in the world.

us by the apostle, "In honor preferring one another," and of the Law of Moses referred to above, "Thou shalt rise up before the hoary head, and honor the face of the old man."

Lesson: Never speak disrespectfully of nor to the old people. Show them attention; show them love; show them kindness. Instead of covering their graves and their collins with flowers, bring them the flowers of love and kindness to cheer life's way while they live. Yes children, honor the old people; honor father and mother, for this is the first commandment with promise. F.

THE GENERAL CONFERENCE.

Considerable has been said recently regarding the General Conference of our fifteen allied conferences of the United States and Canada. No doubt there are many more who have their opinions, pro or con, on the subject, and which, if expressed, would be better worth considering than this attempt at adding a few thoughts.

When a new business organization adopts its name, constitution and by-laws, the name usually purports in a general way that the business of the organization or corporation is to be.

This, no doubt, is the idea of at least many, if not all, of those who favor the General Conference movement, that is, they intend, that this conference shall be for the welfare of the Mennonite Church in general, whether all of the district conferences are officially represented at the General Conference or not. Now, at a General Conference already held it was decided that this conference should not conflict with or legislate over any of the District conferences against said District's wishes. This is in line with the spirit of liberty and is commendable.

We will take it for granted, then, that the purpose of the General Conference is to be a power for good in a general way so far as the fifteen allied Mennonite district conferences are concerned. Now, to gain the sympathy, goodwill, co-operation, and association of all our congregations and district conferences it is plain that it will require the grace of God, charitable hearts, integrity of purpose and level headed judgment and discretion to so use this conference that it will gather, rather than scatter abroad, win rather than alienate, solidify rather than disintegrate, in other words, it will be necessary that the conference, to be *general* in this sense—the only sense in which it can be as yet truly *general*—must not conflict with the wishes of the district conferences, represented and unrepresented.

We must move slowly, carefully, prayerfully. Extreme ideas and measures in any way can easily do ten times more to defeat the purpose of the conference than they can do to maintain it.

Those who come riding on hobbies to the General Conference must be kind enough to leave their steeds outside. Once inside, one little hobby, persistently ridden about, will bring confusion and defeat.

There is another phase of the matter that requires notice. It is the apparent difference between our congregations and conferences, east and west. Let us look at the matter broadly and note the causes of this apparent difference.

In the eastern conferences, where the church has been long established, and where the church in the past has not reached out to any extent in evangelistic efforts, it is natural that the majority of our ministers are not what would be called young, and age usually is allied with a conservatism not so common with the younger and more untemperately enthusiastic element.

When the church in the East looks westward she sees that a much larger proportion of our ministers is comparatively young in years, if not in active church work, and owing to this these young men are usually considerably in evidence in conference and church work in general. There are various reasons for this. As already stated, the ministerial forces in the West are largely made up of young men. Those who have in the past been moving westward from our eastern congregations were largely young people, and in organizing congregations and ordaining ministers, these young people necessarily were proportionately in evidence.

Then, too, the same reason has caused the young people in the West to be prominent in numbers and influence in the Sunday school work, in which, as well as in the Young People's meetings which are almost general in the western congregations, many of these young people have gained ability and recognition as speakers and workers, and the call of such to the ministry simply widened the field in which they had already been working, not a step into an almost unknown and untried field of labor. Then there seems to be a spirit of freedom in the western air.

Either the people influence the air or the air influences the people, at least there is a more ready "ventilation" in the West, which is universally acknowledged, and this obtains fully as much among the young as it does among older members.

This is simply the result of circumstances and conditions that obtain in the West, and I do not speak of this in a disparaging way. We have in our ministerial forces in the West young men who are valiant for the truth, and their zeal and ability as teachers and exponents of God's word is a recognized power in the church to day. There may be an inclination in some places, and not in the West alone, to defend a rather forward position

among some, with the Pauline admonition, "Let no man despise thy youth." Truly youth should not be despised, simply because of youth, nor should youth feel at all justified in applying the Pauline admonition unless the more important part of Paul's admonition be complied with, namely, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine." It is therefore not the youth that commands itself, but the graces and attainments which Paul enumerates, and which we, in the West and in the East, who are Timothys, in age at least, and wish to be in usefulness, must prayerfully cultivate above all other things, that we may both save ourselves and them that hear us (1 Tim. 4:12).

Beloved brethren, East and West, we are ONE. We are united by a stronger bond than that of a General Conference, and if when we meet we only take a broad and charitable view of somewhat varied circumstances under which we labor in the same glorious cause, then, the General Conference will become an agency to bind us still more closely together in the bonds of Christian fellowship and sympathy. One farmer uses one style of plow, harrow, etc., which he thinks best meets his needs; another uses another style as he thinks best for his needs. Both may be, probably are, excellent farmers and more successful by using such methods as each thinks or finds best suited to his needs, only let not one try to force his methods on the other. They can meet and discuss, profitably and amicably, their various methods and results, etc., and be helpful and neighborly. Is it not just so in the spiritual sense? Let us then use the same wisdom and charity as, and more than, these farmers. Let us open our eyes, our minds, our hearts to a little broader view of our varied conditions, and all will be well.

If for one would feel especially glad to see at the General Conference a large representation from our eastern congregations. Whether, however, our eastern brethren attend in a representative way or not, or even if they do not attend at all, will not estrange them any more from those conferences who do attend or send delegates, than it estranges them from any state or district conference held in the West which they may not attend. The talk about estrangement is very largely imaginary. Of course, the imagination may be fostered and worked upon until it seems to assume tangible shape and actual force, and men act upon imagination rather than upon fact.

Unless the West *wants* estrangement or is so injudicious in its actions as to draw itself away from the East, there will be no estrangement. Our eastern

parent, naturally, as well as in Christian fellowship, loves her western children, and although she may sometimes think the western youngsters a trifle "fast" in their methods, she loves them dearly, and wants, needs them in the great church family. But for the West to estrange itself from the East and still expect the East to unite with us would be following the somewhat questionable example of those who within the past century and less, after severing themselves from the parent body, are now in their estranged relation, strange to say, talking union as a Mennonite denomination. Pull away, then talk union! Booh!

Let us in the West not try to make ecclesiastical shoes for the East. They know their own business best, even as we think we know ours best. If our shoes fit us, so do theirs them, perhaps. If we furnish them *leather*, that is enough. Let God's grace, wisdom and love rule us in our actions and let our charity for one another be as broad and as deep and sincere as Christian sympathy can render it, then our beloved church East and West, North and South, "conservative" and "progressive" sing: "Blest be the tie that binds," etc., and report from our General Conference in the words of the Psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment on the head, . . . as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forever more," and those who attend the conference will be able to say, with Peter, "It is good for us to be here." The grace of our Lord Jesus Christ be with us all. Amen. A. B. K.

PERSONAL MENTION.

BRO. M. S. STEINER has been doing evangelistic work for some time in Iowa and other western states.

BRO. A. L. LEAMAN of the Chicago Home Mission who has been spending some months at his old home in Lancaster, Co., Pa., expects to be back in Chicago by about the 5th of October.

BRO. C. C. SHOEMAKER (manager of the Publishing house) and wife were called to Freeport, Ill., to attend the burial services of their nephew, Clayton, son of Bro. George Shoemaker, who was buried on Saturday, Sept. 22nd. They returned on the 25th.

BRO. D. D. HOLDEMAN (deacon), and wife of McEwen, Tennessee, started on the 24th of September for a visit to Ohio and Indiana. We hope they may have a pleasant visit with their friends and we shall have the pleasure of greeting them personally when they

get back into Bro. Holdeman's old home at Elkhardt.

OUR READERS will be pained to learn that Bro. W. B. Page, whose illness at Calcutta, India, was mentioned in a recent issue, did not make the much hoped for improvement, and a card from sister Page, dated Aug. 15, states that Bro. Page had had a very dangerous attack of acute dysentery following an attack of cholera, and that the ablest physicians urged him to leave India as soon as he was able to leave the hospital. Bro. Reesler also states in a letter written about the same time, that he was about to ship Bro. Page's baggage to Calcutta, and it is probable that they are by this time well on their way home. They will come by way of San Francisco. Bro. Page maintained a stout though unequal fight with the climate of India, and only yielded when there was no prospect of recovery or hope of becoming acclimated. Thus, while the return of Bro. Page and wife looks dark for the India mission, especially as his success as a physician was marked, there is joy in knowing that Bro. and Sister Burkhard who sailed from New York for India on the 19th of September, are now well on their way to the land of heat, famine, cholera and heathen darkness. In the meantime Bro. Reesler is manfully battling along alone. God give him grace and strength for every duty, and prosper the labor of his hands.

For the Herald of Truth

THE GENERAL CONFERENCE.

BY JOHN F. FUNK.

In another column will be found an article on the origin of the General Conference by Bro. Daniel Kauffman, and as in that article reference is made to myself both directly and indirectly, it is proper for me to offer some further explanations, especially as I have, on several occasions, assumed to criticize the actions of the promoters of that organization, as well as the validity of the position which it assumes to hold. I am glad for the excellent remarks with which Bro. K. concludes his article. I am also glad for the plain, pointed remarks all through the article. They give me cause to say what under other circumstances I might not have felt at liberty to say.

It is true that the first important, active step towards a General Conference went out from the leading men connected with the Mennonite Publishing Company, and these men have no reason to be ashamed of the efforts they put forth in that direction, because they had a pure motive, and were laboring with an eye single to the glory of God, and this with the many articles published on this subject in the years past, are sufficient proof that John F. Funk deep down in his heart is not and never was opposed to a General Conference, notwithstanding the reports that have been circulated to the contrary. The

kind reader will allow me to say, that on this point as in many other things the senior editor has been unjustly censured and greatly misrepresented, for which however he has reason to rejoice.

A General Conference however, or any other similar organization, or any institution of the church, or that is to affect the church work, or that is intended to benefit the church, or to be supported by the church, should under all circumstances be established and conducted in accordance with the principles and polity of the gospel and the church under whose auspices it exists. When a contrary course is adopted and pursued dissension and trouble follows, and this is the cause of so much discontent and dissatisfaction in the Mennonite Church at the present time. The future prosperity of the church depends in a large measure upon how well we regard the rules and usages of the church and the sentiments of the brotherhood in general. Let us not assume that because a few brethren advocate a certain cause, or consent to a certain course of work, that that is the sentiment and conviction of the whole church. And even if a few ministers, or bishops, uphold and advocate certain measures, and are inspired with the idea that this would be just the right thing to have, let us not think that this is the sentiment of all the ministers and bishops, and that the whole church will fall in line with this idea, until we have by actual counsel obtained the unmistakable sentiments of all others interested in the work.

Now then, if John F. Funk did plead, at a certain conference, for a proper regard for the views and feelings of the older brethren and bishops, it was because he believed it was right for him to do so; and if he to-day pleads for a method to be adopted and a course to be pursued that is in harmony with our church polity, and in harmony with the gospel, and which will avoid dissension and contention and ultimately division between the different congregations, and between the different sections of the country, it is because he knows it is right to do so.

When a contrary course is adopted and pursued, if we have right convictions, and are true to our convictions, we cannot otherwise than protest against the wrong. In my former article (Sept. 15 issue), I have explained the particular things in the organization and work of the General Conference which I consider wrong, and against which I protest, and with my present convictions of right I would be untrue if I did not give my testimony against it.

The historical data given by Bro. K. shows that my statements as to the self-assuming position of the General Conference is true, and if, as Bro. K. states, Bro. Funk at one time suggested that the leading church workers should meet with the Indiana conference and there form the nucleus of a General Conference, he supposed that in a work of this kind, with brethren led by and filled with the Spirit, no one would ever think of doing anything that would not be in perfect harmony with the entire body, and he had no idea that a minority conference would ever venture to assume undue authority or legislate for the Mennonite Church at large, before the various district conferences, should

be fully united with it, and give it authority and prestige, and if this conference, at her first meeting, had observed and preserved this point, probably no one would have lifted a dissenting voice.

But when the conference, after declaring her purposes and intentions, ignored the respect and regard which she should have had for the district conference, and for those that were not yet united with her, and also disregarded her own rules and declarations, is it any wonder that a very large number of ministers and people are filled with apprehension?

Now the fact that I have been a prominent mover in all the proceedings of this so-called General Conference, and in fact have given my consent to certain proceedings against which I now protest, gives me an undisputed right to talk. Men learn by experience, and by such experiences as I have had to have during the past years, one is put on the alert, and if he has never been watchful before, he becomes watchful then, and though one of the most prominent workers in the General Conference has branded me as a coward, I will assure the reader that I am brave enough to confess my faults, and if my brother is moved by the same spirit, there will be no trouble in securing perfect harmony in our General Conference work.

Again I assert, that the General Conference can have no authority to act and legislate on any question, whether of local or general interest until she has, at least, the consent of two-thirds of the district conferences that are to be controlled or directed by said General Conference. Such consent must be obtained also in a way that is in harmony with our church polity. Any other course would be unreasonable, unjust and dangerous. It would breed discontent, dissension and division, and these are things which, if we have the prosperity of the church in general at heart, must be avoided. This however is a matter which we as workers in the General Conference have entirely overlooked, and unwisely, and perhaps without due regard for the rights and privileges of our brethren elsewhere, made decisions and adopted measures that will make it necessary to retrace our steps and begin anew. That this is true is plainly proved by this discussion.

The idea that the representatives of about one-third of the membership of our church should go together upon self-assumed authority and make provisions, institute rules and regulations for the government of the whole body, and establish and recognize institutions, for the church, and assume the care of them, which the district conferences, where they are located, have not accepted and are not willing to accept, and thus override their privilege and rights, is simply a usurpation of power that would not be tolerated, even among those who do not recognize the "in-honor-prefering-one-another," and for myself I herewith publicly acknowledge my error, and recall the influence and aid which I have given to this work, and ask all whom this action affected or grieved to forgive me. I am not willing to accept anything of this kind from others, and I am not willing to impose on others what I am not willing to accept myself. Our General

Conference must be built on a better basis to gain the sanction of our congregations in general.

It is an important point, a very important point, to have all the district conferences, especially the strong conferences in the East to unite with us. On the basis already adopted we can entertain no hope that they will do so, because by the time they would be ready, (if there should be a growing tendency in that direction), to unite with us, our General Conference will have adopted measures, and loaded it self down with institutions, that they will in no wise accept, and the result will be, instead of a united General Conference, a division, and this will destroy every hope of accomplishing the grand purpose of a common union with all the conference districts and the isolated churches throughout the land. If we go on in this way, I fear the result will be the same as was the case with a conference established by our Amish brethren some years ago. The same methods were pursued, and the conference sessions instead of being a means to edification and conciliation became a time of contention, until it resolved itself into no conference at all.

We must, in our General Conference, by all means, avoid this "taxation-without-representation principle." It is not in accordance with our Mennonite principle nor practice, neither is it a gospel principle. The voice of the church is the ruling power according to the Gospel, Matt. 18: 17, 18, and this is the principle of practice, which our people profess to follow, and our General Conference should be established, in the congregations, in accordance with the same principle. If we wish to succeed and make our General Conference a blessing to the churches, we must lay, first, a good Gospel foundation and then build upon it carefully, very carefully. In this work we have as yet everything to gain and nothing to lose.

I repeat, The only proper way will be, to have the district conferences order the ministers to take a church counsel in their respective congregations, and from the members themselves receive the authority to send delegates and unite with the General Conference. Any other way will conflict with the congregational form of government which we acknowledge and recognize, and to which we promise, from time to time, a faithful adherence. We must be fair and sincere in this work as in all other work.

I have written my convictions. If any one can show that they are not logical, or not right, I stand ready to be corrected.

For the Herald of Truth.

OUR GENERAL CONFERENCE.

BY DANIEL KAUFFMAN.

Now while there seems to be an unusual interest in our General Conference which is to meet shortly, it may be of interest to give a brief history of its origin.

Like all other great movements, the growth of the Gen. Con. has been necessarily slow. I remember when a boy I read articles in the HERALD OF TRUTH urging the necessity of a Gen. Con. Its useful features have long

been recognized, but it has only been a few years since the sentiment in favor of a Gen. Con. has assumed practical shape.

The first important step was taken about six years ago, when the leading men connected with the Mennonite Publishing Co. sent out a circular letter to our ministers and church workers generally asking their opinions concerning a Gen. Con. and requesting an early reply. If I remember correctly, the announcement went out that of the many replies sent in, all but a few were favorable to a Gen. Con.

In September 1891, the Missouri conference adopted resolutions favoring a General Conference, and proposing to the other conferences to appoint a committee of one from each conference district to consider the advisability of calling a Gen. Con., and if considered advisable to issue a call. Several conferences passed favorable resolutions that year, but only the conferences of Missouri and Kansas-Nebraska, appointed members of the committee. The next year the Illinois conference, the Indiana Spring conference and the S. W. Penn. conference appointed members of that committee.

Though but five out of the fifteen conferences had appointed committee men, responding to urgent appeals, these committee men met at Washington, Ill. in May, 1894, and prepared an address to the fall conference urging action one way or the other. At the same time, another meeting of the committee was called late in November. Other fall conferences having taken action, the committee met the day after Thanksgiving as previously arranged for. The following conferences were represented at this meeting: Kansas, Nebraska, Albrecht Schiffer, Nebraska, German, Heinrich Fast, Illinois, Emanuel Hartman, Western District, Joseph Schlegel, John Smith.

Indiana Spring, D. J. Johns, Indiana (Fall), David Burkholder, Ohio, C. B. Breneman, Canada, Noah Stauffer, S. W. Pennsylvania, J. N. Durr, Missouri, Dan Kauffman.

The principal work of this meeting was to issue a call for a "Preliminary General Conference Meeting" for the following year. This meeting was held in Allen Co., O., at the Pike M. H. All the conferences above referred to were represented, besides visiting members from other conferences. Perhaps the most important question discussed was, "Shall this meeting issue a call for a General Conference?" After an extended discussion, it was decided almost unanimously that a General Conference be called, only six votes being cast in the negative. In this call it was expressly stated that should any of our conferences hold also from a Gen. Con., their relation to the conference participating in the same should be considered the same as if no General Conference had been organized.

The first regular General Conference was held in the Holdeman M. H. near Wakarusa, Ind. All of the above-named conferences had again either endorsed the Gen. Con. or appointed delegates to the same, unless it was the Nebraska, German, which conference was not represented. The reasons which I heard for their not being

*This means the Indiana Amish conference. (Editor.)

represented was the language and expense of sending delegates. Representatives of the Ohio (Amish) were also present. The General Conference was harmonious throughout. A feeling of good will prevailed throughout the meeting, and at the close, the delegates present and many who were not delegates testified by a rising vote that in their opinion the General Conference was a good thing, and that they were spiritually blessed and strengthened by being there. Another meeting was called for 1900.

Thus step by step the General Conference has been slowly getting into shape to wield a powerful influence for good. The progress has been slow, and most of necessity continue to be slow. Sometimes the movement seemed to be at a standstill, and it looked as if all our efforts had been in vain. But just as we would begin to lose hope, something would turn up to set things to going again. At one time H. F. Funk of Elkhart suggested that the leading church workers of our various conferences meet with the Indiana conference, and let that be the beginning of the General Conference. While the suggestion was not adopted, it had the effect of stimulating the advocates of the Gen. Con. and hastening forward the movement.

We are now on the eve of another General Conference. The eyes of the church are turned upon it. Some see in it an opportunity for those who are bent on wrong things to sow the seeds of discord and contention; but many see in it the great institution that is to keep our workers united in heart and mind and faith, and make our church secure against the onslaughts of worldliness or petty jealousies or whatever may attack us.

We are united in faith. Mention any church doctrine that you will, and you hear a hearty "amen" all along the line. Here, then, is the place for us to stand. With Christ as our foundation, the gospel as our platform, and the bond of Christian love to bind us in one solid body, we will be able to overcome distrust for one another, to heal the schisms that may exist in places, and to beat back the maelstrom of worldliness, which, like a penetrating liquid, seeks entrance wherever there is an opening. God forbid that we should ever leave this high plane to waste our energies and neglect the Great Commission, in petty contentions and unholiness.

There is nothing that brings us into closer sympathy with each other than personal contact. The fact that we are soon to meet, and in the spirit of love and union to consider the great questions which confront us as a church, is therefore a source of pleasure to me. That God may spare me to meet my brethren from our various conference districts, that He may also spare them and move many of our active workers everywhere to attend; and that He may so overrule that all may rebound to the strengthening of our church, the glory of the cause and the salvation of souls, is my constant wish and prayer.

Versailles, Mo.

Few persons can get rid of the thought, when reading the Bible, that it speaks by authority. There is something about it that says, "This is of God, not of man." The inspiring Spirit

has so informed it that it has a power to hold the conscience, quicken the feeling and direct the life that no other book possesses. This makes it unique and gives it a perpetuating and dominating property. Thus endowed, it will go on as a light and an authority when its critics are dead and gone.—*Presbyterian.*

For the Herald of Truth.

THE GENERAL CONFERENCE.

BY D. H. BENDER.

In the HERALD of Sept. 1st, 1900, the friends and opponents of the General Conference were invited to express their views through the columns of the HERALD and both sides responded in the next issue.

After reading both articles I was constrained to add a few thoughts.

1. Accepting General Conference. It is stated in the opposition article of Sept. 15th, that the district conferences that have accepted the General Conference have done so by the consent of the ministry only, and without consulting the congregations, and that "a General Conference cannot be properly formed until by a proper inquiry meeting our ministers receive authority from the members." Thus making the individual congregation the leader in church affairs and the conference the follower.

The writer is not of wide experience, and possibly not so fully acquainted with all the features of our church government and polity, but he has attended conferences in the East, in the West and in Canada, but he has never been present nor read in any report where any conference held to the rule of first holding inquiry meetings and getting the consent of the individual congregations upon the questions to be presented before conference. We fear it has rather been the rule that the congregations have not had sufficient opportunity, or privilege to voice their sentiments concerning conference decisions.

True some conferences are more liberal toward the congregations than others. The Southwestern Pa. Conference, for instance, allows any and all members of the church to take part in the discussions of questions before conference, and upon all questions affecting the church in general, they are privileged to give their voice and vote the same as members of conference. And at once perfect, but let us rather "dig about it," feed it, help it to grow right and when all this is done and it then proves a cumber of the ground "cut it down and cast it in the fire."

And again, dear brethren and sisters, let us not talk "division" and "separation." Our beloved church has suffered so much from the effects of these sad and bitter terms, that they produce a grating, horrid sensation upon the ears and hearts of all true Mennonites and true followers of the one Lord and Master.

Let us rather think of, speak of and labor for unity, peace, mercy, forgiving and foregoing one another and mutually help to make the General Conference what I ought to be, a power for unity in the church.

If the General Conference is kept in its proper sphere, it cannot possibly injure any who take no part in it and it

has so informed it that it has a power to hold the conscience, quicken the feeling and direct the life that no other book possesses. This makes it unique and gives it a perpetuating and dominating property. Thus endowed, it will go on as a light and an authority when its critics are dead and gone.—*Presbyterian.*

But we do not believe that this is the spirit of our church government or the minds of our members in general.

3. Position of General Conference. The General Conference is at present a mere infant, without much strength or power, and it should not assume any power it does not have and cannot use May God prevent. But if it be true, and good reason witnesses that it is true, that "a General Conference conducted with the eye single to God's glory would give the church prestige, or an influence to which she could not otherwise attain," then let us all who are interested in the welfare of our beloved church do all that is in our power to make it such a General Conference.

A child needs care and protection, but it also needs correction; a twig needs care and protection, but it also needs pruning and bending if it is to become a fruitful tree. And so these corrections and warnings as to the General Conference may be in place and if properly considered and used will be conducive of much help in starting the General Conference right. But dear brethren, let us not talk "death" to the infant, the twig, because it is not at once perfect, but let us rather "dig about it," feed it, help it to grow right and when all this is done and it then proves a cumber of the ground "cut it down and cast it in the fire."

And again, dear brethren and sisters, let us not talk "division" and "separation." Our beloved church has suffered so much from the effects of these sad and bitter terms, that they produce a grating, horrid sensation upon the ears and hearts of all true Mennonites and true followers of the one Lord and Master.

Let us rather think of, speak of and labor for unity, peace, mercy, forgiving and foregoing one another and mutually help to make the General Conference what I ought to be, a power for unity in the church.

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For the Herald of Truth.

WHY WE SHOULD HAVE A GENERAL CONFERENCE.

BY AARON LOCKS.

Since the HERALD OF TRUTH has publicly solicited articles with reference to the General Conference, the following thoughts are submitted for consideration.

Why should we have a General Conference?

Because there are general interests of the church, such as Missionary Work, Home and Foreign, Evangelizing Work and Charitable Work, etc., that need the counsel and advice of the whole church or representatives thereof, in order to be productive of the most good.

Some one will say, you cannot agree anyway, so what is the profit?

In General Conference like any other conference or church work, unless the Spirit of Christ rules the heart and mind, there will be no harmony. And it would be very humiliating to think, that the Spirit of Christ had so small a place in our life as representatives of Christ and His church, that we could not meet in a General Conference and work together in harmony and peace.

If the ministry, who should stand head and shoulder above the congregation, in humility, charity and forbearance, cannot work together in harmony of God, that we may be able to withstand in the evil day, and having done all, to stand.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. *Scottsdale, Pa., Sept. 15, 1900.*

While there were some differences of opinion on some questions, yet when the Conference closed all could sing in spirit and truth,

"Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

Then the General Conference has not been sufficiently tried to condemn it. It has taken no action that has placed any burden on any conference or congregation, and all that was done, was along lines that we had been working on.

The committee appointed for special work, acted only in conjunction with those with whom they were to confer. To condemn the General Conference then without giving it a fair trial, would be like condemning a man without giving him a hearing, which would certainly be very unjust and unmerciful, to say the least.

The question has been raised, whether it would be right to call it a General Conference under present conditions.

If there were only two conferences represented, it would be a more general conference than a district conference would be, but that number will be multiplied by conferences which have and will take action on this question, and send delegates to the coming General Conference.

Then there are many in some of the conference districts, where the confer-

ence took no action, that are favorable, so that on a whole we can truly call it a General Conference, though all the conferences are not officially represented, and this will in no way interfere with the work of their respective conferences.

Again, the General Conference is not a body that is to legislate and make laws and enforce them on the brotherhood. Christ is our law. The Holy Spirit and the word are its interpreters. But when questions and differences arise, they may be submitted to General Conference, as the church at Antioch did when they sent up to Jerusalem to get counsel on a question that affected them and could not be adjusted at home.

The apostles and elders did not counsel with flesh and blood only, but looked to see what the word said upon the question, and they reached a conclusion. The answer was carried back to Antioch and accepted with joy. Acts 15:31.

That all were not of the same opinion on the question of circumcision (though they were believers) see Acts 15:5, 7, but that a satisfactory conclusion was reached see Acts 15:22, 23. Then pleased it the apostles and elders, with the whole church. . . . The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, etc.

In conclusion, let me say, "where the Spirit of the Lord is, there is liberty."

Brethren, let us stand together against a common foe, the devil. Let no time and strength be wasted quibbling over petty differences that count for nothing in our taking on the armor of God, that we may be able to withstand in the evil day, and having done all, to stand.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen. *Scottsdale, Pa., Sept. 15, 1900.*

For the Herald of Truth.

A FEW FACTS CONCERNING CONFERENCE.

BY M. S. STEINER.

There is an old adage, "Shall we do evil that good may come?" or as expressed in other words, "Does the end justify the means?" that seems to have gained new prestige. When I read some opinions concerning the S. S. Conference as expressed in the Sept. 1st No. of the HERALD and also some questions asked concerning the General Conference I was impressed to state a few facts that had seemingly been overlooked by the writers.

In reference to the S. S. conferences of the United States not being under the control of the church conferences, I would say that the S. S. conferences of Kansas and Nebraska, that of Missouri, the one of Illinois and the one of the Western District conference, Pa., are invariably held in connection with and under the direct control of their respective church conferences. The S. S. conference is held a day or a day and a half previous to the church conference and when one closes the other is opened. The same officers and workers and brethren that have control of the one, have of the other. Bishops, ministers, deacons, teachers, workers,

fathers, mothers, brothers, sisters, as a rule all work together from beginning to end. I cannot see how the Canada or any other conference can work together in greater harmony than I have known some of these conferences to work.

Then there are the Ohio and Ind. S. S. Confs. They are not under the direct control of the church conference in the strict sense of the term, but they are like the Lancaster S. S. Mission carried on by consent of the church conference. There are reasons for this which I shall not take time to explain in detail. Let it suffice to say, however, that in both Ohio and Indiana the Mennonite and Amish Churches stand about equal in membership, that they have been more closely brought together in views and customs and doctrines than in any other state, that for a number of years the church conferences have worked in harmony and freely assisted each other, and that as a result of this the S. S. conferences were organized in these states they were called at a date not to conflict with either church conference, and that moreover the Mennonites hold a S. S. conference every two years, and the Amish brethren have one every two years, and by this order there is one S. S. conference for each state each year. This order has had a good effect to bring the workers together, and to build us up as a body. If I have not correctly stated or represented the facts concerning these conferences and their connection with the church conferences I kindly ask the moderators or secretaries of the various church conferences to correct me.

In the second place the writer referred to, speaks of a "distinctive Mennonite" or "distinctive Amish" than Mennonite conference," of "a mixed work" and of "other denominations." Now what he means by these terms I do not exactly know. But if he means by them that some S. S. conferences have been working with other than Mennonite people, he is simply sadly mistaken. To my knowledge no speaker has ever been placed on a committee or on the program who was not a member of the church. Should such have been done it was a mistake. Occasionally one of another denomination has said a few words in the general discussion but all the remarks I have ever heard made by any of these have been of a nature to strengthen and encourage our people in the faith. This point it seems to me is clear to any one acquainted with the work done at our S. S. conferences.

If however our brother applies his remark and criticisms to our Amish brethren, then I cannot help but believe him to have done them a great injustice. It should be remembered that they (the Amish) work with us under the same confession of faith we do, that they practice the same ordinances we do, that they support the same church institutions we do, that they are one with us in all the doctrines and ordinances of the church, acknowledging with us "one Lord, one faith, one baptism, one God and Father of all, who is above all and in you all," and why should we not "endeavor to keep the unity of the Spirit in the bond of peace" and in fact prove ourselves to be "one body and one Spirit" even as we are called in one hope of our calling?

In inference to a demand for more articles favoring or disapproving of a General Conference it seems to me the time has come for serious and sober action. A few ably written articles like

Again the Amish brethren have been among the warmest supporters of the HERALD OF TRUTH, and publishing interests of the church from the very beginning. In fact the only church conference that ever officially recognized and encouraged the publishing interests of the church to my knowledge is the Indiana conference (Amish). Besides these brethren have by their means, and prayer, and words of encouragement and help always faithfully supported the evangelistic and mission work carried on by our people. Shall they help and pray and pay of their hard-earned money and not be recognized "as workers with us"? Again it should be remembered that the writer of said article is secretary of the I. & F. H. C. and as such has sanctioned the movement to work and co-operate with all the various branches of the Mennonite faith, not only with the Amish, but with such as widely differ with us on some points. If by so doing he does not violate his idea of "distinctly Mennoniteism," I am sure he ought to be one of the last to find fault with the work done at our S. S. conferences.

Again he says, "If there shall be a union of work between the Mennonite Church and others, let the church conference lead off and state the conditions, etc. If it be seen that it does not work for the welfare of the church, and the church conference sees best to retract its steps, let all other organizations within the Mennonite Church follow submissively, and throw all their influence and all their energy in the same direction." The Mennonite and Amish church conferences have sanctioned the S. S. conferences in each of the states where they are now organized, how can we then "retract" or "withdraw" from the "organization" known as the I. & F. H. C. What about the publishing house with which the writer is connected? What about the schools with which he has been connected? I am not saying by this that the organizations within the Mennonite Church should not be under the supervision and control of the church whenever and wherever practicable and it always ought to be, every church institution and organization within the church should be under its control, but the way the case was applied by the writer, whether it was wise or otherwise, I shall let the reader draw his own conclusions.

As to the way the S. S. conferences of the various conference districts are conducted, the S. S. writer has concluded, I would say that I have been present and usually took some part in each of the states except one—Illinois—and whenever and wherever present they were conducted on the same plan and in the same order, whether held at the time and in connection with the church conferences or not. This is however not said that there is no room for improvement. I know there is. There are dangers threatening our people, our conference work and all our church institutions and it behooves us to make haste slowly, to exercise a great amount of patience and do much praying, and whenever we see an opportunity to do better work we ought to take the opportunity.

In inference to a demand for more articles favoring or disapproving of a General Conference it seems to me the time has come for serious and sober action. A few ably written articles like

that of Bro. J. S. Shoemaker in a recent number of the **HERALD** which covers the ground so thoroughly ought to suffice. There are about so many points favoring any work and when they are stated there is time for action, and if they should not prove practicable there is time to reconsider. The **HERALD** has favored a General Conference for twenty years or more and now that we are about to hold our third General Conference meeting—one preliminary and one regular meeting having been held—we should come together prayerfully, for edification, trusting the Lord to lead the way.

In this that the district conferences are not all represented officially, there need be no alarm, for the simple reason that no district conference has taken action against the General Conference and the General Conference has placed itself on record not to interfere with the interests of any one local conference unless invited by the conference itself to decide some question for them. The General Conference can take up that work that affects the conference districts represented and no more. Seven or eight conferences have already taken favorable action regarding the General Conference and a few more are on the point of taking such action. A number of ministers expect to be present from conference districts where no official action has as yet been taken, and in this sense the church will be pretty generally represented. It is however not advisable to "legislate" at our General Conference if I see things right. The General Conference should content itself in passing simply advisory resolutions so long as the entire church is not generally represented, and thought it be once generally represented and all the district conferences officially represented, we should be slow to "legislate." That is a word somewhat antagonistic to the letter and the spirit of our constitution—the sermon on the Mount.

I am of the opinion that the conferences should be represented by delegates in proportion to their strength. In this way our stronger conference districts will have a larger representation than our smaller conference districts and the influence will be brought to bear accordingly. This I consider a safeguard for years to come. If our brethren in the East who have looked upon the movement with some fears, and probably not without a cause, will make themselves at home with us, and take an active part, they will be in a position to direct the course of the General Conference without much difficulty, and they ought. I for one would love to see our Eastern conference districts well represented though they would not be so numerous as those as regularly appointed delegates. I hope and trust the Lord may be with us in great mercy, lending us liberality of His grace and Spirit.

Pandora, Ohio.

For the Herald of Truth.

BONDAGE, DELIVERANCE.

BY H. G. ANGLEMYER.

There are a great many people in bondage. Some are in it, and some do not. Some are held with silver thread, just strong enough to check their freedom, and others are bound with chains. Some have their feet fast in stocks and

collars of iron about their necks, while others smart under the lash of a cruel taskmaster. None of us are naturally exempt, but some have found deliverance. Such a deliverance all may have. You may have. Many are in bondage to the devil who leads them captive at his will into all manner of wickedness, worldliness, profanity, licentiousness, Sabbath breaking, while in other amusements, such as dancing, gambling, theaters, billiards, horse racing, cards, and the like accompaniment of pleasure parties, etc., they forget good and eternal things. Is this your case? O seek deliverance now. Many are in bondage to the flesh, to filthy habits and base appetites. Tobacco binds its thousands to a useless, expensive habit. Whisky, opium, wine and beer wield their enslaving power over many more and throw them into the dungeon of despair, wretchedness, and lost manhood. Are you thus in bondage? There is deliverance for you. Many are in bondage to the silly, flitting fashions, in which lace, ribbons, corsets, high collars, rings, bracelets, chains and charms, hats and feathers play such a prominent part. The souls of millions are under a continual restraint from the fear of foolish censure in regard to dress. Like the poor fly in the spider's web, they are caught in the silken cords of vanity, and fret their lives away in vain efforts to be truly free, while they yet bow to the goddess of this world. You may be free. The Scriptures clearly teach modesty and nonconformity to the world in attire. Many are in bondage to secret outboard societies to which they have pledged their duty and support under the most fearful penalties, and while inwardly disgusted, perhaps with their hollow pretenses, they are afraid to assert their liberty of their manhood.

Many are in bondage to the fear of death under a consciousness of present guilt. They know that they are going to die, and to meet God, and the galling chains of a continual dread embitter every moment of their lives. No quiet has they, nor peace, for God has not spoken peace to their souls. Reader, you may be saved now from this fear and rejoice in the hope of death. Many who profess religion are in bondage to a worldly, backsliding church. They see that the church has drifted from its old landmarks of purity and righteousness, that coldness and death now reign where once all was warmth and life, that its position before the world is a perjured one, and its boasted sanctity a flaming lie while it attempts to compete with the world in fashion, and pleasure, yet poor souls, they dare not raise a warning cry nor come out from them and be separate, but still cling in a faint expiring hope of better days to the reeking carcass.

Reader, perhaps you are one of these, or perchance you are in bondage somehow and have found yourself powerless to fully and forever break away from the giant sin of your life, but we have good news of deliverance for you. You may at once be free. The Lord Jesus Christ was manifested to destroy all works of the devil. He has come to proclaim liberty to the captives and the opening of the prison to them that are bound. Let Him come in and fill your soul, and you shall rejoice in a glorious victory over every sin, for He is our strong deliverance. Praise the

Lord for victory, for those who believe in the Lord Jesus Christ.
Silverdale, Pa.

THE PURPOSE OF EARTHLY RICHES.

BY LUCY A. YODER.

"Better is a little with the fear of the Lord than great treasures and trouble therewith." Prov. 15:16.

This is given unto us in the word of God for an admonition, warning us not to be worldly minded, or to trust in worldly riches, but does it not seem that man would rather have it read: "Better is great treasure and trouble therewith than a little with the fear of the Lord?" All around us men strive to accumulate great treasure (money), some we fear for a selfish purpose only, and thereby they cause themselves trouble therewith.

Do not even Christian professors go into the world to gather treasures therefrom in unrighteous ways so numerous that we are not able to enumerate them.

Even if we use our farms for selfish purposes, growing such things especially—tobacco for instance—which are neither bread to us nor to others, we are but gathering treasures for moth and rust, not for God. The Bible says that, "they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some coveted after, erred from the faith and pierced themselves through with many sorrows," and it goes on and tells us that the man of God shall see these things, and follow after righteousness, godliness, faith, patience, and meekness. Again it says that "riches profit not in the day of wrath, but righteousness delivereth from death." He that trusteth in his riches shall fall, but the righteous shall flourish as a branch. The psalmist says, "I love thy commands, above gold, yea, above fine gold." I wonder if we could say this in truth as the psalmist could. If we were a little more charitable, and would give a little more of our treasure (money) to the cause of Christ, would it be necessary for brethren to leave home and visit the church in general to solicit for the different institutions of the church? Would not more of our money reach farther than just the home church? Would not more of it be sent to foreign lands to spread the blessed gospel there, and save the starving from going to Christless graves? We often hear of the Lord's commandments being heeded to the pleading call of starving India, for which we feel to praise God, but can we not do still better? Have we yet made any real sacrifice for Christ's sake? Or have we been giving of our surplus only? Reader, let us examine ourselves to see if we love the Lord's commandments better than gold, yea than fine gold, and if we do, let us show it by our actions, and not hoard up treasure for self, but for the Lord. Christ says, "Lay not up for yourself treasures upon earth, where moth and rust corrupt and thieves break through and steal."

This is a very progressive age. Man is so entangled with world and worldly treasures that much of the trouble of to-day is caused by seeking this treasure (money). Man often ventures life (and often loses it) to gather a great treasure, thinking he will then be happy. Truly he would be if he would use it for God, and not for self, as is so often the case with those who have great treasures. Even when the cause of Christ is in need of their treasure (money) they have none or very little to give, justifying themselves by saying I have had, and still have, so much trouble in accumulating this, my treasure, that I now shall use it for self. I also have sons and daughters whom I wish to give a good start in the world's goods, therefore I cannot give to the cause of Christ just now. Perhaps I can spare a little at a more convenient season. Must we not believe that such men have trouble, and such trouble as the Lord cannot help bear as they have it not in His fear? God tells us in His word, "He that giveth to the poor shall not lack, but he that hideth his eyes, shall have many curses." Also, man shall give as he is able according to the blessings of the Lord. He that soweth sparingly, shall reap sparingly, and he that soweth bountifully, shall also reap bountifully. "But every man as he purpeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." "If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasures in heaven." Remember that a little with the fear of the Lord is better than great treasures and trouble therewith.

Rittman, Ohio.

MISSIONS.

CHICAGO MISSION.

Dear readers of the **HERALD**.

Greeting in Jesus' name. As many of you seem very much interested in the work here at this place, and wherever work of this kind is being done, we will, with pleasure, talk with you a short time.

We realize that He who has promised to be with us even when we pass through the fire, Isa. 43:2, is blessing us far above that which we are worthy of receiving, at times it seems almost useless to go on when we see so much wickedness on every side, and hear the sad stories of those who must endure the results of this awful wickedness; when we see how hard men's hearts are, and how few are converted. As Paul writes to Timothy, 2 Tim. 3:13, that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." How true we find this to be! It does seem as if the human race is truly getting worse; there are so many who do not have the fear of God upon their hearts, and when we see how hard it is to get them interested in the Gospel of our Lord and Savior Jesus Christ, we wonder almost if it pays to keep on in the work, but when we see those who have been brought out of darkness into the true light, and by their faithfulness show that they are now here for Him, we conclude that it does pay, for Jesus said, One soul is worth more than the whole world. This being true, we

woman who attends the Mission. Her husband is a drunkard and very abusive; he is foreman in a factory, gets good wages, but spends the money for drink and in different ways. All his wife gets out of it is money to pay the rent. She has a daughter about sixteen years old that works at the tailor trade; she gives part of the money she earns to help support the little children. Then she has a boy about thirteen years old; these children are from her first husband, who is dead, and the man she now has will not allow them to stay at home. All this summer he compelled the boy to sleep out on the porch, and when it would rain he would sleep under the porch. I tried to get him a place in the country, but did not succeed till about three weeks ago, when I was at Cullum; he now has a good place to stay, with a family who are members of our church and will teach him rightly. He is a boy who has some very good points and under the proper influence will no doubt make a noble man.

Two weeks ago, when his mother was almost destitute, not being able to work much from the sore foot she has, she went to the factory where her husband is employed, and asked the manager if he would not be so kind and give her \$3.00 as she did not have anything in the house for her and the children to eat. She said she was the wife of the foreman, but he said, any old cow could come and say she was the wife of the foreman, and he took her by the throat, gave her a kick, threw her on the floor and then dragged her to the door, threw her down the steps, and told her never to come back again. Some men picked her up and carried her to a drugstore, and soon an ambulance was secured and she was brought home. She is suffering yet from the effects.

Dear friends, we do not know what wickedness is, till we come to the city. These poor people come to us for advice, and want to know what they should do. We are at a loss to know some times what to tell them; pray for us, dear brethren and sisters, that God may give us more wisdom. There are so many poor people who need the sympathy of those who have the love of God in their hearts. All we can do is to point them to the Lamb of God which taketh away the sins of the world. There are hundreds here who are so low in sin that I dare say, that many who profess to be the followers of the meek and lowly Jesus, would not give them a hearty hand shake, but would consider them beyond redemption; but dear friends, Jesus loves them just the same.

Do you remember the woman that was brought to Jesus (John 8)? Her accusers said that according to the law of Moses she should be stoned, but we find that Jesus loved her, and her sins were forgiven. So Jesus loves these poor fallen ones at the present time.

When we see the sad condition that some are in, and how hard it is to get them interested in the Gospel of our Lord and Savior Jesus Christ, we wonder almost if it pays to keep on in the work, but when we see those who have been brought out of darkness into the true light, and by their faithfulness show that they are now here for Him, we conclude that it does pay, for Jesus said, One soul is worth more than the whole world. This being true, we

should not be discouraged even if we see but very few come to the Lord. We are happy to say that there are those who feel their need of a Savior; the Lord blessed the meeting last Sunday evening. His Spirit was here in converting power and six souls raised their hands for prayer. We trust that these may be led out into the true light, and learn to know Jesus as their personal Savior. Dear friends, you who know the worth of prayer will you pray that God may lead more to Himself?

During the past month we have had a number of calls from brethren and sisters as they passed through the city. These visits are very helpful to us who are laboring here, and also to those who attend the meetings; we would be very glad if more of our ministering brethren could stop with us over Sunday. I certainly believe if they could realize the great need, and the help they are to us in dealing with sinners, there would be more who would make it a point to be with us over Sunday as they pass through the city.

As winter is coming on, and we realize as we visit different homes that are almost destitute, that if the winter is as cold as sometimes, there will be a great deal of suffering; so if any of our brethren and sisters have clothing that they wish to send they will be acceptable, but would say, that we would kindly ask all who send clothing to mend the garments that are torn, and those that need washing, please send them clean. Garments of any kind can be used if in the proper condition. Many of our dear readers may think that we who are laboring here would certainly have time to prepare garments for those in need of them; but our time is taken up, and we are kept busy every day, and many of our poor people who receive these garments cannot sew; so we see, should we give away garments that are torn they would simply be worn as they are received. This I do not say to censure any who have sent clothing; just simply that you may know in what condition we can best use clothing. Shoes of any kind can be used as we have a great many more calls for shoes in cold weather than we can supply. The work is getting more interesting; God is blessing us abundantly; and realizing more and more the worth of souls. We will gladly work till Jesus comes. Will you continue to pray for us? Yours for the poor ones of Chicago. W. C. N.

MEMNONITE HOME MISSION.

1930 E. YORK ST., PHILA.

DEAR **HERALD** READERS:—May each of us have our eyes fixed on Jesus, and say with Paul, in 2 Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It may be interesting to you to know that as the weather gets cooler, the meetings are better attended.

There is good interest. Bro. Latsch of Spring City preached on the 9th of September.

We appreciated a pleasant and helpful visit by Bro. A. H. Leaman of Chicago Home Mission. We had been anxiously looking for him, and praise the Lord for the privilege of thus meeting those with whom we have labored in times past.

He conducted the meetings on the evenings of the 11th and 14th. On the 16th Bro. Josiah Clemmer, bishop in the Francfort District, was with us, and preached in German, while Bro. Leaman spoke in English; all present received food for their souls. We believe every one felt that (like Peter), "It is good to be here."

There were friends from Lancaster, Bucks, and Montgomery counties present.

While we had expected Bro. and Sister Burkhard, we gave the congregation the privilege of donating to the work in India; and it goes without saying that the mission, and friends of the mission, are interested in them and their work, for the offering amounted to fifty dollars. Even the children came in with their pennies, and we knew with much offering that God is well pleased. Some of the readers will remember Oliver, and little John, next door to the mission, they asked if any one might give? When we said, Yes, they soon came and had fifteen cents which they gave for the poor in India.

We were glad to welcome Bro. and Sister Burkhard into our home Monday Sept. 17th and we spent a few pleasant hours together. The visit is one we will long remember, as it was the last one they made in America with our people.

Here, too, they met some of their Elkhardt Institute friends, in the persons of Sister Lettie Kulp and Bro. Samuel Buckwalter. We all went, with them to Broad St. Station, Bro. Leaman accompanying them to New York City. Sister Amanda and I met them the next evening in New York and spent the time very profitably until we had to say good bye, as they leave for a different part of this foreign land. "For here have we no continuing city, but we seek one to come," so they are not farther from God or heaven than we are. SISTER M. S. D.

FAREWELL FAREWELL

I have just returned from New York Dock, from which Bro. and Sister Burkhard sailed for India. Sitting at father's home this morning I thought it would be a blessing to write a few thoughts to those who are interested.

Having been in Philadelphia at the Home Mission last week, it was a pleasure to meet them and take them to visit the mission. We left Philadelphia, Monday evening at 5 o'clock for New York. As we sped through the pleasant land of New Jersey the thought came to Sister Burkhard, "This is the last time we shall see the sun set on our fair country land in America, for a long, long time." We watched the sun sink away into the west, behind the hills and trees, until its last beam was swallowed up in darkness. Our thoughts were so deep, they failed to frame them. We reached New York and found a pleasant missionary home by 8.30 P. M. After we were shown our rooms for the night, we had an impressive service. Although there were only three of us we had the promise of the blessing as well. The next day (Tuesday) Bro. Burkhard and I went downtown to look after baggage, tickets, etc., while Sister Burkhard remained in the quiet atmosphere among missionaries from India and China. In the evening we joined the Dunkard brethren

at their mission in Brooklyn where a service was conducted by the Spirit of liberty. Many good thoughts were expressed. All those who were going said, "They were glad to go and glad to say good by." In the morning we all met again for a parting blessing at 6.30. Oh what a meeting! "What a meeting!" Surely the tears that were shed at that meeting will be the dew drops of heaven falling on withered souls in India. We must leave the meeting now and go to the steamship which is waiting at the dock. All went together except Bro. Ulerly (Supt. of the mission) and myself, who loaded ourselves with baggage and responsibility. We met at the dock an hour before the boat left. We were permitted to go on the boat and see their rooms, dining room, library and all the comforts of home life necessary. The time came for us to leave and take the parting hand. We gathered together at one end of the boat, clasped hands and sang, "Blest be the tie," and united our voices in the prayer Jesus gave His disciples. They gathered at one side of the boat as we stood on the spectators' stand. There were six of them: two Mennonites, three Dunkards, and one member of the River Brethren. I pulled out my watch; it was 9.59. Just one minute more! The ponderous engines start, the ship moves out very slowly. The handkerchiefs begin waving. Our dear ones are leaving us! The faces are bright. "What an impressive sight! There side by side, stand our beloved brother and sister whose faces have become familiar to many during the past summer. God has called them and they are obeying. Their countenances reflect the holy calm that reigns within. Soon we lose sight of them for the ship turns and faces southward."

Our little band consisted of Sisters Mary Denlinger, Amanda Musselman and myself. We watched the ship as it gradually faded from our view. I spent the forenoon looking after freight which came too late to be shipped on their vessel. So I have arranged to send the baggage on the next ship to Bombay. All is nicely arranged. God is in it all. What we can do for the ones who are gone will be accepted by God and be a blessing to them. May God hasten the day, when He shall send more men and women out to the field. We all have our field of labor.

Sometimes people begin to think about the man who has been in the field. The burden of thought increases more and more upon them. But they fight it off and say, "I suppose it will be all right if I work real hard at home and in our Sunday school and church." But they are thinking about it. My dear brother or sister, that is just what God wants of you. That thing you do not want to give up, that is just what God wants of you. God does not want that which you have given up. He has that. God wants that which you do not want to give up.

Oh dear friends, let us not fight the Spirit of God because He makes intercession with groanings which cannot be uttered. The highest ideal of a Christian life cannot be reached because we are longing for something higher. But this is the nearest ideal when our spirit bears witness with His spirit. Get into the Spirit of God. Yours for the Master. A. H. LEAMAN.

Gordonville, Lancaster Co., Pa.

HERALD OF TRUTH.

October 1, 1900.

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10. Illinois.
11. Western District.
12. Missouri, Iowa and E. Kansas.
13. Kansas, Nebraska and Oklahoma.
14. Nebraska and Minnesota.
15. Amish Mennonite.

Monthly Calendar for Oct., 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
| | 1 | 2 | 3 | 4 | 5 | 6 |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 |
| 28 | 29 | 30 | 31 | | | |

1; 2; 3; 4; 5; 6; 7; 8; 9; 10; 11; 12; 13; 14; 15; 16; 17; 18; 19; 20; 21; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31.

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- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimum Christian.
- No. 17. Fearful Results of Gambling.
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- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Indel and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian.
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- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.
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The Prince Messiah.—A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of Our Savior, narrated in a captivating manner by a maid to her mistress, to soothe the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the

masterpiece of this gifted writer. It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover design. Price, in cloth, 50 cents; in paper, 25 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

A HEALTH RESORT.

Excelsior Springs, Mo., on the Kansas City line of Chicago, Milwaukee & St. Paul Railway has become one of the leading all-the-year around health and pleasure resorts in the United States. The use of its waters has benefited a great many sufferers.

The Chicago, Milwaukee & St. Paul Railway has just issued a finely illustrated booklet, describing the resort and telling of its advantages, which will be sent free on application to Geo. H. Headford, General Passenger Agent, Chicago, with two-cent stamp enclosed for postage.

CONFERENCES.

The General Conference of the Mennonite Church will be held near Sterling, Ill., Oct. 31 and Nov. 1, 1900. All interested are invited.

JOHN BLOSSER | Committee.
D. D. MILLER

GENERAL CONFERENCE.

Since the place and date for holding our next Mennonite General Conference being fixed according to notice given by the committee, in behalf of the Sterling, Ill., congregation we hereby extend a cordial invitation to all delegates, ministers and workers, who may be pleased to meet with us on this occasion.

A Bible conference will also be held at the same place immediately following the adjournment of the General Conference. All visiting workers are cordially invited to remain with us during all these conference sessions. We shall be pleased to have the sympathies, prayers and help of all workers in the cause of Christ, for the building up of His kingdom on earth. All that have Gospel Hymns No. 5 and 6 should bring them along, when they come to attend the conference, as we are a little short in song books.

PHILIP NICE.

ANNUAL.

The Annual Conference for Kansas, Nebraska and Oklahoma will be held in the Pennsylvania meeting house, seven miles northwest of Newton, Kan., and one mile north of Trousdale, the first week in October, beginning with the Sunday School Conference on Wednesday the 3rd followed immediately by the church conference on Friday the 5th. We desire to extend a cordial invitation to all brethren and sisters both in and outside of the district to meet with us. Those coming by rail to Newton on the A. T. & S. F. Ry. will please write to the undersigned, the number coming and at what time and on what train they will reach Newton, when they will be met by the proper representatives. Those coming on the Mo. Pac. Ry. to Trousdale, will be met by

several brethren who live close to the station.
JACOB B. EBB.

The annual conference for the states of Indiana and Michigan will be held on Thursday and Friday, October 11th and 12th, at the Olive meeting house eight miles southwest of Elkhart and five miles north of Wakarusa. Brethren and sisters from a distance coming on the railroad will be received and taken care of at either Elkhart or Wakarusa, if they will inform us of the time of their arrival. Bishops, ministers and deacons as well as brethren and sisters are cordially invited to attend this conference. It is especially desired that the ministers and deacons in the district should be present.

Bishops will meet on Thursday morning at 9 o'clock. Conference sermon will be preached on Thursday afternoon. Friday will be devoted to the consideration of questions, etc.

JOHN F. FUNK AND OTHERS.

The Western District Conference will be held, if the Lord will, at Sycamore Grove meeting house, Cass Co., Mo., commencing at 9 o'clock A. M., Oct. 4. All interested are invited. Those coming from Kansas City, over the Frisco Line, will take the train at 2d and Wyandot St. depot, arriving at East Lynne at 12:14 or 7:13 P. M., and by notifying J. C. Hostetler will be met on arrival of trains. Those leaving the Union depot on the K. C. C. & S. K. R. will arrive at Garden City at 1:35 or 8:00 P. M., and by notifying D. J. Miller will be furnished conveyance. Those coming over the M. K. & T. R. R. from St. Louis will arrive at Gunn City at 1:00 P. M., will be cared for by J. H. Hank. All will be met at train on Oct. 3d.

J. K. ZOOK.

The annual Sunday school conference for Markham and adjacent districts will be held on the 11th of October in the Wideman meeting house, near Markham, York Co., Ont. A general invitation is extended to our S. S. workers to be present.

The annual meeting of the Mennonite Evangelizing Board will be held at the meeting house at Sterling, Ill., on Tuesday, October 30th. As this is the place and date of meeting of the General Conference it is hoped that the attendance will be large, especially by our bishops and ministers as well as by all others who are interested in this branch of church work.

The annual conference of the Aaron Wall and Isaac Peters congregations will be held in the Bruderthal meeting house (Aaron Wall's congregation), near Mountain Lake, Minn., on Thursday and Friday, October 19 and 20, 1900. The following Monday and Tuesday they will hold a private conference where only the members of the denomination will be admitted.

SEMI-ANNUAL.

The semi-annual conference of the eastern district of Pennsylvania will be held at the Franconia meeting house, in Montgomery county, if the Lord will, on October 14th, 1900. H. C. K.

The semi-annual conference of Virginia will be held this fall on Friday and Saturday, October 5 and 6, at the Bank meeting house (Central District).

HERALD OF TRUTH.

Brethren and sisters from other places are cordially invited to meet with us on this occasion, especially ministers and deacons. Any one coming by rail will be met at Harrisonburg by writing to Samuel or Eli Brunk, Harrisonburg, Va.
C. H. BRUNK.

SUNDAY SCHOOL LESSONS.

LESSON I.—OCTOBER 7.

JESUS DINING WITH A PHARISEE.—Luke 14:1-14.

[Read John 10:22-42. Memory verses 12-14.]

GOLDEN TEXT.—Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14:11.

INTRODUCTION.

TIME.—About the beginning of A. D. 30.

PLACE.—In Perea, near Bethabara, not far from Jericho.

PERSONS.—Jesus, a sick man, lawyers, Pharisees.

INTERVENING HISTORY.—After our last lesson Jesus healed on the Sabbath day a woman that had an infirmity eighteen years (Luke 13:10-17), after which He continued His journey toward Jerusalem, teaching and working miracles. He attended the feast of Dedication at Jerusalem. At this feast Jesus declared unto the Jews that He is the Messiah, after which they undertook to stone Him (John 10:22-38). After which Jesus retired from Judea, and went "into the place where John was first baptized, and there he abode." (John 10:40). While in the vicinity of Bethabara the events of our present lesson occurred, probably soon after His arrival.

BRIEF SURVEY OF THE LESSON.—Luke alone records the events of this lesson, although some of the practical truths here taught by our Lord were given at other times and under quite different circumstances, as in the 12th chapter of Matthew, when He healed the man with a withered hand on the Sabbath day, and gave to those who objected to His healing on the Sabbath, reasons similar to those given in our to-day's lesson. Also when He loosed the woman that had been bound with an infirmity eighteen years, recorded in Luke 13. He here uses similar argument to prove that to do good and perform works of mercy was perfectly right and lawful on the Sabbath day. Jesus by His pointed questions brought confusion to the lawyers and Pharisees from the fact that they could not answer His questions. Those who oppose Christ are doomed to certain defeat. We infer from our Lord's example on this occasion, that it is right to accept an invitation to dine with those who are not God's people, even on the Sabbath, providing we can be instrumental in doing good, and teach others lessons of righteousness. If we are really good at heart we will seek to do good whenever we have an opportunity, even though we may be severely criticized for it. We should delight in doing good to those who cannot return the compliment; for if we seek a recompense from those whom we have favored, we shall fail of a recompense at the resurrection of the just. The lesson should forcibly impress us with

the fact, that if we wish to be truly great and useful in God's service, we need to humble ourselves, not only before God, but in the presence of our fellowmen as well, for "he that humbleth himself shall be exalted."

Oct. HOME READINGS.

1. M.—Jesus dining with a Pharisee. Luke 14:1-14.
2. T.—Sabbath healing. Matt. 12:1-13.
3. W.—Pride condemned. Matt. 23:1-12.
4. Th.—Care for the poor. Isa. 58:3-12.
5. F.—The lowly place. Prov. 25:1-7.
6. S.—There is lifting up. Job 22:3-30.
7. S.—Preferring one another. Rom. 12:1-13.

LESSON II.—OCTOBER 14.

PARABLE OF THE GREAT SUPPER.—Luke 14:15-24.

[Read Matt. 22:1-14. Memory verses 21-24.]

GOLDEN TEXT.—Come; for all things are now ready.—Luke 14:17.

INTRODUCTION.

TIME.—Probably January A. D. 30.

PLACE.—In a Pharisee's house in Perea, by the fords of Jordan, near Jericho.

PERSONS.—Jesus, lawyers, Pharisees.

PRACTICAL APPLICATION OF LESSON.—Our to-day's lesson is really a continuation of our last Sunday's lesson. This very instructive parable was spoken by our Lord in answer to a remark made by some one while they were still reclining at the table in the Pharisee's house. Our Lord by this parable speaks a word of warning to the Jews, whose hearts were filled with pride, conceit, selfishness and self-righteousness. On account of their hardness of heart, and rebellion against Christ and His gospel, they were in danger of becoming spiritual castaways. They misapprehended and misconstrued the teaching of the law and the prophets, as well as the truths of the gospel as taught by Christ. The rebuke our Savior gave them at this Sabbath meal very appropriately sets forth their attitude toward God, who so earnestly entreated them through the prophets to return from their backslidings, and lovingly invited them to the gospel feast through His only begotten Son. As the descendants of Abraham they imagined that the kingdom of heaven was theirs by inheritance, consequently they rejected the gospel invitations. In this they represent a large class of people who flatter themselves with the idea that by their good deeds they shall be saved. Others, like the invited guests of the parable, frame all manner of excuses in order to evade the gospel feast. They are simply "refugees of lies" to hide the real reason, which is an unwillingness to accept Christ and His salvation. The ultimate result of thus treating the offers of grace is "That none of those men that were bidden shall taste my supper," but "he cast into outer darkness those who would not come."

FOUR brethren, having been ordained ministers during the conference year, and three brethren, ordained deacons, were admitted as members of conference. Visiting ministers and deacons were admitted as honorary members and granted the privilege of voting. Resolutions of respect and sympathy were adopted on the death of Bishop Herman Snyder, and a copy was sent to the bereaved family. Two bishops, fifteen ministers and three deacons answered to the call of the roll.

Oct. HOME READINGS.

8. M.—Parable of the great supper. Luke 14:15-24.
9. T.—Wisdom's call. Prov. 9:1-10.
10. W.—Invitation despised. Matt. 22:1-14.

11. Th.—Refusing to bearken. Zech. 7:8-14.
12. F.—Refusers rejected. Isa. 65:1-12.
13. S.—Supper of the Lamb. Rev. 19:4-9.
14. S.—Free invitation. Rev. 22:8-17.

CORRESPONDENCE.

MINISTER ORDAINED.—On Thursday August 30th, in the Old Mennonite congregation at Groffedale, West Earl Twp., Bro. Noah H. Mack was chosen by lot and ordained to the ministry. There were seven candidates presented, from among which Bro. Mack was chosen. He was born in Montgomery Co., and came from there to Lancaster Co., a number of years ago. He has been superintendent of the Welsh Mountain Mission for several years past. He has also been teaching in the public schools for a number of years. He spoke for the first time at Groffedale on Sunday morning, Sept. 2nd. May the Lord abundantly bless his labors and make him a faithful laborer in His vineyard.

FROM HORTON, W. VA.—On the morning of the 31st of Aug. 1900, Bro. Joseph Heatwole and wife, also Sister Annie Showalter and the writer, left home for W. Virginia. We have filled fifteen appointments at various places in Pendleton, Tucker, and Randolph counties. We are glad to know that the work is being crowned with success, in Randolph county, especially up on the Dry Forks. It makes a minister feel at home when he gets up to speak and sees a number of brethren and sisters who are interested. During our labors here, seven precious souls were made willing to unite with the people of God, and two others have given in their names. We hope that many others may choose the good part while it is to-day. We feel glad to say that we believe the sisters' coming with us has been a great help to the cause. Their help in singing was much appreciated, and their example to the sisters there in showing the importance of living close to God in appearance as well as in practice was no doubt a great help. We expect to return home on the 12th (September). May God bless the brethren and sisters for their kindness during our stay.

J. S. MARTIN.

SOUTHWESTERN PA. CHURCH CONFERENCE.

The annual Mennonite Conference of the Southwestern Pa. District met at the Folk M. H., Somerset Co., Pa. Friday, Aug. 31, 1900. After singing "More Love to Thee," Levi Hough read I Cor. 12:13 chapter and offered prayer.

Four brethren, having been ordained ministers during the conference year, and three brethren, ordained deacons, were admitted as members of conference. Visiting ministers and deacons were admitted as honorary members and granted the privilege of voting.

Resolutions of respect and sympathy were adopted on the death of Bishop Herman Snyder, and a copy was sent to the bereaved family.

Two bishops, fifteen ministers and three deacons answered to the call of the roll.

After singing, "Jesus Lover of my Soul," A. Metzler delivered the conference sermon, based on 2 Tim. 3:17. He spoke very pointedly, and all felt more keenly the great responsibility resting upon them.

All members present gave testimony and expressed their willingness to abide by the Discipline as expressed upon the Bible. The church expressed her willingness by a rising vote.

After prayer, conference adjourned for the noon intermission.

Afternoon session was opened by singing, after which J. E. Kaufman read the 91st Psalm and offered prayer.

Church reports showed nearly all churches in good condition, but in need of more workers. Statistics are more nearly correct than are those of previous years, due to the uniform reports used. The total number of accessions was 79, deaths 12, and withdrawals 3. Total contributions for the various interests of the church were \$3056.38. Conference Treasurer's report showed a balance of \$848 in the treasury. Those in charge of mission stations reported a total number of sermons preached 126, accessions 6, deaths 2. At Elton, Pa., a church building was bought and paid for, and a congregation organized. At Oak Grove, Pa., a building was erected and a congregation was organized. At nearly all stations, services are well attended.

All committees reported and were then relieved.

Consideration of questions and resolutions as follows.

1. Shall we continue the Mission stations?

Resolved. That we continue all the Mission stations, except James Creek, and establish one at Benscreek. Schellburg station was placed under the care of A. Metzler; Elton, Johnstone, Holsopple, Benscreek, under Alex. Weaver; Champion under Aaron Loucks; Gortner and Forks under G. D. Miller; Hinton under Ed. Miller; Greenville under J. N. Durr.

2. Shall we elect delegates to the General Conference?

Resolved. In favor. D. H. Bender, S. G. Shetler and A. Metzler were elected.

3. How shall the Rockton congregation be supplied with ministerial service?

Resolved. That we appoint a committee to locate a minister at Rockton.

4. Does this conference grant Maestown congregation the privilege to ordain a deacon?

Resolved. That we grant the Maestown congregation the privilege to ordain a deacon. Subject to the approval of the bishop who has charge over them.

5. How soon after confession shall applicants be received?

Resolved. That we guard against an unreasonable delay or being too hasty in baptizing applicants.

6. What shall be done with the money contributed by conference district to the payment of the Roaring Spring church?

Resolved. That the Roaring Spring congregation pay into the Conference Building Fund the money received from the conference district, and that the trustees be authorized to repair the church, and conference shall lend them sufficient money, without interest, to pay the same.

7. How can we as ministers do more effective work?

Answer. By doing spiritual work first, then the natural.

By being loosed from the things of this world, and being filled with the Spirit.

By being more original and depending less on imitation, commentaries, etc.

By more earnest prayer, and a deeper study of the Bible.

By being frank and free to tell one another his errors and weaknesses. (Not for the sake of criticism, but to help one another.)

8. How can the brotherhood do more to advance the cause of Christ?

Answer. By doing more personal work. Be filled with the Spirit. By being humble in our walk, conduct, apparel, etc. Let your light shine. By encouraging the leaders. By helping the ministers financially and otherwise. By less faultfinding. Consider thyself.

9. How can we maintain the doctrines of the Bible as upheld by the Mennonite Church without drifting into mere formalism?

Answer. Teach the doctrines from a Bible standpoint and not simply as a church creed.

Do not lose sight of the spiritual application and meaning.

Give our people work in the church where they realize the responsibility of leaders, and they will take a stand for the right and shine as lights in the world.

10. *Resolved.* That during the coming conference year each church not incorporated shall elect trustees for a term not exceeding five years.

11. *Resolved.* That the trustees report to their congregation, at least once a year, in written form.

12. *Resolved.* That each congregation shall contribute to the Conference Fund during the year.

13. *Resolved.* That we authorize the secretary to have blanks for Sunday school and church reports printed.

14. *Resolved.* That J. N. Durr serve as bishop of the congregation at Rockton and Aaron Loucka at Maestown for the next conference year.

15. *Resolved.* That the members at Schellburg and those who have that charge shall view the matter of a building at that place and advise the building committee.

Following committees were appointed and approved by conference: Bible conference, Sunday school conference, Sunday school library, Building, Locating minister at Rockton. Election of officers as follows: D. H. Bender, moderator; Aaron Loucks, Asst. moderator; S. G. Shetler, secretary; A. Metzler, treasurer.

Conference then adjourned to meet at the Weaver M. H. Johnston District, the last Thursday and Friday of August, 1901.

Secretaries, { S. G. SHETLER.
ED. MILLER.

For the Herald of Truth.

TRAVELING IN INDIA.

BY J. A. BESSLER.

Methods of travel vary in India. When you get off the pier to which your ship has been fastened and into a "Victoria" with four wheels and com-

fortable seat protected from the sun and rain by a leather top, you think that traveling in India is not so much different from traveling at home. You take a ride on the tram-cars drawn by strong, well-kept horses and pay an anna (two cents) for the ride no matter how far you go. You see well-to-do natives riding in funny little carts drawn as rapidly as two nimble oxen can draw them.

Railroad travel is different from that in the United States. But not so much different as to require special mention in a little story like this. It is when you go into the interior that you experience the greater variety. You see tall camels stalking along with burdens of various kinds and weather-beaten men and women riding along with that swing so characteristic of the "ship of the desert."

For three-fourths of the year horseback is pre-eminently the method of travel on the plains of India. Horses are here in variety. Queer little ponies from the back of which a tall man's feet almost touch the ground. Tall "Walers" from Australia with their easy trot. Arabians, wiry and impetuous, but very much attached to their masters. You can buy a horse for from five rupees (\$1.67) on up to thousands.

But some people do not care to go to the trouble and exertion of learning horseback riding. They prefer the ox-tonga. It is really a very comfortable vehicle. Good oxen can take it along at the rate of six miles an hour. But it must remain in the road. It is not good for travel across rice fields and it cannot go in the rainy season. Even horseback riding is not so useful in a proper rainy season. The ordinary cart-tracks which serve as roads become impassable except for that semi-amphibious pachyderm, the elephant. Those whose business compels them to travel in the rainy season off from the main roads, choose the elephant as the best means of getting about.

We used to read of the intelligence of elephants with some incredulity. But since the writer has taken a couple of elephant rides he is ready to believe almost anything said in favor of the elephant's power to understand human speech and signals. In going along through the jungle one meets with obstructions in the way of trees some-what. When I first saw the elephant stop, and at the word "dah" (push) saw a tree six inches in diameter out of his way with his foot, my admiration for the creature rose. Then after a while we came to a tree whose branches would not permit the howdah on which we were sitting to pass. At the command "dah" the elephant put up his trunk and broke down the obstruction, bringing to our minds what these progressive ideas are now doing, and what they always have been doing for the human family.

The progressive idea commenced with Adam and Eve. The inventor of the "progressive idea" came to the woman and broke down the barrier to eat of the tree in the midst of the garden, nor to touch it, lest they die, and said to her, "Ye shall not die, but be as gods." And when the woman saw that it was pleasant to the eyes, and a tree to be desired to make one wise, the "progressive idea" caused her to partake of the fruit and she gave also

to her husband. By this act this "Progressive idea" brought to the human family sickness, sorrow, pain, death, and all the degrading sins and vices that the suffering world now endures, and ever did endure. Here we see plainly what the "progressive idea" has done to the human family.

In Noah's time it came to pass that the sons of God saw the daughters of men, that they were fair, and they took themselves wives of all which they chose. This was contrary to the will of God, and a disobedience to the divine law. Then said the Lord, "My Spirit shall not always strive with man," and the Lord commanded Noah to build an ark for the saving of his family. Noah was obedient to the divine call, and while the ark was building he preached to the people. The "progressive idea," however, had brought about that there were "mighty men," men of renown, who deceived all except Noah and his family, eight souls. This speculative philosophy brought destruction upon the whole human race, except the eight persons above referred to, who believed God and desired no improvement on His word.

It seems to me that if there ever was a man that might assume the liberty to teach God or to plead for a change of His word or command, it was Abraham when God had given him the promise that his seed should be so wonderfully numerous, and then commanded him to offer up his son Isaac as a burnt offering.

The man that might have said, "Lord, if I offer up my son, how shall Thy promise be fulfilled. But we hear none of these progressive ideas advanced. Abraham, at the command of God, goes forth unhesitatingly to obey, and leaves it to God to take care of the consequences, and this is the way for us to do, walk in obedience to all the laws of God, and He himself will care for the consequences.

Let us now look at what is recorded in the 16th chapter of Numbers. "And they gathered themselves together against Moses and against Aaron, and said unto them, You take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?"

Do you see in this the progression in their own eyes? The question might arise, How did Moses know that they were not holy? Just in the same way that you and I may know. They did not obey the word of the Lord. They assumed to improve on the commandments which God had given to Moses, and so set themselves up against God, and made themselves transgressors of His law, and the apostle tells us that sin is the transgression of the law, and that he that committeth sin is certainly not holy. In our day, under the gospel dispensation the same rule holds good. Any one that sets aside any of the commandments of the gospel, and is not obedient to all that Jesus taught us is a transgressor and falls under censure before God; and men who find so many things written in vain, in the word of God, are certainly deceived.

When Moses heard these things he fell on his face, and said unto Korah and all his company, "To-morrow the Lord will show who is holy." It seems that Korah, Dathan, and Abiram had

There has been something said in the Herald on this subject, but I wish to bring to our minds what these progressive ideas are now doing, and what they always have been doing for the human family.

THE PROGRESSIVE IDEAS OF THE AGE.

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a great part, or all of the congregation, on their side, with their "Progressive Ideas."

Then the Lord said unto Moses, "Speak to the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their lest ye be consumed in all their sins." Those that came out on the Lord's side did not go down into the pit, and those that did not come away from them, went down into the pit alive.

The old saying "that history repeats itself" is true, and we have many instances at the present time to which a direct application could readily be made. The "progressive ideas" of today manifest themselves in many similar ways. There are preachers and members in the church to-day who tell over again and again the old story of Korah and his company, and in their hearts they commit the same sin, only the Lord, in mercy, does not bring upon them the same dreadful punishment. The men who are assailed in the same way as Moses was, and who bear patiently and meekly all the unkind thrusts that are heaped upon them, could no doubt gain more honor of men and more friendship with the people if they could fall in with all these ways of human progress, but Moses in his early life already gives us the great lesson that it is better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. In this instance he could, no doubt, have served the good will of the congregation better by going with them, and not rebuking them, but how, in that case, would he have stood with God? This question each one may answer for himself. This applies equally well to our senior editor, to whom reference has been made in several previous articles, he could serve the great majority of the people better by drifting along with the progressive ideas of the age, and the course of this present world, but how would it be with God? This is the question for us to consider.

I will now give an example from Exodus 32 as to how it goes when leaders follow the wishes of the people, contrary to the teachings of the word.

When Moses delayed coming down out of the mount, the people gathered themselves together unto Aaron and caused him to make a "molten calf; and they said these be thy gods, O Israel, which brought thee up out of the land of Egypt." Thou see the wonderful progression? They then made the gods that did such wonderful things. "And when Aaron saw it, he built an altar before it; and made a proclamation, and said, To-morrow is a feast to the Lord." And they rose up early on the morrow, and offered their offerings and sat down to eat and drank and rose up to play.

It is not wonderful that Aaron was so taken in with their progressive ideas in making their own gods, and then making a proclamation that the following day should be a feast unto the Lord, when they were in the height of sin with their wonderful progression. O my beloved fellow travellers with me to the bar of God, was he not wonderfully deceived? Let us take warning from these and various other passages to not believe any thing that does not agree with the word, and thereby be

deceived. If the day of judgment finds us deceived the loss will be very great. (Conclusion in next number.)

For the Herald of Truth.

SOUL WINNERS.

BY THEODORE BAIRE.

All work in and out of the church should be done in the spirit of God. Christ has said, "Without me ye can do nothing," hence the necessity of regeneration of heart and conversion of aims and purposes. As the plant needs the rich mellow soil and cultivation to give it growth, so must the heart be prepared for the inward working of God's Holy Spirit, for the Spirit cannot live out of its element any more than a fish can live out of the water. It must have an atmosphere that is heavenly for it is a heavenly being. Its office is to guide men from earth to heaven, but only so far as man will submit to the will of God will He direct him. We cannot serve two masters. We are either the children of God or the children of the world. We then should seek the wisdom of God, for God's word has said, "Be ye wise as serpents and harmless as doves," and "he that winneth souls is wise." God is well pleased with those who ask for wisdom. He blessed Solomon with honor and riches for asking for wisdom to govern the children of Israel. Therefore "Ask that ye may receive; knock that it may be opened."

Our lives must also bear the fruits of the Spirit. The world must know that we have been taught by Christ, and as the children of the same family resemble the parents, so Christians must reflect the image of Christ. Then we are to pray fervently in the Spirit, feeling our dependence upon God, and that the work is not ours, but the Lord's and that we simply are the instruments through which the work is done. We should remember God's punishment of Moses for taking the honor upon himself in smiting the rock. Then there must be a steadfast, immovable faith in God, a faith that knows no yielding nor wavering. Columbus could not be persuaded out of his faith concerning land beyond the sea, nothing would satisfy his ambition, but to move upon the waters. So must we move upon the fountain of God's great love for humanity. There must be a hungering and thirsting for righteousness, a deep desire to read God's word, and obey it. There must be a self-sacrificing spirit, a spirit that is willing to deny self for the good of others, and while man is to be humble, meek and lowly, yet his aim should be high. Many Christians are satisfied with a low state of spirituality.

Let the Christian "make his mark" in the world. The influence of man lives long after his death, and every man loves to have his memory cherished after death. There must be courage to face all the opposition with which the Christian meets. If the Christian were to lay down his weapon of warfare against the prince of the power of the air, then would the church have peace; but when the church assails infidelity, skepticism, sins and wrongs of the human race, then it receives persecution. Even Paul the greatest evangelist of the early church, with all his graces and

gifts of wisdom and faith of wonderful working power was not exempt. But the Jews urged on the devout woman of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their towns. (Acts 13:50.)

He that will win souls must expect to meet the adversary in the way. There must be much time devoted to prayer. He who has a pure heart will never cease to pray, and he who will be constant in prayer, shall know what it is to have a pure heart, for the Spirit-filled life is not a life of idleness but is zealous of good works, and if our churches would seek to retain the Spirit, there would be little need of teaching them to become missionaries; but while there are many so-called Christians in the church to-day who are envious, jealous, dishonest and deceitful in disposition, yet we have reasons to believe and rejoice that God will not cast away His people. It is a sad fact and one to be regretted that so many people get into the church that are not truly converted. It is a delusion and a snare and is one of the devices of Satan to ruin the souls of men. It is true piety and not numbers that give spiritual power to a church; the more unconverted, godless people brought into the church, the more its power for good is diminished, and the less able it is to win souls. Instead of being the means of saving others, they are often stumbling-blocks over which others stumble into perdition.

How can we expect the work to go on successfully in the hands of such men? Let the church return to its purity, and build upon the rock Christ, with such pillars as Peter, James and John, and wield the sword of the Spirit as did Paul, Barnabas, and the other apostles, then will the power of the church be felt in the world. God never calls preaching servants and missionaries into the field of labor, except they are filled with the Spirit of God, notwithstanding the fact that there is much in this present day to discourage the work, yet we can rejoice that we live in a land of Bibles and where the worship of God is protected by law and men can worship God according to the dictates of their own conscience. If we look upon the prophets and apostles and see how they were persecuted, imprisoned, stoned, and massacred for the sake of the gospel, then we rejoice that we live in a Christian land. Again, as we look upon the prophets and apostles and see their wondrous faith, their heroic self-denial, their magnificent achievements, then we sit down like Elijah under a juniper tree of depression and remark to ourselves that the stuff of which saints are made is not in us. But how little we know of ourselves, of the possibilities for good that lie beyond! Therefore let us take courage, and put on the whole armor of God that we may resist the evil and ward off the fiery darts of the wicked, giving God all honor and praise for giving us the victory.

East Livingston, O.

COURAGE, BROTHER.

"Courage, brother, do not stumble. Though thy path be dark as night There's a star to guide the humble; 'Trust in God and do the right!'"

Though the road be long and dreary.
And the end be so bright,
Foot it bravely, strong or weary,
"Trust in God and do the right."

Perish policy and cunning,
Perish all that fears the light,
Whether loving, whether winning,
"Trust in God and do the right."

Shun all forms of guilty passion,
Friends can look like angels bright,
Heed no censure, school or station,
"Trust in God and do the right."

—Set. by Wm. S. Linds.

FATHER'S BUSINESS.

BY A YOUNG BROTHER.

"What ye not that I must be about my Father's business?" Luke 2:49.

In thinking over these words, spoken by the Saviour at the age of twelve years, I am led to wonder how many of our boys or girls are about their heavenly Father's business at the age of twelve years, or how many at the age of 18 or 20 years. I will come a little closer home: How many of us, claiming to be followers of the Saviour or His disciples are really about our heavenly Father's business? If we look into the matter and see what business He was engaged in at the age of twelve years, we can readily see whether our children are engaged in the same business, and if not, whose fault is it? Surely not God's. Let every one answer this for himself.

We find Jesus in the temple sitting in the midst of the doctors or teachers both hearing them and asking them questions, so that they were all amazed, or astonished at His understanding and answers. Here is a beautiful example, for the religious instruction of the young is so largely neglected; some have been even at times despised if they endeavor to learn God's word.

How did Jesus get to the temple? Did His parents send Him there? No. They went there and brought Him along. Bring your children to the house of God, and teach them in the way they should go, and when they get older, they will not depart from it. Later we find Christ at Nazareth subject unto His parents and growing in favor with God and man. Parents, bring your children to church and Sunday school, and show them that you are interested in the religion of our Lord and Saviour Jesus Christ. Teach them the word of God, lead them to sing and pray, and when they come to years of knowledge and understanding, there is not the same danger that they will depart from the way of life, for when they once taste of the heavenly blessing of holy communion with God in singing, praying, and studying His word, they will no longer desire to roam about on Sunday in worldly amusements, but their delight will be in the Lord, and in His law will they meditate day and night, engaging in their Father's business.

My dear young brethren and sisters in the Lord, when pretended friends entice you to follow them to their places of amusement, to draw you away from Sunday school or Bible readings or church services or song services, let this same mind be in you that was also in Christ Jesus, and answer wisely by saying, "What ye not that I must be about my Father's business?"

Further, to be about our Father's business, we must be a light to the world in our daily life, walk, and conduct and teaching and admonishing one another in hymns, psalms and spiritual songs; not engaging in idle, frolicsome talk, or singing humorous or comic songs, etc., as we often see and hear professing Christians engaged. When we are engaged in our Father's business we find no time to idle or play, yes, no time to visit, except it be visiting the sick or the aged or feeble ones that have no privilege to go to church or Sabbath school, or in other ways visiting those to whom we can give, or from whom we can receive, help. One of our members in church and Sunday school once expressed his love for the Saviour by saying, "I must either quit the Sunday school or quit visiting." He chose the latter, not because it gives him more spiritual food, not because he loves the Saviour above anything else, but because of idleness and worldly pleasures. Christ said, "He that loveth father, mother, brother or sister, yea friends, more than Me is not worthy of Me."

Deeply beloved, think on these things. God requires truth from us. Christ said, "Ye are the branches," and, "ye shall bear much fruit." Every branch that bringeth not forth fruit shall be cut off and cast into the oven." Now we see in our days many beautiful branches trained nicely, on the trellises, with nice foliage, but where is the fruit?

The branches may grow ever so nice and straight, the foliage bright and green. Their efforts to grow, their young shoots growing straight and slender, but unless they bear fruit, they are worthless, and take up the room for the fruitful vines, and they shall be cut off and cast into the fire.

Brethren and sisters, let us all engage more earnestly in our Father's business and see that the children, the young tender shoots, are engaged in it too. We need more active workers, all along the line, in the church, in Sunday school, Bible readings, and song services, also in home and foreign mission work, and "let us not be weary in well doing, for in due season we shall reap if we faint not."

Weaverland S. S., Lancaster Co., Pa.

THE STRAIT GATE.

BY A. K. DIENER.

In Matthew 7:13, 14, we read, "Enter ye in at the strait gate." * * * because strait is the gate and narrow is the way, which leadeth unto life." In Luke 14:28, we read, "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it." What are we to understand by these words unless it be that we must expect to meet trials and difficulties in our Christian life. What means "counting the cost," unless it be preparing ourselves to meet the difficulties and temptations that are before us. John Bunyan knew the course to heaven when he placed this sough of despond in the first stage of the journey of Christian life. If we expect to enter heaven without opposition, Sincerity will diminish

difficulties, and finally overcome them, but it will not prevent them.

Prepare yourself for discouragements, for you are sure to meet them, and it is wise to consider this matter well, lest you should conclude that some strange thing has happened to you. But notice, no part of this discouragement comes from God. Any doubt of God's willingness to save, or a distrust of His mercy on our part, is a mistake; but on the side of God, all is right, and God under all circumstances will be faithful to us. Consider this step well before you take another step, for it is a blissful thought. Arm yourselves with the word of God, to meet every conflict, let it come from whatever source it may. God, like the father of the prodigal son, is anxiously waiting to meet you. His Infinite mercy is held out to you. Why then should you not be willing to put all your trust in Him, let come whatsoever will. Perhaps the indifference or shyness of some professing Christian will make you feel that you are left without a friend to care for you or keep you, and you feel in the agony of your soul to say to the many that go up to Zion, is it nothing to you who pass by? Come, see, if there be any sorrow like mine; does no one care for my soul? But, my friend, you cannot expect too little from man, nor too much from God. It is a shame for the so-called Church of Christ, and in a measure also for her ministers, that in many cases serious inquirers after salvation are so greatly neglected. This, however, should not discourage you, for all heaven, even the angels are interested in the souls of men, and the Holy Ghost are concerned for you, and the angels rejoice over you if you hold out faithful. If you are neglected by Christian friends, call upon the Lord, and you will be the gainer in the end. Too many friends, too much attention, might lead you wrong, and cause you to depend too much upon the arm of flesh. Many a young beginner becomes discouraged when he sees the low state of religion among those who have professed Christ for years.

While they are anxiously crying, What shall I do to be saved? They hear and see but little from many so-called Christians except their cares for the things of this temporal life. What shall we eat or drink or talk about? The news of the day, business, stocks, trade, etc. They likewise see much of ill-temper, so that one may almost give up in despair, and come to the conclusion that there is nothing in religion, because from some of these very professors you get plain hints that you are too anxious or too earnest about the matter. But if these people are not living up to their profession, that is their business, not yours. Holding yourself at some one's faults will be poor consolation for your soul in the day of judgment, and by measuring up your life with such, you will only console your own self, because you do not know they are not faithful, and Christ emphatically said, that no hypocrite or unfaithful person, shall enter into heaven unless he repents and turns away from his untrue life; therefore let every one that professes Christ, be careful what he does, or what he does not, for we will be required to render an account for every idle word that we speak, and for every opportu-

ity to do good which we have neglected.

Maybe you are discouraged because there is so much difference of opinion in regard to treating ordinances, because one will say, you should baptize infants, and another, you should be baptized on your faith, and another will preach immersion, and still another will say, the baptism of the Holy Ghost is sufficient, and another, you should wear modest apparel, and avoid all worldly amusements, while another will tell you all this makes no difference; if only the heart is right, all is right.

But let us see if the heart is right when it has a desire to follow the vanities of the world.

The proper way, and the only way to find out what is right, is to take the word, the last will and Testament of God, sent down from heaven, the New Testament which Christ sealed with His blood, and compare all these things with the instruction you find given there, and if you do not find them to coincide with the New Testament rule, you may be sure that they are wrong in the sight of God, and if you disobey the commandments of God, given through Christ, you are none of His children, and consequently no heir of heaven. You will perhaps ask, Is there no other way to heaven? Are there no milder terms of submission or of entering the mansions of glory where Christ sitteth at the right hand of God? Answer: None whatever. All who make an attempt to modify these conditions laid down from heaven said (Rev. 22:14-15), "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." "I am Alpha and Omega, the beginning and the end, the first and the last." Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Again Rev. 22:18, 19, we read, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city and from the things which are written in this book."

By this you see that the only way to heaven is through the plan of salvation laid down by Jesus Christ, our advocate before God, the Father.

We should rejoice that we are counted worthy to bear trials, difficulties and temptations for the sake of Jesus, but we must overcome and not yield to sin and to every wind of doctrine. We dare not be like the reeds which turn their heads any way the wind blows.

You may be discouraged, because some one will tell you, you are not sure that the Bible is true. If we had it in its original language, it might read quite different, for by translating it, may have gotten a different construction, but we have all reason to believe that those who spent years of time and thousands of dollars in translating it, did their very best on every sentence.

Again, you may say, I am not sure that there ever was such a man as

Jesus; who was sent down from heaven to lay the plan of salvation, but how do you know that there ever was such a man as Columbus, or Washington or Napoleon? Did you ever see those men? You will say, no, but history says so, therefore I have no reason to doubt it.

But you have less reason to doubt that which you find recorded in the Bible, because nature itself proves its truthfulness in many different ways, and we may conclude that the Christian religion is the only true religion, as it is the only religion which advocates love toward our fellowmen, and the only religion that raises the standard of civilization and good will towards God and man; and if you wish to enter in at the strait gate where Christ sits at the right hand of God, and if you wish to hear that blessed voice, "Well done, good and faithful servant, enter into the joy prepared for you from the foundation of the world," then it will be necessary for you to accept the whole New Testament which was given us by our Lord Jesus Christ.

Goodville, Pa.

For the Herald of Truth.

POLITICS.

BY A. K. KURTZ.

Under the above caption we notice an editorial in the last number of the HERALD OF TRUTH and agree with the same.

We also notice an article in the Review by a Mononite brother in regard to the coming political contest, and the question asked "whether we as a people professing non resistance could consistently support—by ballot—a war administration." This is certainly worthy our prayerful consideration.

We all know that the form of government under which we live grants to every adult male citizen the privilege to endorse or disapprove the issues of the different political parties. There is no compulsion in this. We are merely called upon to give our preference of the different issues and principles involved in the contest, but in the exercise of this privilege party affiliations are so often esteemed of greater importance than moral issues and Christian principles, and this is wrong.

We all know that the expansion policy of the present administration and the acquisition of territory in the far East will necessitate the keeping of a large army there for an indefinite length of time. Now the keeping of an army and the acquisition of territory by force of arms is antagonistic to M-mononite doctrine. Can we then consistently support these measures?

It is of course argued by some that the result of the war in the Philippines will eventually be for good in opening up the country to mission work. This may be. But if only a small part of the money and human lives had been expended in the evangelization of those islands, no doubt but in ten years from now they would be as far advanced in civilization as they will under the present war policy.

The islands are already cursed with the American saloon; it was there in advance of the missionary and will no doubt continue to be a menace to and

counteract all that the missionaries of the cross will be able to accomplish for years to come. Whereas the pure gospel brought to bear upon the hearts of any people will not only civilize but Christianize them to the extent that these evils brought there by ungodly men and the sword will find no place among them.

Let us think before acting, the church is gradually losing her power over the world. Let us rather seek to repair the gaps in her walls by living what we profess.

Smithville, Ohio.

AN UNCOMMON VIRTUE.

MINNIE L. DRYAN.

Humility is a virtue not personally admired and is sought after the least. We rather despise the meek and lowly, associating them in our minds with Hicken's Character Sketch of Urah Heep, who was so very "umble."

Nevertheless true humility is one of the graces which we should covet and one which we would do well to cultivate for it lies at the foundation of all the other virtues, for pride hinders all joy, peace, low suffering, goodness, mercy and truth.

Humility does not mean self-contempt. Self-contempt and self-depreciation are often the worst forms of pride. If any one thinks he is humble, he is very far from being humble. His trust of self and dependence upon God, who says "my strength is made perfect in weakness," does not lead to self-conscious conceit, but the unconscious emanation of a strong self-relying, self-controlled man or woman who has self-knowledge and self-reverence. True strength of character is attained only by the meek and lowly of mind.

It is by no means a natural thing for us to be humble. We do not like to be unnoticed. It is not in us to love to bear the cross, to shun honors, to meet affronts with meekness, to bear with calm resignation loss of wealth, health, friends, to have no desire after the riches, honors and pleasures of the world, to esteem others better than our selves. Self is forever endeavoring to get the upper hand. The old Adam is constantly striving to exalt himself. We are continually wishing to be more than Christ would have us be. To get a name for earnestness, to win applause, to acquire a certain amount of popularity in our social circle, in our church. These desires are forever creeping in and filling the places of higher and purer motives.

Yes! and we may deceive ourselves, and fancy we are doing God's work and glorifying Him, when we are only glorifying ourselves.

The answer to the first question in the Presbyterian Shorter Catechism is, "Man's chief end is to glorify God and enjoy Him forever."

Perhaps we have never thought of this, that this is the end we are to live for—to glorify God. Perhaps we have never in our whole lives done a single thing from this grand and glorious motive. We have often acted from a desire to do right, from a sense of duty, from a feeling of kindness or love or a desire to be useful, but how seldom with the simple desire to glorify God. Our Lord says "Let your light so shine

before men, that they may see your good works, and glorify your Father which is in Heaven"—not that men may praise us, but glorify our Father in Heaven.

Would it not be well to often question proper motives? Am I wishing to gain a name among men or to advance the glory of my God. Self examination is good for the soul, and, as we look into our proud selfish motives, into our lives of pride and self-will, we must surely bow ourselves to the ground with the Psalmist's prayer, "God be merciful to me a sinner." Let us look at Christ Jesus our perfect pattern. His life was one continual glorifying of God. "I seek not mine own will."

At the grave of Lazarus hear how life spake to Martha, "Said I not unto thee if thou wouldst believe, thou shouldst see the glory of God," and in the same breath, "Father save me from this hour. But for this cause came I into this hour. Father glorify thy name."

See also Paul's humility which made him willing to bear shame, reproach, and suffering, content to be despised that Christ might be honored, to be abused if only his Lord might be exalted. John the Baptist too, when crowds were following him in his humility said, "One cometh after me, whose shoes I am unworthy to unloose." He must increase but I must decrease.

In these words of John's lies the secret of the growing Christian. Less and less of self, less and less of his own will, and Christ increasing in his life, giving him strength for daily trials and temptations.

"If a man could make himself humble to order," says Drummond, "it would simplify matters, but we do not find that this happens. Hence we must all go through the mill—hence death to self is the nearest gate and quickest way to life."

Thos. A. Kempis says: It is good for a Christian to meet disappointment and reproach, to be evil spoken of, even when intentions are upright and actions blameless, for this keeps him humble and is a powerful antidote to the poison of vain glory."

Men sigh for the wings of a dove that they may fly away and be at rest but flying will not help us. The Master says, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

If we learn of Him, we will find "He came not to be ministered unto, but to minister." So that we must be humble and forbearing in our dealings with others.

In one of Christ's parables, He said, "when you are bidden to a wedding, take not the highest place, but the lowest, so that when he that had thee, cometh, he may say to thee, Friend go up higher, for thou hast been humblest himself, shall be exalted." We ought not to seek the highest places, but it is right that we should sit ourselves for them, so that when they are given us, we may fill them acceptably and with honor. Hence we are to have none of our talents, however small, but use them in the daily opportunities which come to every one. It may not seem worth while to take a subordinate place in church work, but if we do these little things well, the great things will fall to our lot by and by. To humble one's

self is not to have a low opinion of one's self. It is to be so busy in beautiful service for others as to have no time for thought of one's self.

There was once a saint so good, says a beautiful legend, that the angels were astonished at a mortal so godly and they asked God to allow them to give the saint some special gift. They offered him many things but only one thing he desired, and that was that he might do a great deal of good without ever knowing it. The angels were perplexed, but finally resolved on the following plan: Every time the saint's shadow should fall behind or on either side so that he could not see it, it should have the power to cure disease, soothe pain and comfort sorrow. So the saint went about his daily life diffusing comfort and blessing all about him, and people followed him silently, respecting his humility and never speaking to him about his miracles. Little by little they came to forget his name and called him the "Holy Shadow." Truly that saint lived up to Christ's command, "Let not thy left hand know what thy right hand doeth."

For the Herald of Truth.

OUR CHURCH: WHAT CAN WE DO FOR HER?

BY S. E. S.

We realize the importance of this subject, therefore we ask for the guidance of the Holy Spirit in writing a few thoughts, that nothing may be written but that which will be to the honor and glory of God.

Realizing our inability to do anything of ourselves, we must first of all have Christ in our hearts, and be willing to be guided by His Holy Spirit before we can be effectual workers in the church of God.

"Thy alone by and through the assistance of our Heavenly Father that we can become fit subjects for work in our Master's vineyard. Therefore bow earnestly we should labor for the Lord, encouraging the saints and warning sinners to live the wrath to come, before it is forever too late. Let us not be ashamed to step out boldly for Christ and our church.

How careful and prayerful we should be lest we do something which might cause our brother to stumble, or drive the sinner farther from Christ.

In the church, Christ, our head, gives us each a work to do, and there is a personal responsibility resting upon each of us. Let us therefore be earnest and avail ourselves of every opportunity to help others, and work in our church for God and in the strength of the Lord perform with willingness what our hands find to be the work.

To be wholly given up, an entire consecration of ourselves to the service of God, means to be zealous workers in the church, for where Christ reigns supreme there is power and strength. With Christ abiding in us we may be a mighty army, tearing down the strong holds of Satan and build up for Christ a church pleasing unto Him, pure and unspotted from the world.

But let us remember that the key to a successful Christian life is prayer and close communion with our God.

Brethren, sisters, let us love our church, be obedient to her doctrines

and ordinances as laid down in the word of God, attend and take part in all religious devotions, be attentive during worship and pray earnestly for blessing upon us, and encourage our ministers by hearing their words of advice and admonition thereby showing our love and interest for Christ and the church.

Although we cannot all be teachers, we can be blest in occupying some humble position. In Matt. 10:43 Christ says, "Whoever shall give . . . a disciple, verily I say unto you, he shall in no wise lose his reward." So we see that the humblest deed done for the sake of Christ although it may seem to us very small, we shall be rewarded for it.

Let us then be prayerful and earnest in the work which the Lord has entrusted to us, and in the end "when the chief Shepherd shall appear we shall receive a crown of glory which fadeth not away."

Oronogo, Mo.

For the Herald of Truth.

"WE SHALL KNOW THEM BY THEIR FRUITS."

BY F. B. F.

These words were spoken by our Savior, in His sermon on the Mount. They were spoken with special reference to false prophets who come to us in sheep's clothing, or under the pretense of Christianity and pretending to be very good, very sincere and very honest, while in truth, they are very wicked, very deceptive, very dishonest—they indeed come in sheep's clothing—the emblem of meekness and purity, while inwardly they are ravening wolves.

In the succeeding verses the Savior compares men with trees bearing fruit. We can usually tell when we see a tree what kind of a tree it is by its general appearance, its branches, bark, leaves etc. But we can not always tell what kind of fruit it bears until we see or taste the fruit. In this, then, we see the truth and aptness of the illustration used by our Savior, "Ye shall know them by their fruits."

Comparatively speaking, then, we need to see the fruit, the work, the actions, the conduct of men in order to know more correctly their character.

The Savior gives us a lesson on Christian character, not only on moral character, but on Christian character, and holds out very distinctly and plainly that there are a great many people in the world who profess to be pious, God-fearing people, followers of Christ, but in reality they are deceivers. Men who pretend to be what they are not, men who show a false exterior, but who have a vain show, speaking lies instead of the truth, while in reality they are hypocrites and deceivers. Of this class Jesus says, in the same chapter, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast devils, and in thy name done many wonderful works?" but he will say unto them: I never knew you; depart from me, ye workers of iniquity."

I wish to present in connection with the above passage some thoughts on Christian character, and the test of Christian character, and how we can see ourselves as sinners and consequently do not see the need of repentance. I once met a man, who when

ties of Christian love, the principles, doctrines, teachings and life, or that power in Christian life that will prove to the world and show to ourselves, that we are living in accordance with the teachings of God's word, and that we are children of God; that we are not only such as draw nigh unto God with our tongues and lips while his justification and acceptance with God. There are hundreds and thousands who by the observation of outward forms and ceremonies, are deceiving themselves. They have never repented, they have never learned to understand what repentance is, they are going on in their blindness and do not see the danger upon which they stand, because the truth is hid from their eyes.

When the teachings of God's word are impressed upon our minds, by whatever means this may be accomplished, we see ourselves condemned before God. We see ourselves as sinners just as the publican standing in the temple praying said, "Lord be merciful to me a sinner." When the sinner thus sees himself under condemnation, and remembers the kindness and mercy of God and the blessed promises which he has given, not to turn away from him, or to cast out any who will come unto Him; he will lay hold of these promises and turn unto the Lord even as the blind man who sat by the wayside begging, when he found that Jesus was passing by, he cried mighily, "Jesus, thou son of David, have mercy upon me." And when Jesus turned to him inquiring what it was that he so greatly desired, he said, "Lord, that mine eyes would be opened." He received the blessing and went his way rejoicing. So likewise the sinner, when he turns unto the Lord with a sincere desire, with sincere repentance, pleading the Almighty Jesus in Jesus' name to forgive him his sins, and to accept him as his child, the Lord in mercy will forgive him his sins, give him a new heart, reward a right spirit within him and adopt him into the family of God as a dear child.

One of the essentials of true repentance is obedience. Like Nicodemus who came to Jesus by night to converse with Him in regard to the doctrine which He taught, we may not be able to tell how the change of heart was brought about or how we were brought out of darkness into light, or how we were converted from the power of Satan unto God, but if we have the Spirit of God and the mind of Christ in us, the new life will be manifested, and we shall know that we have become the children of God by the evidences which are given us in His word, as the characteristics of a true Christian life. Jesus said to Nicodemus, "The wind bloweth where it listeth and they hear the sound thereof, but they cannot tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit." The Jews once asked the blind man who had been healed, "How did this man heal you? You were blind and now you see?" The man who had been healed said, "I know not how he healed me, but one thing I do know, that whereas I was blind, now I see." So the conversion was brought about, but he knows that once he was in the depth of darkness and sin, and that now he is turned from sin and darkness, and is

spoken to upon the subject of repentance, said, "Why should I repent? I have committed no wrong, I deal with every man honestly, I give to every one that which belongs to him, I have done no wrong. Why should I repent?" He was one of those who had been taught to submit to certain forms and ceremonies and this he considered to be sufficient for his justification and acceptance with God. There are hundreds and thousands who by the observation of outward forms and ceremonies, are deceiving themselves. They have never repented, they have never learned to understand what repentance is, they are going on in their blindness and do not see the danger upon which they stand, because the truth is hid from their eyes.

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consecrated to the service of the living God.

The truly converted man will show by his life, his walk and conversation, that old things have passed away and that he is become a new creature in Christ Jesus.

There are two classes of evidences that prove our conversion. Some persons try to prove their conversion by their feelings, but God's word is the only means by which we may safely prove ourselves. Jesus speaks of certain characteristics of Christian life which will make it very easy for us to tell our condition ourselves, as well as we have a right to judge, these same characteristics are wanted to fill the various positions. Let us be ready—*Ed.*

THE SAVOR says, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." The apostle Paul writes to the Colossians saying, "If ye be risen with Christ, seek those things which are above." This shows us that the Christian desire is no longer for the things of earth, but for things divine, and when we have this desire for heavenly things, it is, at least, one evidence that we have the love of God in our hearts. The soul, when it is thus united with God, goes out after the bread of life. This desire is manifested in different ways. He (the Christian) loves to read the word of God; he has a desire for Christian fellowship; he loves his closet where he may converse with God in prayer and meditate upon the precious precepts of the word. This is to him a source of joy and comfort continually. He enjoys heavenly things; he loves to have fellowship with God's children, because he loves the brethren, which is another test of true discipleship.

LUKEWARM CHRISTIANS.

A thoughtful Christian said, "As I was reading the many articles on alarming spiritual declension I said to myself, I don't wonder at these things when we consider the many secret lodges the churches are united with, as a substitute for religious worship."

Is not God just as willing to give His Holy Spirit to them that ask Him as in olden times? God's word tells us He is more willing to give His Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children, and I believe His word. Then why this decline in spirituality?

Are the ministers to blame, or is it pride in the churches? They have their great pipe organ which destroys all the power of the hymns they sing, and then say, "O for the old time religion."

They should come down to old-time singing and preaching saying "Repent, for the kingdom of heaven is at hand." I believe a minister gets what he preaches for; if money is his object, he gets that; and if he is to save souls, he gets souls, and to the church such as should be saved. I believe salvation is just as free now as it was in times past to all who will accept—*Ed. by L. M. J.*

THE READY ARE CALLED.

The prepared man is the one upon whom God and man unite in calling to larger fields of usefulness.

The rich are not always called, the naturally brilliant are not always called, even the honest and high

minded are often disappointed. The ready are called. Men of great gifts who neglect their God given powers are often passed over for men of fewer talents who are ever preparing for life work. The commercial world wants prepared men for business leaders, our schools and educational institutions need prepared men and women as teachers, the church wants prepared men and women and young people for its varied forms of work; everywhere in all the departments of life men of preparation are wanted to fill the various positions. Let us be ready—*Ed.*

MARRIAGES.

SUTER-HEATWOLE.—At the home of the bride's father, L. T. Heatwole, near Dale Enterprise, Rockingham Co., Va., on Aug. 26th, 1900, by Bish. Geo. M. Brunk, of Allen Co., Ohio and Nellie Virginia Heatwole.

BRUNK-HEATWOLE.—On September 8th, 1900, at the residence of the officiating minister L. J. Heatwole, near Dale Enterprise, Rockingham Co., Va., Timothy F. Brunk and Bettie N. Heatwole.

BRUNK-RHODES.—On Sept. 9th, 1900, at the residence of the officiating minister, L. J. Heatwole, near Dale Enterprise, Rockingham Co., Va., John M. Brunk, of Allen Co., Ohio and Annie E. Rhodes of Rockingham Co., Va.

KILLUS-MILLER.—On September 13th, 1900, at the Folk church, Tub. Pa., by H. Bender, assisted by G. D. Miller, Bro. Charles L. Killus of Somerset Co., Pa., and Sister Tillie E. Miller of Garrett Co., Md. The Lord bless this union.

DEATHS.

BACHMAN.—On the 21st of May, 1900, near Morton, Tazewell Co., Ill., Elizabeth, wife of Jos. A. Bachman, aged 45 years, 29 days. She was born Apr. 22nd, 1855. She was married to her surviving husband Feb. 10th, 1880. She leaves besides her husband a son and a daughter, an aged mother, a brother, four sisters and many friends. She took Christ for her Savior in her youth and was always willing to follow in His footsteps. The day before her departure she called her husband to the bed and told him she was going home, where it would be better than here. To her daughter she said, she was going home, to live with Jesus. These precious words are indeed a great comfort to all her friends.

WENGER.—Near New Erection, Rockingham Co., Pa. Anna Frances Wenger, wife of Daniel Wenger, and daughter of Manasses and Margaret Heatwole, died Aug. 28, 1900, at 20 years, 1 month and 15 days. She was sick with consumption about three years, but was not confined to bed until about eighteen weeks before she died. She accepted Christ as her Savior in her young and tender years and was a true and faithful member of the Mennonite Church until she died. In all her afflictions she showed herself a true and faithful member of the church, was heard to utter one word of complaint, and was fully resigned and longed to go home to Jesus. She at different times said she was ready to go (being conscious to the last), but did regret to leave her three little children sick. She was married December 15th, 1891 and these nine years of married life were years of domestic felicity. She was as near without an equal as it is possible for a true Christian to be. No one knew her but to love her. She leaves a sorrowing husband, three little children, a mother, brothers and sisters and many near friends to mourn her early departure. The funeral services were conducted by Bish. J. H. Heatwole. Buried at the Weaver burying ground.

WENGER.—On Aug. 23d, 1900, near Dayton, Rockingham Co., Va., very suddenly, of heart disease, Sarah Ann Wenger, widow of Pres. Abraham K. Wenger, who preceded her in the grave four years before. On the day before her death Sister Wenger was about the house attending to domestic affairs as usual and retired at about 10 o'clock at night. As she failed to join the family at the breakfast table at the usual hour the next morning upon going to her bed room she was found dead in bed and to all appearances had passed peacefully away without a struggle. She died at the age of 63 years, 7 months and 1 day.

WENGER.—On the 24th of August, 1900, at his residence near Woodbury, Bedford Co., Pa., of inflammation of the bowels, Hiram Snyder, aged 66 years, 3 months and 25 days. His funeral services were conducted by J. N. Durr and A. Metzler. Bro. Snyder was for a number of years, and possessed such principles that we have reasons to believe that he is now sweetly resting with his Savior and loved ones in the glorious mansions prepared for the faithful, free from all troubles and trials. His bereaved wife and children seemed to be anxiously waiting for the end. Her husband preceded her to the spirit world nearly forty years ago. She was the mother of nine children. Three children and thirteen grandchildren survive her. Funeral services were conducted by Bro. Christian Good from Rev. 2:10. "He that is faithful unto death, and I will give thee a crown of life." Interment in the Weaver church burying ground.

ALDERFER.—On the 7th of September 1900, in Souderton, Montgomery Co., Pa., of stomach troubles, Sister Anna Alderfer (maiden name Swartz), aged 46 years, 10 months and 20 days. She was born on the 14th of October, 1853. She was married to Milton Alderfer, with whom she lived in married life twenty-two years. She was the mother of six children, four sons and two daughters; one son preceded her to the spirit world. She died fully resigned to her dear Savior. She suffered much during the last week of her life, but bore all with Christian patience and had a desire to depart with her Christ. She was a faithful and beloved sister in the church and a good mother, and gave good exhortations before her departure. She was buried at Line Lexington Men. M. H. Services were conducted by Michael B. Moyer and Joseph Clemmer at the home and A. O. Heistand and C. Allebach at the M. H. from Phil. 1:23. She rests in peace.

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Funeral service on the 24th from Weaver's meeting house, L. J. and Joseph F. Heatwole officiating.

BRUNK.—On Sept. 9th, 1900, near Greenmont, Rockingham Co., Va., of typhoid fever, John Brunk, the first son of Pres. George Brunk. His departure occurred at a time when several other members of the family lay stricken with the same disease that bore him into the eternal world. A wife and five small children survive him. Funeral on the afternoon of the 10th from Trisette's meeting house in Lower District.

BERKHOLDER.—On the 31st of Aug., 1900, near Harrisonburg, Rockingham Co., Va., Sister Rebecca Burkholder, widow of Bishop Martin Burkholder, aged 70 years, 5 months and 12 days. In the spring she had a fall from which she suffered a great deal. About five months ago she was partially paralyzed. At times she was almost helpless. At other times she could walk about in her room when assisted. She was a consistent member of the Mennonite Church for a number of years, and possessed such principles that we have reasons to believe that she is now sweetly resting with his Savior and loved ones in the glorious mansions prepared for the faithful, free from all troubles and trials. His bereaved wife and children seemed to be anxiously waiting for the end. Her husband preceded her to the spirit world nearly forty years ago. She was the mother of nine children. Three children and thirteen grandchildren survive her. Funeral services were conducted by Bro. Christian Good from Rev. 2:10. "He that is faithful unto death, and I will give thee a crown of life." Interment in the Weaver church burying ground.

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ERNST.—August 27th, 1900, about 2:00 A. M., fell asleep in Jesus, Sister Elizabeth, wife of Bro. Samuel Ernst, of near Olathe, Johnson Co., Kansas, at the age of 70 years, 7 months and 5 days. In the evening of the 25th her remains were taken to the first M. church house in Olathe, where appropriate services were conducted by Bro. J. H. Heatwole and others, by a large concourse of friends and acquaintances to their family lot in the Olathe cemetery. She was born in Lancaster Co., Pa., where she was united with the Weaverland Mennonite congregation in the eighteenth year of her age, and remained steadfast in her faith with only two of her brothers, namely, Pres. Jacob and Martin Zimmerman surviving. She frequently expressed her desire to be relieved of the cares and turmoils of earthly life.

SNYDER.—On the 24th of August, 1900, at his residence near Woodbury, Bedford Co., Pa., of inflammation of the bowels, Hiram Snyder, aged 66 years, 3 months and 25 days. His funeral services were conducted by J. N. Durr and A. Metzler. Bro. Snyder was for a number of years, and possessed such principles that we have reasons to believe that he is now sweetly resting with his Savior and loved ones in the glorious mansions prepared for the faithful, free from all troubles and trials. His bereaved wife and children seemed to be anxiously waiting for the end. Her husband preceded her to the spirit world nearly forty years ago. She was the mother of nine children. Three children and thirteen grandchildren survive her. Funeral services were conducted by Bro. Christian Good from Rev. 2:10. "He that is faithful unto death, and I will give thee a crown of life." Interment in the Weaver church burying ground.

ALDERFER.—On the 7th of September 1900, in Souderton, Montgomery Co., Pa., of stomach troubles, Sister Anna Alderfer (maiden name Swartz), aged 46 years, 10 months and 20 days. She was born on the 14th of October, 1853. She was married to Milton Alderfer, with whom she lived in married life twenty-two years. She was the mother of six children, four sons and two daughters; one son preceded her to the spirit world. She died fully resigned to her dear Savior. She suffered much during the last week of her life, but bore all with Christian patience and had a desire to depart with her Christ. She was a faithful and beloved sister in the church and a good mother, and gave good exhortations before her departure. She was buried at Line Lexington Men. M. H. Services were conducted by Michael B. Moyer and Joseph Clemmer at the home and A. O. Heistand and C. Allebach at the M. H. from Phil. 1:23. She rests in peace.

WENGER.—Near New Erection, Rockingham Co., Pa. Anna Frances Wenger, wife of Daniel Wenger, and daughter of Manasses and Margaret Heatwole, died Aug. 28, 1900, at 20 years, 1 month and 15 days. She was sick with consumption about three years, but was not confined to bed until about eighteen weeks before she died. She accepted Christ as her Savior in her young and tender years and was a true and faithful member of the Mennonite Church until she died. In all her afflictions she showed herself a true and faithful member of the church, was heard to utter one word of complaint, and was fully resigned and longed to go home to Jesus. She at different times said she was ready to go (being conscious to the last), but did regret to leave her three little children sick. She was married December 15th, 1891 and these nine years of married life were years of domestic felicity. She was as near without an equal as it is possible for a true Christian to be. No one knew her but to love her. She leaves a sorrowing husband, three little children, a mother, brothers and sisters and many near friends to mourn her early departure. The funeral services were conducted by Bish. J. H. Heatwole. Buried at the Weaver burying ground.

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is often underestimated, and the small amount of information which many people possess is directly due to the value they place upon good books.

and further information as to stock and fruit raising in the South will be sent on application. W. C. RINEARSON
U. S. A., Cincinnati, Ohio.

Richards, Land and Industrial
Southern Railway, Washington

ELKHART, IND.

TIME IS PRECIOUS. This is for all the workers in the HERALD office a busy week, and each one can truthfully say every day, "This is my busy day." This is conference week, and there are friends to entertain, there is business to attend to, there are articles to prepare, editorials to write, and correspondence to attend to, and we want time to attend conference, and also to spend a little time in visiting with our brethren and sisters who are

tion with the Zionist congress. During the present century the city has been somewhat modernized, and it is since that time that Christians have been given the right to acquire property; for, until recently, even in official utterances Christians were designated as "dogs." Recently the city has prospered greatly, the population having increased from 23,000 in 1851 to about 60,000 in 1900. Pilgrims from all parts of the world go there, and there has

from sleep by his Arab guard calling out in great alarm, 'The river! the river!' He sprang from his cot, and, hearing the rush and roar of an approaching flood, knew that the rains had suddenly burst upon the mountain, and that the dry sands would soon be swept by a rushing torrent. He had barely time to escape before the flood was upon him. Having gained a safe place on the bank of the stream, he again lay down to sleep, and when he awoke next morning he found that the whole scene had been transformed. The birds were singing in the trees overhead, the people were rejoicing in their huts and fields, and a broad river twelve or fifteen feet deep was flowing

and gnifs of despair, and only those may safely climb who have an unbroken faith and a loyal love for the savior. But for this great work of training souls for life's mission and for eternity, who is sufficient? Where is the parent that will say, "This will I do"? It is told of the painter of that masterpiece, "The last supper," that ere his genius had burst into brilliancy, his old and famous master bade the young artist to finish a picture he had begun. The young man shrank from his task, but at last kneeling before the easel he prayed "I do" for the sake of my beloved master I implore skill and power for this work." As he painted his eye grew steady, his hand awoke with slumbering genius and his picture was a triumph of art. And so pleading for the sake of the Master, skill and power will be given you to train the spiritual natures of your children that they may "Walk through the stream of earthly pollution and through the furnace of earthly temptation and come forth white as linen washed by the fuller and pure as the Golden wedge of Ophir refined in the refiner's fire."

Roaring Spring, Pa.

KINDNESS AT HOME.

Be kind to thy father, for when thou wert young,
Who loved thee so fondly as he?
He taught the first accents that fell from thy tongue,
And joined in thy innocent glee;
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble, once fearless and bold;
Thy father is passing away.
Be kind to thy mother, for 'tis on her brow,
Thy traces of sorrow are seen;
Oh! well may'st thou cherish and comfort her now,
For loving and kind she hath been.
Remember thy mother, for thee will she pray,
As long as God giveth her breath;
With accents of kindness, then cheer her lone way,
E'en to the dark valley of death.
Be kind to thy brother,—his heart will have death;
If the anathema of thy joy be withdrawn,
The flowers of feeling will fade at thy birth,
If the dew of affection be gone.
Be kind to thy brother,—wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls in the depth of the sea.
Be kind to thy sister,—no man may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring to thee many sweet hours,
And blessings thy pathway shall crown;
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

—Sel.

For the Herald of Truth.

LIGHT.

By NANNIE BAIRE.

As the sun is the light for the earth, so Christ's followers should be the light for the world. When the sun goes down, it becomes dark over the earth. Suppose the sun would cease to send its light over this darkened earth we would feel lost and forsaken. Even the wicked who never think of calling upon God, or even thanking Him for the blessed sunlight, would be down upon their knees crying for light.

Suppose the light of God's love would cease to shine into our souls, those of us who have tasted of the joys which it brings can faintly imagine the darkness and gloom which would follow. Can we not then realize how dark the lives of the unconverted must be, but they themselves do not realize it.

Job (37:21) says, "And now men see not the bright light which is in the clouds, but a wind passes and cleanseth them." Did you realize your dark condition while you were living in sin? Not fully until you heard the voice of God calling you from your sinfulness, then you realized your true condition. Then you looked about for a light to guide you into the right way. Jesus is the only true light, but His light shines forth through His followers. Did you find one? Was it some church member who stood high in "society" and the church, but who you knew did such things which were not consistent for a true follower of Christ to do?

Was it a church denomination where some members were pulling one way and some another, and their people you did not find the true light in there, did you become discouraged and think there was no light for you, and that you were doomed to eternal darkness? This is too often the case. When one becomes convinced of sin, and feels the need of forsaking his sins and living a better life, he will naturally look around for an example of Christianity, and Satan always points out the hypocrite first. How necessary then is every professing Christian should let his light shine brightly. All that the world sees of Jesus is what it sees in His followers. If you have the light, and Jesus lightens your path, from day to day as you walk, why not let it shine for others that they may get some of it rays, and perhaps be led to accept Jesus the true light, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." What are we then to do, as faithful stewards of the talent of usefulness entrusted to our care? Are we of those who "from the fear of man" dare not censure and yet cannot openly disapprove when questionable things are brought to our observation? Let us beware that in these days of much profession and many notions about the things of God, we be not in any wise entangled with vain talkers, understanding neither what they say nor whereof they affirm."

Let nothing pass without examination. "Believe not every spirit," but try the spirits whether they be of God, because many false prophets are gone out into the world." So we see that Jesus is the only light upon which we can depend. The wicked have no light. The moralist may think he has light, but has he the light without the love of God in his heart? A certain writer has said, "Morality is to love, what a candle is to the sun." For an illustration, a man wishes to explore a great house in the night. He lights a candle, and with this little flickering light, which is so feeble that his own movements almost put it out, he gropes about the dwelling, when he might as well wait until morning when the sun appears and pours down its rays, so that every crack and crevice is suffused with the light of day, when he will need no candle and all will be revealed to him.

For a man to take his own reason

and his own conscious virtues and attempt to live according to them is like a man trying to enlighten his life with a lamp. But for a man to live in the conscious presence of God and to look to Him for guidance is as if a man found his way through his dwelling at midday, when it is illuminated in every part by the glorious light of the sun. Let us be sure that our lamps are burning so brightly and are so well filled with oil that every little breeze of worldliness that comes along will have no effect upon them. Let us have them trimmed with the divine teachings of God's word and filled with the oil of His love, and by His grace keep them burning.

Oronogo, Mo.

For the Herald of Truth.

HOPE.

L. J. LEHMAN.

"Hope that is seen is not hope." Hope is popularly defined to be the expectation of future good, and it has been implanted in the heart of universal man, and is one of the chiefest displays of the loving kindness of God. Without it the world would be a sepulchre. There is hardly a condition of human adversity which it cannot soothe and sweeten. Hope is a gift of God; hence its counterfeit, the devil is always ready with an imitation of the real to pass off upon some unwary soul, helping them believe all is well.

We need to study the word closely for, "Whatsoever things were written aforetime, were written for our learning, that we through patience, and comfort of the scripture might have hope." While hope is a gift, yet like many promises of God, it is bestowed upon conditions; and because of this fact, many who have hope, have no hope, or their hope becomes to them a false hope; the conditions having never been met, the enemy has taken advantage, thereby deceiving them. God will never deceive anyone; for His one and only desire toward all men, is for their eternal welfare, for which He has made abundant provision in His word: Paul in speaking of our condition says, "We were without Christ in the world, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, without God in the world.... But now are made nigh by the blood of Christ." Glorious privilege! "Christ in you the hope of glory" is that which satisfies the longing soul.

The Bible divides men into three classes, we read (as above) of those who have no hope, the sinner without Christ, and of those having a false hope (the hypocrite), and those who have a blessed hope (the true children of God). Of this first class there are many who may be termed as "prisoners of hope." While as yet they are held bound by the cords of their own sin, and are led, subject to the will of the devil, however there are also among this class those who are not "prisoners of hope," for they through maliciousness have committed the unpardonable sin. Of all conditions of humanity this is the most deplorable; to be utterly rejected by God in this life, in which condition God even forbids the intercession of the righteous; saying "I will

not hear." Dear reader, do you realize your privilege?

Of the second class, God has said, "The hypocrite's hope shall perish" Job 8:13. This also is a sad thought, when we realize that there are those who all through this life, have been laboring under a false hope; and that it will only dawn upon them after it will be forever too late. Note Matt. 7:21-23, also the parable of the virgins, how they all rested in expectation but five of them were disappointed. We have only to read the second epistle of Timothy, to find almost the exact photograph of the present day. There is a general profession of godliness without any power. A lamp but no light.

Of the third class, God says "The hope of the righteous shall be gladness." To this hope should all men aspire; for it is that which becomes the "Anchor of the soul." What a blessed condition! raised from despondency to a new life, and hope, in Christ Jesus.

The hope which holds is neither for the world without, nor for the glorified within, but for the Lord's people as they pass through this life. The poet taking up this thought exclaims:

"We have an anchor that keeps the soul,
Steadfast and true while the billows roll;
Fastened to the rock which cannot move,
Grounded firm and deep in the steadfast love."

When anchor has been cast into a good ground, the heavier the strain becomes the deeper and firmer grows the hold; thus with the trusting soul, trials, temptations, disappointments, etc., instead of driving him away from his Savior, only draw him nearer, and ground his affections deeper in the hope of the gospel. One has wisely said "cast in the anchor when the sea is calm, you will need it when the strain comes on." Paul speaks of three Christian graces as distinguished from all other gifts, which shall never pass away. Faith, hope, charity, while the greatest of these is charity; yet all of them must abide through eternity, however faith will not be the same as here, still faith and hope will be employed, as they cannot be lost in certainty, simply because the things which God has prepared for those that love Him, are not here facts, but living unfathomable truths, to exercise all man's renewed power to all eternity. No! No! hope does not end with this life; "For if in this life only we have hope, we are of all men most miserable." It is then the hope of a blessed immortality; that make life (though fraught with disappointments) sweet and cheerful. "Living hope" results in a purified life, "every man that hath this hope purifieth himself, even as he is pure," how ever our hope rests not on the ground that we have purified ourselves, or the good deeds we have committed, but alone upon Christ; this struggle against sin in our life, springs from a "lively hope" grounded on our faith in Christ. And the blessed thought that, "Now are we the sons of God, and shall be like him, and shall see him as he is," animates the soul once stifled by sin, and quickens it into activity, working that which is well pleasing in the sight of the Lord.

I NEVER knew a man to escape failure unless in body or mind who worked seven days in the week.—Robert Peel.

YOUR MISSION.

If you cannot on the ocean
Sail among the swift fleet,
Rocking on the swiftest billows,
Laughing at the stormy meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.
If you are too weak to journey,
Up the mountain steep and high,
You can stand within the valley,
While the multitudes go by.
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.
If you have not gold and silver,
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple
Sitting at the Savior's feet.
Do not then stand idly waiting
For some greater work to do,
Futurity is a lazy god,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare.
If you want a field of labor,
You can find it anywhere.

Sol. by Wm. S. Landis.

For the Herald of Truth.

AUTUMN LEAVES.

By N. M. IRWIN.

This beautiful Sabbath A. M., in autumn, I will endeavor to present to you a few of my thoughts on Autumn Leaves.

In the forest, the garden, yard, and everywhere we go we see fallen leaves that only a few short months ago put forth young and tender.

Now they are lying faded and crimp to be carelessly trodden under foot. Since the leaves were first visible many days have passed, some sunny and bright (happy) and some cloudy and rainy (sad and dreary). One by one the leaves began to turn from bright green to red, yellow, brown and many other colors.

Biting frosts come and we know the cold blustering winter will soon be here. The beautiful tinted forest, more beautiful than poet can describe, must lay off her summer cloak of green and be left brown and bare. The leaves of all the different kinds of trees, all the leaves, large and small, high and low; the bright and dingy; those under whose shade we have often sat; those unseen by us; and the leaves of the uncultivated as well as the cultivated must all fall to the earth together to decay and be no more. So all the people that are in the world, as all the leaves, of all nationalities, as of all kinds of trees, rich and poor as the high and low, the wise and ignorant, as the bright and dingy. They all have place of his abode. Do notice how Christ said—abide in me; I am the vine that brings forth, and holds, and strengthens, and makes fruitful the branches. Abide in me, rest in me, and let me do my work. I am the true vine; all I am, and speak, and do, as divine truth, giving the actual reality of what is said. I am the vine, only consent and yield thine all to me, I will do as in thee.

Christ used the word "abide" so often because it is the very key of the Christian life. But He would have us understand it in its true sense—Come out of every other place, and every other trust and occupation, come out of self, with

are falling (dying) some in the bloom of youth, some in middle life and some who have fought the conflicts of life for many seasons, and whose hair has been turned white by the frost of time, who have lost the vigor and beauty of youth, like the faded leaves, are at last forced by the winter of age to yield to death.

Although we resemble the leaves in the ways mentioned we do not resemble them spiritually. The leaves are suspended between earth and heaven, while we are suspended between heaven and the endless place of woe. The trees on which the leaves hang, resembles the earth on which we live. The leaves fall, decay and are no more while we die, are buried and will rise again when the Lord comes in all His glory to judge every one according to their deeds, to accept the righteous and condemn the unrighteous. May God grant, dear reader, that you will be one that can enjoy heavenly things, so you may not be one of the unrighteous.

THE VINE OF GOD'S PLANTING.

By ANDREW MURRAY.

Christ, in that remarkable parable of the vine and the branches (in the opening verses of the fifteenth chapter of the Gospel of John) gives us the key of the abiding life—the great unalterable law of branch-life, on earth and in heaven.

"Abide in Me," He says, "I am the vine, ye are the branches." Yes, study this holy mystery until you see Christ as the true vine, bearing, strengthening, supplying, inspiring all His branches, being and doing in each branch all it needs, and the abiding will come of itself. Yes, gaze upon Him as the true vine, until you feel what a heavenly mystery it is and are compelled to ask the Father to reveal it to you by His Holy Spirit. He to whom God reveals the glory of the true vine, he who sees what Jesus is and waits to do every moment, he cannot but abide. The vision of Christ is an irresistible attraction; it draws and holds us like a magnet. Listen ever to the living Christ! still speaking to you, and waiting to show you the meaning and power of His word: I am the vine.

How much weary labor there has been in striving to understand what abiding is, how much fruitless effort to try to attain it. Why was this? Because the attention was turned to the abiding, as a work we have to do, instead of the living Christ, in whom we were to be kept abiding, who himself was to hold and keep us. We thought of abiding as a continual strain and effort—we forgot that it means rest from effort to one who has found the place of his abode. Do notice how Christ said—abide in me; I am the vine that brings forth, and holds, and strengthens, and makes fruitful the branches. Abide in me, rest in me, and let me do my work. I am the true vine; all I am, and speak, and do, as divine truth, giving the actual reality of what is said. I am the vine, only consent and yield thine all to me, I will do as in thee.

Christ used the word "abide" so often because it is the very key of the Christian life. But He would have us understand it in its true sense—Come out of every other place, and every other trust and occupation, come out of self, with

its reasonings and efforts, come and rest in what I shall do. Live out of thyself; abide in me. Know that thou art in me; thou needest no more; remain there in me.

I am the vine. Christ did not keep this mystery hidden from His disciples. He revealed it, first in words here, then in power when the Holy Spirit came down. He will reveal it to us too, first in the thoughts and confessions and desires these words awaken; then in power of the Spirit. Do let us wait on Him to show us all the heavenly meaning of the mystery. Let each day, in our quiet time, in the inner chamber with Him and His word, our chief thought and aim to be to get the heart fixed on Him, in the assurance; all that a vine ever can do for its branches, my Lord Jesus will do, is doing, for me. Give Him mine, give Him your ear, that He may whisper and explain the divine secret; I am the vine.

Above all, remember, Christ is the vine of God's planting, and you are a branch of God's grafting. Ever stand before God, in Christ; ever wait for all grace from God, in Christ; ever yield yourself to hear the more fruit the husbandman asks, in Christ. And pray much for the revelation of the mystery that all the love and power of God that rested on Christ is working in you too. "I am God's vine," Jesus says; all I am I have from him; all I am is for you; God will work it in you.

I am the vine. Blessed Lord! speak Thine word into my soul. Then shall I know that all Thy fullness is for me. And that I can count upon that stream it into me, and that my abiding is so easy and so sure when I forget myself in the adoring faith that the vine holds the branch and supplies it every need.

For the Herald of Truth.

READY TO GIVE AN ANSWER.

By JENNIE WINGOLD.

The apostle says (1 Peter 3:15), "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Many criticize the Christian hope on the ground that it is not practical. They say, Why talk so much about things spiritual, invisible and far away. The good you seek is in heaven, but we are on earth. We want something to help us in the daily struggle of life. This is a fair suggestion. All men need strength for the present time and for present duties.

The Christian hope furnishes the very aid we need for this life. If we have hope in Christ when all is dark and dreary, we can look up, as angels may, see some rays of light. He that has this hope in him, purifieth himself. The brightest worldly good cannot purify the heart or the life. The hope of the inventor or of the student may accomplish wonders, but can have no power to save the soul from the corruption of this world and of sin. But the Christian hope gives its possessor power. The apostle speaks of this hope and says: "In which hope we have an anchor for the soul both sure and steadfast." An anchor is used to hold the ship. When the mariner can cast

anchor in the good ground, he feels safe. He may be outside of the quiet harbor and the tempests may howl and currents sweep about the ship; but the anchor holds. Hope performs a similar office for the soul. One may be far from the safe, quiet harbor and the storms of temptation may sweep over him, but the evil which carries many down to ruin cannot move him because his soul is anchored in God. Hope in Christ maketh not ashamed, but the hope which this world gives often makes ashamed. Satan and the world make many hopes. It makes tempting offers to men to entice them to worship him. He causes them to expect large financial gains from crooked transactions and high honors from wicked schemes. For a time they may seem to succeed, but as they go on, their hope becomes dimmer and dimmer until at last it sinks into orientating darkness. Not so the Christian hope—the nearer he comes to the end of his journey, the higher his star of hope ascends and grows brighter and brighter to the end. When Stephen was only a few minutes from the gates of glory, he saw the heavens opened and Jesus standing on the right hand of God, and he said, "Lord Jesus, receive my spirit." What a bright hope at the end. The loftiest strain of hope that ever fell from the pen of the great Apostle Paul, was: "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8.

Reader, where is the foundation of our hope in Christ? The perfect hope in Christ brings a crown of glory and a home eternal. Paul says, "not for me only," but for all that love His appearing.

For the Herald of Truth.

TAKE HEED.

By A. C. ROBE.

Every day of our lives we face new problems. Some are easy to solve, while others are not so easy. The Herald has in the last few numbers, presented several problems which have set a great many people to thinking, and no doubt a great many have done considerable talking. While standing at the present time is men and women who will take time to think. We bear enough talking on all sides of us, but much of it is of such a nature that indicates at once that it was given very little or no thought, and that is why there is so little to be learned from it. Much of it is comparatively meaningless, while some which has meaning, has the wrong flavor, so that instead of being "gracious" like the words which proceeded out of the mouth of Christ when He taught in the synagogue at Nazareth (Luke 4:22), it seems rather to be prompted by the same spirit which asserted itself in the prayer of the Pharisee in the temple (Luke 18:11, 12).

It is evident that we are in present perilous times like those of which Paul warns Timothy in 2 Tim. 3:2-5,

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heads, high-minded, lovers of pleasures more than lovers of God, having the form of godliness, but denying the power thereof," from whom the apostle gives the warning to turn away. No one enjoys thinking of being in such unholy surroundings, and yet why is it that the very social atmosphere in many places seems to be laden with spiritual darkness? Why are there so many spiritual dwarfs? Paul, recognizing similar conditions in his time, gives us the key to the situation and lays bare the sin which is now stalking over this land, and disconcerting so many of our congregations, when he refers to "such as do not serve the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:18. In the preceding verse he says, "I beseech you, brethren," appealing in the tenderest, yet emphatic language, "mark them . . . and avoid them," but what seems to be the inclination of some of our people in some places? Can it be possible that they are being lulled to sleep by men who pretend to be "contending for the faith which was once delivered unto the saints" (Jude 3), and who would have people think they "bear in their bodies the marks of the Lord Jesus" (Gal. 6:17), while in reality they bear the marks of Satan who is urging them on in their deceptions? Will our people ever wake up in time to avert irreparable disaster, and put away from among them those wicked persons ere the whole church, from east to west, and from north to south, is shaken to its very foundation?

Not everybody is responsible directly for this condition of things, but it can be even, and that without very close observation, that there is a partly organized movement on foot, to force issues upon the church for which she is not ready. Instead of trying to avert difficulties, the purpose seems to be to "run risks, and if we get through alive and triumph, three cheers for us, while if a break occurs we'll just shift the blame on some one else,—anybody will do,—just so we can wash our hands clean before anyone wakes up to see that they had been soiled."

In a previous issue of the *HERALD* I presented the fact that our young people,—lay members and ministers,—do not show the respect to the elder ones that they should. Some of them would criticize me, but when one of these very ministers who is so busy agitating wherever he goes, said himself, "We must simply wear out the old ministers," is there not sufficient reason why one should ask the brotherhood to be on the lookout for such a thing? Paul describes in *1 Tim.* 16:17, 18? Especially is it necessary to note the latter part of the 18th verse, which seems at the present time to apply very properly, not to the ministers only, but to lay members as well.

We may have all charity toward those whose conduct betrays them in such a way, and hope and pray that they may be led to better things, but while people move among us who show by their very manner of living and

their conduct and conversation which give people the right to think they are jealous, envious and contentious, and who in some cases make one think of 2 *Thess.* 3:11, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies," our people ought everywhere to be warned. It would be more pleasant and surely more profitable, if things were otherwise, but as it is, these conditions must be faced squarely. Our church cannot afford to permit this state of affairs to continue without an attempt to correct it, and for that reason an earnest effort must be made to get people out of their lethargy, and put them to hard, serious, sober thinking. A united, real (not apparent) sympathy is one of the pillars of strength of the Mennonite Church to-day, but it is plain that some have been tampering with this pillar, and it is impossible for it to have been with a pure motive. It is therefore necessary for all to be on the alert, so as not to be misled any more by the "good words and fair speeches" of those who possess the gift of speech and who make it their business to use it without proper discrimination.

The Mennonite Church has a proper foundation. Her principles and doctrines are scriptural. Let those principles and doctrines be maintained in every particular. It may cost some one some cherished plan, but not a righteous one. It may cost the friendship of some prominent worker who may have more zeal than knowledge, and for that reason he becomes selfish and for that reason he becomes faithless obedience. It may cost many things here, but let it be remembered that it cost our Lord and Savior a great deal more to establish His church than it will for us to preserve it. It is required of us to stand on the Eternal Rock, no matter how high the waves of persecution may roll, or how fiercely the winds of opposition may blow. Unless we realize that we are in a struggle, it is evident that we are not discharging our duty faithfully. Let us take heed that we do not allow the doctrines of the word to be trampled under foot of men, though it may require most earnest vigilance.

WRAPPED UP BLESSINGS.

BY J. R. MILLER, D. D.

A man of science, wandering about in South Africa, picked up a rough stone which lay at his feet and found that it enclosed a valuable diamond. So, hard and painful experiences in the Christian's life carry, folded up in their roughness, diamonds of God's goodness and love.

There is always a mystery in sorrow. We never can understand certainly why it comes to us. We cannot but ask questions when we find ourselves in the midst of trouble. But many of our questions must remain unanswered, until earth's dim light becomes full and clear in heaven's glory. "What I do thou knowest not now," said the Master; "but thou shalt understand hereafter."

Some good people make the mistake of supposing, when any trouble comes upon them, that they have displeased God in some way and that He is pun-

ishing them for it. This was the thought in the minds of the disciples, when they asked the Master for whose sin, his own or his parents', a certain man had been born blind. Jesus answered that the blindness had been sent for no one's sin but for an occasion of good and blessing. When we have sorrow or suffering our question should not be, "What have I done that God is punishing me for?" but, rather, "What is the mission of this messenger of God to me?"

It is easy to find illustrations of this truth. The world's greatest blessings have come out of its greatest sorrows. Said Goethe, "I never had an affliction which did not turn into a poem." No doubt the best music and poetry in all literature had a like origin, if we could know its story. It is universally true that poets "learn in suffering what they teach in song."

Many of the benefices which have brought greatest good to the world have been the fruit of bitter sorrow or loss which seemed overwhelming. When Dr. Moon of Brighton was of the very ripeness of his powers and the summit of his achievements, he became totally blind. It seemed a terrible calamity that a man so brilliant, fitted to be so helpful to humanity, should have his career of usefulness thus ruthlessly ended. For a time his heart was full of rebellious thought; he could not and would not submit. He could see no possible goodness, nothing but unalleviated misfortune, in the darkening of his eyes which had put an end to his career among men. But in his darkness, he began to think of others who were blind and the question whether there might be some way by which they could be enabled to read. The outcome of his thought was the invention of the alphabet for the blind which is now used in nearly every country and every language, by means of which three or four million of blind in all parts of the world can read the Bible and other good books. Was it not worth while for one man's eyes to be darkened that such a boon might be given to the blind or all lands?

In personal experience, too, countless sweetest blessings and joys are born of sorrows. For many a man the things of earth on which he has set his heart are blighted, that his affections may be lifted to things heavenly and eternal. There are many who never saw Christ until the light of some tender human beauty faded before their eyes, when, looking up in the darkness they beheld that blessed Face beaming its love upon them.

"Through the clouded glass Of our own bitter tears we learn to look And find our truest friends in God's face, Earth is too dark, and heaven alone shines through."

A writer tells of a little bird which would not learn to sing the song its master would have it sing while its cage was full of light. It listened and learned a snatch of this, a trill of that, a polyglot of all the songs of the grove, but never a separate and entire melody of its own. Then the master covered its cage and made it dark; and then it listened and listened to the one song it was to sing, and tried and tried and learned again at last. Its heart was full of light. Then, when it had caught the melody, the cage was uncovered and it sang the song sweetly ever after in the light.

As it was with the bird, so it is with many of us, God's children. The Master has a song He wishes to teach us, but we will not learn it. All about us earth's music is thrilling and we get but a note here and there of the holy strain that is set for us. Then the Master makes it dark about us, calling us aside to suffer, and then we give heed to the sweet song He would teach us until we can sing it through to the end. And when we have once learned it in darkness, we go out into the light and sing it wherever we move.

When we think thus of troubles, as bearers of God's best blessings to us, they begin to wear a benignant aspect to our thought. They come not to us lawlessly, breaking into our life with their loss, anguish and terror, without God's permission. They do not come laden with hurt and marring for us. They come as God's servants, and they bear in their hands divine blessings. They come not as avenging messengers to inflict punishment, but as angels of love to chasten us, mayhap to cure us of follies and sins, to lead us nearer to God, to bring out in us more of the beauty of Christ. No trouble of any kind ever comes to us but it brings us something that will be a blessing to us if only we will accept it.

But we must receive these divine messengers reverently, with hospitable welcome, as of old, men received and entertained angels who came to their doors. But often sorrow's gifts are not accepted, the messengers are not welcomed, and they can only turn and bear away again the blessings which they had brought but which we would not take,—*Zion's Watchman*.

For the Herald of Truth.

SEEK FIRST THE KINGDOM OF GOD.

The question might appropriately be asked, Why should I seek first the kingdom of God?

In the sermon on the Mount (*Matt.* 6:33), we have the record of these words of our Saviour: "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." In considering the 31st verse of the same chapter, where Jesus says, "Therefore take no thought, saying, what shall we eat, or what shall we drink, or wherewithal shall we be clothed," would we conclude that it is wrong to provide the necessary food and clothing for our natural bodies? Not at all. In *1 Tim.* 5:8, the apostle teaches us that if any man provide not for his own, or for those of his own house, he hath denied the faith and is worse than an infidel.

God may bless us with the natural things of life, but we should remember, all that we have in this world is the Lord's, and we are only stewards over it, and for that reason it should be used to His glory.

The lesson that Christ wanted to teach is this, that we should first seek the salvation of our souls, and not only of our own souls, but also of those around us. This work should be uppermost in our hearts; and we should always be ready to hear His voice and to obey it. The commandment of God should, under all circumstances, be obeyed without counting the cost, and temporal things should be made secondary

to those things which bring peace and happiness to the soul. We have a beautiful lesson of our Saviour in the parable, "Again, the kingdom of heaven is like unto a treasure hid in a field; which, when a man found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "Again the kingdom of heaven is like unto a merchantman seeking goodly pearls, and when he had found one pearl of great price, went and sold all that he had and bought it."

When we sometimes see how anxious persons are for earthly gains, for gold and earthly possessions, denying themselves rest and many pleasures for some treasure which they are striving for, we must conclude that they are striving and laboring only for the "meat that perisheth" and that they are not looking to the things which are eternal; that they are not laying up for themselves treasures in heaven, where moth and rust do not corrupt nor thieves break through and steal." We ought much more to seek the meat which endureth unto everlasting life which the Son of man shall give unto us and unto all them that love Him.

When we have found the hidden treasure of Christ, we will have that which not only brings us joy and comfort in this present life, but which will bring us the blessings of eternal life.

Let us then think of the blessed words of our Saviour, and lay up for ourselves heavenly treasures while it is an accepted time and the day of grace, lest when our Saviour comes to make up His jewels, we will be found among the foolish virgins, who, when at midnight when the cry was made, Behold the bridegroom coming, they were not ready and afterwards when they came and desired to be admitted, it was too late—the door was shut.

THE CALL OF CHRIST.

There is no element in human life so pregnant with tragedy as the power of the human will to resist the appeal of Christ. It is possible to be within reach of perfect good and not see it. It is possible to see it and not desire it, or to desire it as to secure it. We would need to be treated like sheep, and be driven to our pastures; we are treated as men so we miss our way, and lose our life. Christ will not over-persuade any man. For the success of His appeal He depends upon the conviction of the individual.

We must for ourselves reach our own conclusions about Him. Our treatment of the call of Christ is the central determining act in our history, as the fact of such a call is its redeeming factor. Nothing lifts human life to its true level but this call. It is this which glorifies and gladdens our sad, defeated stained existence. How sad that any should fail to heed the call of Christ, and turn aside into forbidden paths, which lead to sorrow and suffering, and unrepented, to, eternal loss.—*Sel. L. M. J.*

THE FRUIT OF THE SPIRIT.

The fruit of the Spirit is "love." That descends from the throne above; And "joy" that fills the weary soul With longings for the promised goal;

And "peace" that one cannot explain, Keeping our minds in a quiet frame; And "long suffering" with a fallen kin, Helping them out of the road of sin; And "gentleness" a power divine, Shedding an influence that's sublime; And "goodness" acting from a motive pure Under abscurestness will endure; And "faith" believing God's holy word, Will obtain the great reward; And "meekness" one of the virtues grand Will give the promised land; And "temperance" the great capstone, Man's self control in every one. This fruit of the Spirit Paul saw And against such there is no law, Holy ye nations every one hear it, Possess ye the fruit of the Spirit.

—Sel. L. M. J.

THE stripes of the Christian's persecutions are the marks of his promotion.

MISSIONS.

For the Herald of Truth.

DR. W. B. PAGE'S WORK IN INDIA.

The following testimonial of Dr. Page's work in India shows the high appreciation of his services there by those whose experience enables them to judge, and we are glad for the excellent record voluntarily given him by the commissioner of the service. It affords me the greatest pleasure to testify to the noble work done by Dr. Page in connection with the famine during his residence in Dhantari.

Dr. Page had charge of the government kitchen during the greater part of his stay here. He organized it out of chaos, and managed it so efficiently that, from a comparison of the expenditure with that at other kitchens, I calculated he was saving government Rs. 150—per month. Not only was his good management apparent in economy of expenditure, but also in the condition of the children, who seemed to thrive much better under the Doctor's care than in other kitchens.

Dr. Page also had charge of the government poorhouse. He supervised generally the work of the resident superintendent, and personally looked after the medical and sanitary arrangements. The poorhouse inmates are periodically drafted away to their villages, where they are relieved in their own homes, to avoid the poorhouses reaching unwieldy dimensions. Every pauper so drafted away had first to be pronounced fit by the Doctor.

When cholera broke out the Doctor undertook the construction of numerous wells in Dhantari, and the sanitation and repair of existing wells. He had at one time 17 well-works in operation. At the same time he attended to every call that came to him from those stricken with cholera.

During all this time Dr. Page had his dispensary and hospital going. He daily treated all outpatients who came to him, in addition to attending to the poorhouse hospital patients, who averaged between 30 and 50 in number.

The Doctor has left no statistics of his medical work. The following synopsis shows however about the amount of work he was getting through:

1. He visited nearly every day all the wells in Dhantari, seeing that the guards and water drawers were doing their work, disinfecting old wells, and pushing on the construction of new.

2. He saw to the feeding of 1500 men, women, and children on the kitchen, a work entailing more labor than appears on the surface.

3. He daily examined from 200 to 300 paupers in the poorhouse.

4. He attended to the hospital patients.

5. He treated all patients who came to his dispensary.

6. He attended to all cholera calls, and the people availed themselves readily of his services.

In conclusion I may say I am proud to have worked with Dr. Page. I think it will be very difficult to replace him in Dhantari. He and Mrs. Page know they have my fullest sympathy both in the trouble of his illness, and in the joy of his recovery, which to us were seemed at one time doubtful. A word about Mrs. Page to pass through an Indian hotweather, living in the midst of the clamor of a relief work, without many of the ordinary comforts of civilization, is an ordeal that few ladies would face.

Not the least of what I personally owed the Doctor was the moral support derived from his noble example of self-sacrifice and hard work, and the knowledge of being backed up by someone who really had his heart in the work.

Allow me here to express my heartfelt gratitude, on behalf of all us English officials in India, to the American people, who have assisted us so liberally, not only with their worldly goods, but most of all by sending out such men as Mr. Reeser and Dr. Page to share with us the burden of the famine.

C. H. PELLHAM ROBERTS, Assistant Commissioner, Indian Civil Service. Dated Dhantari, Raipur, Central Provinces, Aug. 29, 1900.

LETTER FROM W. B. PAGE.

The following letter, as the reader will notice, was written on shipboard, on the voyage from Calcutta to London and we know our readers will be interested in learning of the welfare of Bro. Page and family as they return from the scenes of their labors on account of the health of Bro. Page.

At Sew, Aug. 31, 10 P. M., 1900. Dear Parents—We are now out on the rolling deep. We left Calcutta on Tuesday morning the 28th and are to arrive at Madras to-morrow morning early; so that is why this letter is mailed from Madras. We are sailing on the steamship Gookah, from Calcutta to London, and from London to N. Y. We do not yet know what ship we will be able to get. Nor can we say just when we will arrive in London. Our boat is not a very large one, nor are there very many passengers; but we are quite comfortable and have plenty to eat. The sea has been quite rough, but not far from being a sea, nor have I been sick. The baby is also standing it very nicely, but Alice has been sick the greater part of the way, not so very bad however. She was able to eat a little supper this evening and to retain it. At the table there were only four persons this evening beside the officers of the ship.

We are all suffering from the heat; it is very warm even on the water in these parts and when we get farther on, about next week some time, it will be still warmer, at least so we are told.

News at sea are very scarce, so I am afraid this will not be a very long letter. I am feeling much better since we are out at sea; the pains have about all let me and my bowels are nearly normal again.

We will try and write once or twice more, at least, but do not expect us too soon. It will be at least six weeks and if we have to lay over, or stop often, it may be two months before we get to New York.

We will send a telegram as soon as we arrive in New York.

It is now late, so wishing you God's richest blessings,

We are yours, Alice, W. B. & W. T. Page, Good Night.

HEATHEN NEIGHBORS.

The men and women who go to foreign heathen countries bring great sacrifices, and everything that it is possible to do by those who stay at home and enjoy the blessings of a country where Christian civilization prevails should be done to share a part of the burden which the missionaries assume. It is no small thing to leave home and native land, and precious associations to live among a people in some instances uncouth and in others where life and property rights are neither sacred nor safe.

A missionary living in a heathen country, in giving an account of his neighbors and his surroundings generally, writes of a certain family: "This family had three beautiful daughters whose ages ranged from five to ten years. These dark, bright eyed girls were fond of slipping through the gate of the mission compound for a romp on the lawn. But their mother one day came with a sad tale—the youngest of the three girls had disappeared and no traces of her could be found; so far as the mother could recollect, the child had gone on to the street to play, but when sought for later, she could not be found.—The girl had evidently been kidnapped.

There were also four sons in the family. The oldest had found employment in a magistrate's office, and had the appearance of respectability; the next younger was fond of the street and addicted to opium smoking. The two younger sons assisted their widowed mother in the care of the vegetable garden and of the family. But one of these two sons became reckless, and guilty of an evil which could only be settled by the payment of a considerable sum of money, or by death of the offender. The mission for the family could not pay the price demanded for his freedom, the mother, assisted by her son, strangled the lad, thus delivering themselves from further persecution at the hands of the injured parties."

Who would like to live in a country where it is so unsafe, and where such cruel customs obtain. No matter if abundant provision is made in regard to all things needful in this life, those who go to labor in those countries are daily subject to sights and experiences of the most harrowing character. Let us pray for them, and do all we can to make their lot as pleasant as possible. They are our representatives and we should share their hardships as far as we can.

October 15, 1900.

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*Amish Mennonite.

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With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, having decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address for 35 cents.

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It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for reduced prices.

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The Prince Messiah.—A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of Our Savior, narrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer. It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover designs. Price, in cloth, 50 cents; in paper, 25 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

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Every earnest Christian worker likes to use good, soul stirring tracts. We send the following tracts free to all address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

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The Chicago, Milwaukee & St. Paul Railway has just issued a finely illustrated booklet, describing the resort and telling of its advantages, which will be sent free on application to Geo. H. Headford, General Passenger Agent, Chicago, with two cent stamp enclosed for postage.

CONFERENCES.

The General Conference of the Mennonite Church will be held near Sterling, Ill., Oct. 31 and Nov. 1, 1900. All interested are invited.

JOHN BLOSSER } Committee.
D. D. MILLER }

GENERAL CONFERENCE.

Since the place and date for holding our next Mennonite General Conference being fixed according to notice given by the committee, in behalf of the Sterling, Ill., congregation we hereby extend a cordial invitation to all delegates, ministers and congregations, who may be pleased to meet with us on this occasion.

A Bible conference will also be held at the same place immediately following the adjournment of the General Conference. All visiting workers are cordially invited to remain with us during all these conference sessions. We shall be pleased to have the sympathies, prayers and help of all workers in the cause of Christ, for the building up of His kingdom on earth. All that have Gospel Hymns No. 5 and 6 should bring them along when they come to attend the conference as we are a little short in song books.

— PHILIP NICK.

ANNUAL.

The annual conference of the Aaron Wall and Isaac Peters congregations will be held in the Bruderthaler meeting house (Aaron Wall's congregation), near Mountain Lake, Minn., on Thursday and Friday October 18 and 19, 1900. The following Monday and Tuesday they will hold a private conference where only the members of the denomination will be admitted.

The annual meeting of the Mennonite Evangelizing Board will be held at the meeting house at Sterling, Ill., on Tuesday, October 30th. As this is the place and date of meeting of the General Conference it is hoped that the attendance will be large, especially by our bishops and ministers as well as by all others who are interested in this branch of our church work.

INFORMATION REGARDING RATES TO THE GENERAL CONFERENCE.

We have received a number of inquiries from lay members regarding reduced rates to the General Conference which meets at Sterling, Ill., Oct. 31 and Nov. 1.

We have made application for rates to Sterling, Ill., from the following points:

Omaha and Hastings, Neb., McPherson, Kas., Kansas City, Mo., Chicago, Ill., Mankok, Ill., Elkhart, Ind., Detroit, Mich., Toledo, Ohio, Pittsburgh, Pa., and Lima, Ohio.

October 15,

1900

We are unable to say at present whether it will be possible to get reduced rates from the above points, but those who expect to go to the General Conference can find out by inquiring from the local ticket agents at the points named whether the rates have been granted.

As the ministers who attend the General Conference are usually supplied with half fare permits, and as the delegates usually are ministers we did not think the number of lay members going would warrant making application for reduced rates. However to accommodate the lay members who wish to go we have made the application as stated above and in order to make the same known to our people it will be necessary to insert this notice in this number of the HERALD OF TRUTH for the benefit of those who expect to go.

We have asked that the selling dates be Oct. 25 to 30, tickets good till Nov. 15th.

Mennonite Evangelizing and Benevolent Board.

C. K. HOSTETLER, Secy.

SUNDAY SCHOOL LESSONS.

LESSON III.—OCTOBER 21.

THE LOST SHEEP AND THE LOST COIN.

[Read Luke 14:25-35. Memory Va. 4-7.]

GOLDEN TEXT.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

INTRODUCTION.

TIME.—Probably January A. D. 30. Soon after the last lesson.

PLACE.—In Pera, beyond Jordan.

PERSONS.—Jesus, the people, Pharisees, scribes.

INTRODUCTORY THOUGHTS.—While the principal object of the parables here given by our Lord was to show His attitude toward the publicans and sinners, and thus silence the murmuring scribes and Pharisees, yet our Lord at the same time brings out and emphasizes the true gospel principles and what they teach: 1. The real value of a soul. 2. God's love and compassion for the lost. 3. His great effort to save men from their lost condition. 4. That heaven is interested in the salvation of souls. The parable of the lost sheep portrays in beautiful language the great love Jesus had for lost souls, leaving the mansions of glory He comes down into this wilderness of sin, to seek and to save the lost. He earnestly and tenderly seeks the lost by various means. 1. By His Spirit. The Holy Spirit is in the world reproving us of sin and judgment to come, thus constraining us to forsake our sinful ways. 2. By His providence. Sometimes they seem severe, yet we need them to make us humble and bring us to the feet of our Lord in humble submission. 3. Through prayer. It has pleased the Lord to bring many home from their sinful wandering through the earnest prayer of God's faithful children. 4. Through His written word. The Bible is the means by which the Spirit leads multitudes from the ways of unrighteousness into the way of holiness. 5. By His faithful ministers. It has pleased the Lord to bring many souls into His kingdom through the faithful work of the ministry. It is the duty of all God's ministers to go after the wanderers and use every possible means to bring them into the fold.

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way of holiness. 5. By His faithful ministers. It has pleased the Lord to bring many souls into His kingdom through the faithful work of the ministry. It is the duty of all God's ministers to go after the wanderers and use every possible means to bring them into the fold.

HOME READINGS.

15. M.—The lost sheep and lost coin. Lu. 15:1-10
16. T.—Seeking the lost. Ezk. 34:11-16
17. W.—Sinners sought. Mark 2:13-17
18. Th.—Lost and saved. Titus 3:1-8
19. F.—The dead quickened. Eph. 2:1-10
20. S.—Joy of the saved. 1 Tim. 1:12-17
21. S.—Joy in heaven. Rev. 7:9-17

LESSON IV.—OCTOBER 28.

THE PRODIGAL SON.—Luke 15:11-24.

[Read Luke 15. Memory Verses 20-24.]
GOLDEN TEXT.—I will arise and go to my father.—Luke 15:18.

INTRODUCTION.

TIME.—Probably January A. D. 30. PLACE.—Somewhere in Pera, not far from Jericho.

PERSONS.—Jesus, Pharisees, scribes, the people.

THE PARABLE AND ITS APPLICATION.—"In this parable the main interest centers in the restoration. The son does not stray as did the sheep in the former parable, neither is he accidentally lost as was the coin; but he deliberately decides to leave his home, and willfully casts aside paternal protection. His return was also a voluntary matter. Thus we see that God allows man the greatest freedom in choosing the course of action he pursues." *Arnold*. The parable of our lesson represents God as a common Father to all mankind. By creation He is the father of the publicans and sinners as well as of the Pharisees and scribes; of the Gentiles as well as of the Jews. Our Savior here intimates to those proud and self-righteous Pharisees that the publicans and sinners, whom they thus despised and hated, were their brethren, partakers of the same nature, only more profligate, and unfortunate in their career. Therefore they should rejoice and be glad to see them return from their ways of sin to the Father's house. Nevertheless the Pharisees like the elder son, murmured and found fault when the publicans and sinners (prodigals) came to Jesus. The Father (God) lovingly entreats the elder sons (the scribes and Pharisees) to come in and partake of the great gospel feast with the prodigals, but they would rather, choosing rather to wrap their robes of self-righteousness about them as did the elder son. What a picture this lesson is of the wretched condition of a soul that is estranged from God through the mirage of a sinful life. In the background of this dark picture of sin we have a glorious vision of God's wonderful, unwavering love going out toward prodigal, lost and helpless souls; "It is a stream that never freezes, a fountain that never fails, a sun that never sets."

Oct. HOME READINGS.
22. M.—The prodigal son. Luke 15:11-24

23. T.—Prudence of Jacob. Gen. 32:8-20
31. W.—Firm standing. Ps. 15
Nov. 1. Th.—Faithful service. Dan. 6:1-10

23. T.—Lost and found. Luke 15:25-32
24. W.—The world unsatisfying. Eccl. 2:8-11
25. Th.—The way of the transgressor. Prov. 13:1-15
26. F.—Learning by adversity. 2 Ch. 33:1-13
27. S.—Returning and weeping. Jer. 50:1-7
28. S.—Return. Hosea 14

LESSON V.—NOVEMBER 4.

THE UNJUST STEWARD.—Luke 16:1-13.

[Read Luke 16:1-18. Memory Va. 10-12.]

GOLDEN TEXT.—Ye cannot serve God and mammon.—Luke 16:13.

INTRODUCTION.

TIME.—December A. D. 29, or January A. D. 30.

PLACE.—Pera. In the house of a Pharisee.

PERSONS.—Jesus, the disciples, the Pharisees.

THE PARABLE AND ITS SIGNIFICATION.—It is evident that the Lord in this parable is teaching the disciples the necessity of improving every opportunity to enhance their spiritual interests, by using their talents, and especially their time and money, for the extension of Christ's cause and kingdom. We are all stewards placed in charge of our Lord's work here on earth, and except we faithfully discharge our duty, and perform the work assigned unto us, we too shall be accused of having wasted our Lord's goods. We should all be impressed with the broad assertion made by our Lord when He said that "the children of this world are wiser in their generation than the children of light." The children of light are those who have come from the darkness of sin to the light, by accepting by faith the Gospel of light. The children of this world, on the other hand, are those who, like Gallo, "care for none of those things" which pertain to the kingdom of heaven. Now, of these two, the worldling is the wiser in his generation, that is, in his time. The child of this world is thorough going, active, persevering, shrewd. When he sets his mind upon an object, he calls into exercise all his energies to obtain it, if possible. He has chosen mammon as his god, and serves him as a god ought to be served, with all his heart, soul, mind and strength. Do we see the same marks of wisdom in those who profess to be the children of light? Alas, for the indifference, the lukewarmness, and work done by halves on the part of professed Christians! "The Lord He is the God." Let us therefore be as active, as earnest, as determined to please our God, as the worldling is to please himself.

Oct. HOME READINGS.
29. M.—The unjust steward. Luke 16:1-13

30. T.—Prudence of Jacob. Gen. 32:8-20
31. W.—Firm standing. Ps. 15
Nov. 1. Th.—Faithful service. Dan. 6:1-10

2. F.—Better than sacrifice. Prov. 21:1-12
3. S.—As to the Lord. Col. 3:16-25
4. S.—Reward of faithfulness. Matt. 23:14-30

REPORT

of the annual Mennonite Church conference of Mennonite held at the Berea meeting house near Birch Tree, Mo.

Conference convened Thursday, Sept. 27, 1900; was opened by Bro. Andrew Shenk.

In organization Bro. D. J. Johns was chosen moderator, Dan Kauffman, assistant moderator; L. J. Lehman, secretary; Abram Unruh, assistant Secy.

The conference address was delivered by Bro. D. J. Johns from 1 Cor. 3:11—

in substance Paul admonishes us to take great care how we build, all of us are builders and it becomes necessary to exercise great care in selecting material for our building and then use care in building. In the apostolic church there arose questions which they did not feel like taking the responsibility of decision upon themselves, therefore they called together the elders to counsel together concerning those matters that affected the church. In order to live pleasing to God there are some conditions which must be met.

"Except a man become converted he cannot enter the kingdom of God." "Except a man be born again he cannot see the kingdom of God." That which is born assumes the nature of that which gave it birth, therefore it becomes necessary for us that we be born of water and of the Spirit, and unless we have that new birth we are still unfit for the kingdom even though we have forms and ceremonies as did the scribes and Pharisees. Now brethren God has called us who are ministers to a responsible position and it becomes necessary for us to see that those who are under our care have within them this nature of Christ. It also becomes us as ministers, bishops and deacons to look into our lives to see whether or not that new life may be seen in us. God placed in man a desire to aspire more and more into the likeness of God; but Satan taking advantage of this impulse slays man by deceiving him and now fear enters their hearts and their impulse was to get away from God; and they find themselves utterly God-forsaken, and now, dear brethren, unless we are begotten again in Christ and receive newness of life we cannot be like Him. We want to keep this in view that the Christian life emanates from within, that of the worldling from without. There are those in whom there are some forms of worldliness manifesting themselves. Now let us remember that we cannot live in any form of worldliness very long when the life of Christ has been implanted in the soul.

The Psalmist says "the entrance of thy word giveth light." We want to accept the word as it has been given to us and lead lives in accordance with it that its light may reflect out of our walk, conduct and conversation. There are ordinances which are given, some of which make us seem odd in the eyes of the world and a great part of the Christian world stands against us and some say these things are not binding upon us, but what need have we of

stronger language than this: "you ought to wash one another's feet," or "you should do unto others as I have done unto you." The prayer head covering is also another ordinance in which we stand alone. Brethren, we should come out from among the world and be separate from them that we may be transformed to newness of life by the renewing of our mind.

Now when we have the renewing of the mind can we run to picnics, fairs, shows, Sunday excursions, kissing parties, etc., etc. O brethren, let us hold ourselves aloof from the world. The words of the apostle are clear and distinct, that we love not the world, neither the things of the world. If any man love the world the love of the Father is not in him.

At the close of the address all the ministers and laity expressed themselves in perfect harmony with the doctrines of the church.

From the reports of the different congregations the church is in prosperous condition, working order is good, and peace almost unanimously expressed.

The following questions were next discussed and acted upon as follows:

Question 1.—What is the relation between the S. S. conference and church conference?

Answer.—Whereas the S. S. conference has become a necessary aid in S. S. work, it should not exercise any degree of authority in matters relating to the work of the church; but should be subordinate to it. The S. S. conference is a body devoted to the promotion of the cause of S. S. work and all questions which cluster around it. The church conference is a body devoted to all the departments of church work, being a monitor over the S. S. conference and over other religious institutions under the care of the church.

Question 2.—What is the attitude of this conference on the question of education?

Ans.—In our conference of 1895 we adopted a resolution favoring a church school. We now reaffirm our position on the question. We would advise those of our people seeking a higher education to attend a school conducted by our people. We favor church schools only so long as their methods and instructions do not conflict with the truth of God's word.

Question 3.—Is it consistent for sisters to superintend Sunday schools, lead Bible readings, etc.?

Ans.—In accordance with the teaching of God's word it may be the helpmeet of man and when in order of the church (1 Cor. 11:1-16) may be called on such work as is needed to spread the gospel.

Question 4.—Is it edifying to profess perfect holiness publicly?

Ans.—Holiness is both a command and an essential Christian quality (1 Pet. 1:13-16; 2 Cor. 7:1; 11:1; 12:14) and no person should profess to be a Christian without it. It is the duty of all Christians to seek and to walk in all the light that is possible to do just as well as they know in every respect. (Matt. 5:16; Rom. 12:2; Titus 2:11; Jas. 4:17; 1 John 1:7). We do not consider it unbecomingly however to proclaim our own goodness and holiness, or in any way sound a trumpet before us, believing that our life rather than that our profession should show what

we are (1 Pet. 2:11, 12). We cannot lay down any rule as to what people should say in their testimony. We can only sound a word of warning against boasting on the one hand and low ideals of a holy life on the other.

Question 5.—Shall the receiving of pensions be made a test of church fellowship?

Ans.—We still adhere to our decision of last year on the question of the advisability of receiving pensions.

In the light of the attitude of others of our conference and in deference to many of our brethren who cannot see that the receiving of pensions for being disabled is unscriptural we favor making the question of receiving pensions for disability, and not for service, a matter for every individual conscience to decide.

Question 6.—What is the sense of this conference with regard to Sunday excursions?

Ans.—In accordance to the command of God's word to "remember the Sabbath and keep it holy" and "whatsoever ye do, do all to the glory of God," we therefore consider them to be Sabbath breaking institutions and should not be patronized.

Question 7.—Does this conference sanction the holding of birthday or surprise parties?

Ans.—In accordance with the non-conformity teaching of the scriptures, Rom. 12:3; 2 Cor. 6:17; 2 Thes. 5:22, we consider such gatherings unscriptural. We sanction any gathering which is morally and spiritually uplifting; but oppose all gatherings where carnal pleasure is the chief end sought.

Question 8.—Shall a bishop or congregation have the right to take circumstances into consideration in adjusting a difficulty or in dealing with transgressions?

Ans.—They not only have the right but cannot deal intelligently with transgressions without taking circumstances into consideration. The surrounding influence, the intellectual standing and the spiritual enlightenment of the transgressor and his attitude toward the offense, and the church, when he is called to account for his sin, should all be considered in the light of God's word while dealing with the offender.

But sin should be recognized as sin and the church has a right to expect "fruits meet for repentance" no matter who the offender may be.

Question 9.—If a minister is overtaken in a fault and is either expelled or withdraws from the church in order to make things satisfactory to the brotherhood and is then taken up again, has he lost his ministerial office?

Ans.—When expelled from the church in accordance with the gospel a minister or any other expelled member has the same relation to the church that any other outsider has (Matt. 18:17). It seems reasonable therefore that should he afterward make application to unite again with the church that he should be received as a sinner and not as an expelled minister.

This does not apply to cases where ministers for some cause are temporarily set back with the hope of future reclamation.

Question 10.—Does this conference consider it advisable to ordain more bishops in this conference district?

Ans.—As the needs along this line of work are increasing we therefore deem

it advisable for ordaining more bishops where the work is needed, with consent of the congregation concerned and the conference.

FRIDAY AFTERNOON.

Session opened with singing and prayer.

Motion was made that this conference elect three delegates to attend General Conference. Carried. Result of vote C. S. Hauser, J. M. Kreider, Joe C. Driver.

A motion was made to confirm the action of the Palmyra congregation with reference to relieving their deacon from his office. Carried.

The report of the local mission board of Mo. was read and accepted.

Moved that next conference be held in Mt. Zion church, Morgan Co., Mo., Carried.

Moved that Bro. A. I. Yoder be elected as district evangelist. Carried. Closing remarks and prayer by moderator.

Conference adjourned.

BISHOP'S PRESENT.

Andrew Sheen, Oranoga, Mo.
Dan'l Kauffman, Versailles, Mo.
D. J. Johns, Goshen, Ind.

MINISTERS' PRESENT.

D. F. Driver, Versailles, Mo.
J. M. Kreider, Palmyra, Mo.
C. S. Hauser, Garden City, Mo.
L. J. Lehman, Cullum, Ill.
Joe C. Driver, Versailles, Mo.
J. A. Hunt, Sterling, Ill.

J. L. Brubaker, Birch Tree, Mo.
A. H. Umruh, Birch Tree, Mo.

SECRETARIES.

REDUCED RATES TO THE GENERAL CONFERENCE.

Notice has been received just as the HERALD was going to press that the Western Passenger Association has granted reduced rates to the General Conference, Annual Meeting of the M. E. & B. B., and the Bible Conference, which meetings are to be held at Sterling, Ill., beginning October 30th.

These rates will be good from all points in Illinois, Iowa, Missouri, Kansas and Nebraska, on condition that 100 or more attend these meetings who will go by rail.

Parties desiring the advantage of these rates will be obliged to pay full fare going to the meeting, and will receive from the agent at point of purchase a certificate which must be signed by the secretary of the meeting at Sterling. This certificate will entitle the holder to purchase a return ticket at one-third fare.

It is important that each purchaser should ask for a certificate, and where it is impossible to procure a ticket for the whole journey a certificate will be given with each separate ticket purchased.

The dates of purchasing tickets must be from October 26th to November 1st, inclusive, and must be presented for the purchase of return tickets not later than November 12th.

Applications have also been made for rates from points in Ohio and Indiana, and more than likely they will be granted. If they are granted the Secretary of the Evangelizing Board will notify by mail the different localities in Ohio and Indiana that may be interested.

We take it for granted that more than 100 will attend the meetings from all directions and on those grounds we have made applications for reduced rates.

Those who wish to attend only the Bible Conference should purchase their tickets not later than Nov. 1st.

We feel grateful to the lines in the west that have kindly granted this concession and would urge all those who are interested to see that their districts are well represented.

Mennonite Evangelizing and Benevolent Board.

C. K. HOSTETLER, Sec'y.

ADRIFF.

BY RACHEL G. STEER.

Out on the shoals of life,
Braving the tempest's wrath,
As it sweeps on, before
The gloom in its stormy path,
Is the wreck of a noble hulk
That was launched on the sunny tide
With buoy and sail and the eastern gate
Of manhood's joy and pride.

Out on the dark, cold rocks
Shivered each mast and spar
Of the ship that sailed thus gladly,
With the light of hope's bright star.

That soul, as clear as the light
In an hour of temptation fell;
And its anguish of keen despair
No tongue or pen can tell.

Others may sit in their homes
And ignore drink's terrible crime,
But to rise from this grip of death,
Requires a courage divine.

'Tis a wife whose bitter tears
Have withered before her feet,
The joy of a fair young life,
That was beautiful and sweet.

Ah, yes, you may sit in your home
And ignore this pitiful shame,
But if you were that drunkard's wife,
You would long for the arms of flame.

Out on the shoals of life,
Crushed by the tempest's wrath;
As it sweeps on before
The death in its gloomy path!

ESCAPE OF ARCHIBALD BONNER FROM THE INQUISITION.

Being much interested when a lad in this account, I feel like reproducing it in substance. Archibald Bonner, author of "The Lives of the Popes," was of Scotch parentage, but, being left an orphan at five years of age, was adopted by an uncle residing in Italy, a Roman Catholic by profession. He displayed such aptitude in learning as to become eventually a professor in a college at Mantua. In this city there is an office of the Inquisition, consisting of an inquisitor general, with twelve assistants, each of whom has a salary of about £200 sterling. Much honor and many great prizes are accorded them, besides certificates of preferment. When any one is accused—offences against the faith and practices of the church alone claiming their share—the matter is brought before these, and any one has a right to object to the evidence, and if as many as four refuse to sanction the proceedings, the case must be relegated to the high court at Rome.

A detailed account was here given of the methods of procedure, as well as of the different tortures inflicted, which is too long, as well as too horrible to be rehearsed. While professor in the college the inquisitor general contracted a great intimacy with him, and one day while in familiar conversation, said, "Mr. Bonner, I have a design upon you." Such a speech, notwithstanding

his professed friendship, caused some anxiety, but he soon explained that one of the assistants, being deceased, he had selected Bonner for the honor of being his successor, and, kissing and embracing him, said, "You are now one of us." After taking the oath of secrecy, a book called the Directory, containing rules for the conduct of the Inquisition, was given him. Bonner was much pleased with his supposed good fortune, soon set himself to peruse his book, desiring to become acquainted with the nature of his new employment. But what was his concern and astonishment to find it consist of rules more barbarous and inhuman than could be conceived—rules, however, which he thought could not be carried out in practice; but he soon found out to his horror that they were carried out to the letter, and in them he was obliged to take part. Soon after his admission, a poor man was brought to the office, whose case was thus: His only daughter was ill, and he had prayed to the Virgin. "Holy mother of God, command thy Son that thy daughter may recover!" The daughter died, consequently the Virgin had not heard him, and, being grieved to the heart, he threw away a medal of hers he was used to wearing. In the tortures, consequent upon this flagrant act of disrespect, Bonner was obliged to take part. It is not possible to express what he felt on this occasion and continued to feel while he enforced attendance. It being his turn to sit by and take down any confession the victim might make, he chanced to look upon the sufferer's countenance, and, thinking he saw death in its tortures, he fainted away and was carried to his chair at the council board. When he recovered the inquisitor general exclaimed, "Now, Bonner, take your place. You do not reflect that what is done to the body is for the good of the soul, or you would not faint thus!" Bonner replied that it was the weakness of nature, and he could not help it. "Nature! you must conquer nature by grace," Bonner answered that he would endeavor to do so. It is extraordinary that the violent emotions which, notwithstanding his utmost efforts to suppress, would manifest themselves, did not give him companions cause to suspect his lack of sympathy with them, especially as one day, a case being debated, the inquisitor said with some warmth, striking the council board, "Mr. Bonner, you always object." Bonner now projected his escape and revolved in his mind every possible method of affecting it, but when he reflected upon the almost insuperable difficulties attending and the painful circumstances in which he was placed seemed scarcely supportable. At length a circumstance occurred, which fixed his wavering resolutions.

A person was accused for remarking to a companion on meeting some Carthusian friars, "What fools are these to think they shall gain heaven by going bare foot and dressing so." They might as well marry and do as we do," etc.

This individual was a nobleman, the most intimate friend he had, he was recently married, and, walking in his garden with his wife, had expressed his surprise that any one should be so infatuated as to suppose that a particular dress would be meritorious, etc. Unhappily he was overheard by the friars, who reported him. All Archibald Bon-

ner's compassion was excited when the case came up, for he knew it would be considered a serious offense against the church. But how great was his distress when the name was given as that of his dearest, his only friend, and how much more when it was said, "And you, Mr. Bonner, I order you to arrest him and bring him here between two and three this morning." He faltered out, "My lord, you know the connection." "What, talk of connection when the holy faith is concerned?"

What should he do? To refuse going would be fatal to himself without in the least benefiting his friend. To give him notice was impossible, for the guards were waiting without. What passed in his breast during the time—about an hour—ere he was required to set out or how he felt on approaching that house, which he had so often entered in endearing friendship, cannot be conveyed by any language. Proceeding to the chamber where he was so peacefully sleeping, on being awakened he lifted his hands in astonishment. "Mr. Bonner," he said, and that was all. No wonder the latter was obliged to turn his face from him in delivering his message lest the feelings of his mind should betray him to his associates, nor during the dreadful scenes in the torture chamber did he dare once to look toward him.

Upon delivering the key to the Inquisitor and announcing the arrest, it was said, "This is done like one who is at least desirous to overcome the weakness of nature." The nobleman underwent what is called the "queen of tortures," and was released by death three days after the infliction. Oh, that it had been possible for Bonner to have communicated his feelings! Let us hope they were understood in another state of existence.

It may well be believed that Bonner was now fully determined on an adventure, "the most desperate that man ever undertook." The manner of executing it only remained for consideration. Four hundred miles from the northern border of Italy. How should he get there? There is a noted shrine, that of "Our Lady of Loretto," and it occurred to him that by asking permission to visit this he could gain a few days' absence unsuspected, and several times he waited upon his superior to ask leave, but, fearing his emotions might betray him, he could not bring himself to the point. At length, being in familiar conversation, he one day ventured to say, "My lord, it is long since I was at Loretto; will your holiness give me leave to go there?" This was at once assented to and preparation immediately made. His valuable papers, including his directory, were concealed in the lining of his coat and a horse hired for the excursion. As it was no part of his design to ride it back, he asked, and paid its price, a poor horseman and might not be able to manage him. After riding some ten miles, he came to where the roads forked, one leading to Loretto and the other towards Switzerland, and here he dismounted, well knowing that he was utterly unknown, so overcame him that he was even now half inclined to abandon the attempt, but the thought of the horrors in which he must otherwise continue to take part decided him, and he pushed into the road leading towards the north.

For a few days he could travel openly, but soon he knew that night and the most unfrequented ways could alone insure safety. For the moment it was suspected that he would not return, every possible effort would be made to catch the rest of his journey, and he concluded to risk the public road and procure a good meal and feed for his poor horse. Accordingly he approached a tavern, and, entering boldly, the first thing he saw was an exact description of himself posted on the wall, with a large reward offered for his arrest. He endeavored to avoid detection by blowing his nose and looking out at a window, till one of several persons in the room, remarking, "This gentleman doesn't care to be known," he felt that to leave it out was the best way, so he said to the speaker, "Look at me, you conceited fellow, what have I done to be afraid of?"

The men nodded to one another and went out. He felt that was no place for him, and so, ordering a dinner, he remarked, "I will go and see how my horse is doing." Hastening to the stable he saw these men consulting together. It was evident they had recognized him by the description given, but, fortunately, they wanted resolution to attack. He was fully armed, and as fully resolved not to be taken alive, knowing only too well the horrible fate that would involve. Mounting, he immediately set forward, and now he must depend again upon night wandering. At length he had reason to judge that he must be clear of Italy, and venturing in the day time on to Genoa, he saw a considerable city in the distance, and, finding a peasant, inquired what place it was. "Lucerne," This is a Catholic canton and the seat of the pope's legate. This not suiting his views, he soon again left the highway. Struggling along thus one night, he saw a light proceeding from the hut of a peasant, and, approaching, aroused the inmates. "What do you want?" was demanded. "I am a stranger and have lost my way." "Why! how can that be, when there is no way here to lose?" "Can you tell me where I am?" "In the Canton of Berne." "Thank God that I am in the Canton of Berne." "Thank God you are." "Have you heard anything of a Mr. Bonner who escaped from the Inquisition?" "Heard of him? We have all heard of him, after so many were sent after him. God grant that he may escape their cruel hands!" Bonner now felt that he was among friends, and said, "I am the man." The peasant was overjoyed, came down and received him, called his wife, who dressed herself in her best, and proceeded to furnish her guest with a humble but most welcome repast. For, perhaps the first time in their lives, regretting it was no better, and in this humble but safe retreat he enjoyed a comfortable rest. In the morning he secured directions to the residence of the pastor, but, before going, the peasant insisted on his returning some distance over the path he had traversed the night before. This he was obliged to do, as he was quite indisposed to do, but it was explained that he only wished to strengthen his faith in an overruling providence by showing him what a most dangerous path he had been preserved in passing over in the dark. On parting, the peasant, notwithstanding

his extreme poverty, utterly refused to accept any remuneration for his hospitality, accounting himself amply repaid by having opportunity to aid. At the pastor's he received an equally warm welcome, with the addition of more sumptuous entertainment.

Bonner was advised to leave Switzerland at once, for, though secure from public arrest, he was not from secret assassination. He now went forward to Basle, which, being on the Rhine, he was advised to disguise himself as a peasant, and take passage on a boat, which carried a miscellaneous collection of passengers. Something yet weighed upon the mind of our friend, the parting from the faithful horse, who had shared so many hardships and dangers. Desirous he should have a good home, he was given to the preacher at Basle, who promised it should never be ridden by any one save himself, and, when old, be comfortably cared for. So inexpressible are tenderness and humanity from true greatness of soul that Bonner stood tears at parting from the companion of so many dangers and hardships.

Disguising as was the company on the boat it was with regret that on the second day he was obliged to leave it (on account of an accident), at Strasbourg. Here leaving his shabby dress under the bed of his room, he took passage in a stage coach for Calais, and as during the last day or two he had heard nothing of himself, was in hope the news of his escape had not reached France. But in this he was disappointed, as on nearing the city, it was in every one's mouth. On arriving he hastened to the quay to inquire for a passport to London or Dover, but found that none sailed for two days. Upon this he turned to a fisherman, and asked to be taken in an open boat, but was refused, the boatman being astonished at the rashness of the design. This he soon found was a false move, and caused him to inquire who and what kind of person he could be, evidently a great criminal or one bearing extraordinary dispatches. He must leave the shore quickly, but where should he go? By water he could not escape, and to get through the gates he must pass the guards, doubtless prepared to intercept him. He feared being able even to reach the hotel where the stage had stopped, imagining every one he met would seize him, and it seemed so hard to perish now after so many dangers were passed. Reaching the tavern, he heard voices in a tongue foreign to him. Concluding, therefore, that the party were English, and reflecting the face of Lord Baltimore, whom he had seen at Rome, he desired a few words with him in private. The surprise occasioned by his sudden appearance, a pistol in one hand and another protruding from his coat sleeve, and the desperate look on his face, evoked the words of the Englishman, "What do you want?" "I am a stranger and have lost my way." "Why! how can that be, when there is no way here to lose?" "Can you tell me where I am?" "In the Canton of Berne." "Thank God that I am in the Canton of Berne." "Thank God you are." "Have you heard anything of a Mr. Bonner who escaped from the Inquisition?" "Heard of him? We have all heard of him, after so many were sent after him. God grant that he may escape their cruel hands!" Bonner now felt that he was among friends, and said, "I am the man." The peasant was overjoyed, came down and received him, called his wife, who dressed herself in her best, and proceeded to furnish her guest with a humble but most welcome repast. For, perhaps the first time in their lives, regretting it was no better, and in this humble but safe retreat he enjoyed a comfortable rest. In the morning he secured directions to the residence of the pastor, but, before going, the peasant insisted on his returning some distance over the path he had traversed the night before. This he was obliged to do, as he was quite indisposed to do, but it was explained that he only wished to strengthen his faith in an overruling providence by showing him what a most dangerous path he had been preserved in passing over in the dark. On parting, the peasant, notwithstanding

In their midst, try to cover him till they got to his lordship's boat, which happily was not far off. The plan succeeded, for they got to it unharmed, and all jumping in, they rowed with four pairs of oars to his yacht, which lay not far off, and from which the party had come to drink a bottle of French wine. And here under the broad ensign of England the power and bases of the Inquisition were at work. This happily terminated a most dangerous undertaking, presenting a comforting assurance that a protecting Providence will aid those who truly seek for it.

This is but a sketch, but I believe it conveys the main substance of the account as I have read it. It just occurs that if this Lord Baltimore was either of the Calverts of that name who were engaged in the settlement of Maryland, he must have been himself a Catholic; and yet I suppose that if he were so, an Englishman could scarcely fail to respond warmly to an appeal made under such circumstances.

I. K.

"NOTHING TO DO."

"Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day.

"Nothing to do!" then Christian soul, Wrapping thee round in thy selfish shroud; Off with the garments of sloth and sin, Christ, thy Lord, hath a kingdom to win.

"Nothing to do!" There are prizes to lay On the altar of Incense, day by day; There are foes to meet within and without, There is error to conquer, ardent and stout.

"Nothing to do!" There are minds to feed, The simplest form of Christian speech; There are hearts to live with loving life, From the grimest haunts of sin's defile.

"Nothing to do!" There are lambs to feed, The precious hope of a sinner's need; Strive to be true to the weak and faint, Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said, "Follow thou me in the path I tread." Lord, lend Thy help the journey through, Lest, faint, we weary, "so much to do."

"TREATING." A SOURCE OF DRUNKENNESS.

Several years ago a gentleman of my acquaintance fell into the habit of using intoxicants until he seldom passed a day without some symptoms of drunkenness. He sometimes came home to his family in a state of beastly intoxication. Under their piteous appeals he consented to go to an inebriate asylum, and after a few months of treatment he came back apparently entirely reformed. Sunshine again filled the house that had long been shadowed with shame and sorrow. He continued sober for several months, but one day an old friend met him in New York, greeted him cordially, and invited him to go into a down town restaurant and take a social glass with him. Under a sudden impulse he yielded, and that one glass aroused the latent appetite, the chained tiger was loosed again, and my poor friend went home that night pitifully and disgracefully drunk. During the brief remainder of his life he was a wreck.

That whole wretched tragedy of a ruined life was the result of a single act which goes under the deceitful name of "treating." That friend who offered the envenoming glass proved to be a deadly enemy! Grant that he had

no intention to work a fatal mischief; grant that he had no thought of doing a serious harm. He did it, however, as surely as if he had been actuated by a fiendish malice.

"For evil is wrought by want of thought. As well as by want of heart."

The pernicious and abominable custom of "treating" a friend to a glass of liquor is one of the most prolific causes of intemperance. It often engenders the habit of drinking; it often confirms the awful propensity; and sometimes, as in the case of that gentleman mentioned in the beginning of this article, it sends a reformed inebriate back into the mire. The danger of this treating custom is that it wears the guise of friendship and appeals to the weak side of human nature. "Come and take a drink with me," says the politician who hopes to win a vote. "Won't you take a social glass with me?" is the subtle invitation of a false friendship that is too often yielded to. It is not every one that has the nerve of a Brooklyn neighbor of mine who, having once been an inebriate, used to say to any one who invited him to take a drink, "If you ask me to do that again, I'll knock you down!"

This perilous custom of treating has spread very widely. When a customer has made a good purchase he is often invited by the merchant to go off to a restaurant or a bar room for a bottle of wine to "close up the bargain." The drummers for commercial houses seek very often to win customers by polite invitations to a drinking resort, or to a theatre, or sometimes to haunts too vile to be mentioned. I know of a very affable, well-to-do, and wholesome goods establishment who became a disappointed man from having to invite customers to lunch with him over a bottle of wine! His employers set that little young man to tempt other people, and he did it at the cost of his own character. The various athletic contests and inter-collegiate hall games are attended with an enormous amount of hard drinking; much of it takes the form of "treating" by those who have won their games or their bets. It is not too much to say that a vast amount of intemperance, with its terrible results to purse, character and immortal souls can be traced directly to that cunning device of the devil which puts poison into a man's brain under the pretense of putting a kindness into his heart.

In these days a very large amount of moral artillery is very properly aimed at the traffic in intoxicants. Righteous denunciations are hurled at the saloons. But the denunciations are of little avail, they die by and depends upon the drink custom. Intemperance is bred in the club, in the home and in the social circle as well as in the bar-room. The purchaser of liquor is a partner with the liquor seller. Every one who buys an intoxicant, or offers an intoxicant to another, does his or her part toward maintaining the drink customs which underlie the waste and the woe and wretchedness of intemperance. The question of wages and of justice to the laboring man absorbs a wide attention; but who will dispute that if all the money that is spent by the working classes in "treating" each other to alcoholic beverages were saved there would be thousands of better furnished homes, better clad wives and better fed children?

There is another very weighty thought to be faced by every man's conscience. It is this. The person who offers an intoxicating glass to another—from whatever motive—is responsible for the results of that glass! The false friend who in obedience to a foolish and abominable custom "treats" there formed inebriate of whom I spoke to a treacherous drink of liquor was responsible, too, to a certain extent for that man's relapse and ruin. Certainly, if he had not asked and urged that gentleman to drink with him, he would not have touched the fatal drop. "Woe unto him that giveth his neighbor drink." He is accountable for what comes out of that neighbor's lips—yes, and for what that brain may do under the influence of the inflaming draught. Whenever you, my reader, from a false kindness, are guilty of "treating" another to a glass of intoxicating beverage, I wish that you might see these solemn words cut in with a diamond on that glass.

"Within this glass destruction rides, And in its depths does ruin swim; Around its foam perdition glides, And death is dancing on the brim!"

—Theodore L. Cuyler, D. D.

THE WHOLE OF MAN.

A who has not been impressed with the closing words of the Book of Ecclesiastes? "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man," or the whole man. This is the full ideal man as originally contemplated by God. The definite design of Scripture is to show men how they may attain to this ideal. It is shown in Christ Jesus. Broad principles to govern and guide us are laid down in the Scriptures, also detailed counsel. Take the Book of Proverbs—a perfect storehouse of sound advice for business men and indeed for all classes. Consider the Sermon on the Mount. Some precepts no doubt are difficult of application in a society in the constitution of which essential selfishness is the ruling principle. But who can doubt that the personal life, the community, the nation governed by its spirit and principles would realize the highest happiness? What vast accumulation of most valuable counsel for practical life is found in the epistles of Paul and Peter and James!

Yes, true religion, vital godliness is man's deepest need. The man who has it not is a failure no matter what else he possesses. He may be the idol of an empire for services rendered,—but in the sight of heaven and in the light of eternity he is a stupendous failure, as a man, if he be not one who fears God and keeps His commandments. This is the whole of man. He may do this without hindering himself from doing all other lawful duties, for every duty may come under the twin principles indicated—a humble, loyal, reverential attitude of the soul towards God; and the inflexible purpose of obedience dominating the whole life.

Man needs divine help to enable him to live such a life. That help is freely offered us in Jesus Christ. With Him are freely given us all things pertaining to life and godliness. We are complete, filled full, in Him. To all His word is, "Take hold of my strength." It is the privilege of every believer in Him to

say, "I can do all things in Christ who strengtheneth me." We emphasize this point. The God-man is an absolute necessity to us. We may be religious, we may be moral; but if we are to have souls, Christ must dwell in us by faith. He is the soul's life, the perfect pattern, the unique example for all ages. We rejoice in Him as the Model Man who came down from heaven, but especially do we delight in Him as the life-giving Redeemer of the world. And what shall it profit a man were he to gain the whole world and come at last to the judgment to find that his name is not written in the Lamb's Book of Life?—*India Witness.*

THE MARKS OF THE LORD JESUS.

No one who is at all familiar with the story of Paul's hardships, sacrifices, and sufferings endured for the sake of his divine Lord will be surprised to find that he declares in his epistle to the Galatians, "I bear in my body the marks of the Lord Jesus." His devotion to the cause of Jesus, whose disciples he had bitterly persecuted, was complete, intense, and aggressive, and one of its natural results was that the former persecutor should be numbered among the persecuted. But persecution was only one of the many things. This left its mark upon him; but if it were indelible, so were the marks made by the afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fasts, vigils, evil reports, evil suspicions, and sorrows, shipwrecks, journeyings, perils, and weariness, of which he writes—a dreary but glorious catalog—and to which he appends this note of exultation: "I take pleasure in infirmities, in persecutions, in necessities, in persecutions, in distresses for Christ's sake."

"For Christ's sake"—this is the holy principle that governs the lives of the true disciples of Jesus. It was so among those whom He called to be His close comrades and apostles. It has been so through the intervening centuries. It is so to-day among the multiplied thousands who, having accepted His marvellous salvation, have become new creatures in Him. Could we know the self-sacrifices, self-denials, and sufferings made for Christ's sake and borne for the love of Him, we should behold many a humble follower glorified into sainthood, and beholding, we should understand the peculiar significance of Paul's expression, "I bear in my body the marks of the Lord Jesus," for then every line in the care-wrinkled face, and every hair whitened by sorrow would be recognized as a "mark of the Lord Jesus."

This thought is beautifully wrought out in a book recently published in which a wise and sympathetic teacher, who has been spiritual insight, says to a friend whose whole life had been devoted to caring for her sick mother and her deformed brother, and who, because the natural ambitions of her life had been thwarted, was sometimes inclined to complain at the hardness of her lot:

"It seems now, my lass, as if the Lord was dealing a bit hard with you; but never you fret yourself; He'll explain it all and make it all up to you in His own good time."

"I only hope He may, Mr. Bateson." "My lass, do you remember how Paul said, 'From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus?' Now, it seems to me that all the gray hairs and the wrinkles and the roughness that come to us when we are working for others and doing our duty, are nothing more or less than the marks of the Lord Jesus."

"That's a comfortin' view of the matter, I don't deny." "There are lots o' men in the world, lass, and still more women, who grow old before their time, working for other people; and I take it that when folks talk o' their wrinkles the Lord says, 'My name shall be in their forehead,' and when folks talk of their gray hairs He says, 'They shall walk with me in white; for they are worthy.' And why do we mark the things that belong to us? Why, so as we can know 'em again and can claim 'em as our own afore the whole world. And that's just why the Lord marks us; so as all the world shall know we are His, and so as no man shall ever pluck us out of His hand."

In his homely way the sympathetic and spiritually-minded teacher has unfolded a profound and comforting truth, the full scope and meaning of which will be made known "in His own good time," to those who bear uncomplainingly the burdens He imposes.

O child of God, wrangled of the burden, fainting in the struggle, impatient of the increasing sacrifice, keep heart! In your own strength you can no longer bear "for Christ's sake," for Him who endured and sacrificed so much for you, you can do anything He asks. The world knows nothing of what you are enduring for others, nor of your shattered hopes and ambitions, nor of the anxieties that tear at your heart, nor of your midnight vigils, nor of your frequent petitions for divine help when your nature is on the point of rebelling against being held any longer as a prisoner of duty—the world does not know, and it is well that it does not. But God knows, and He who is always mindful of His own has all these, and many other things concerning your heroism and devotion, in remembrance. Keep heart. In a few days or years it will all be over and the high and holy day of your life's coronation will come; and with it will come to you also a satisfaction supernatural and a reward rich and eternal, for

"Rest comes at length, though life be long and dreary; The day must dawn, and darkness night be past; All journeys end in welcome to the weary. And heaven, the heart's true home, will come at last."

—The Christian Advocate.

THE CULTURE OF CHILDREN.

It is difficult to get the world regarded precisely to one's fancy, the tastes of people are so different and unaccountable. And, perhaps, if it were thus regulated, it might prove a dreadfully tiresome place to live in. But we

believe that it would be a much pleasanter place just now were not so much attention paid to the amusement and culture of children. Everybody who goes much into society knows what an undue proportion of grown-up prigs it contains; and yet the absorbing occupation of parents and of uncles and aunts is to provide for an increase of their number by cultivating a whole generation of little prigs. For the model child which they aim to produce by all their elaborate inventions for its culture, is nothing else than a little prig, and never will be anything else until sharp contact with the world has worn off the edges of its self-sufficiency and conceit. The race of "infant phenomena," and of the clans of the Crummles type who worship them and insist that their friends shall do so too, is constantly increasing. There are infant musicians and infant story-writers and reciters and infant prodigies who slip in numbers. Joy preachers call the aged to repentance, and we learn the wisdom of the sages from the mouths of babes and sucklings.

All this is, of course, the inevitable effect of the growing culture of children, and of the profligate expenditure of energy and ingenuity on their amusement and instruction. It is one of the flagrant evils of the time, and ought to be severely frowned upon. It is true that there are all people with an unlimited capacity for astonishment who find pleasure in the exhibition of the infant phenomenon, and a certain self-gratification in comparing it with the infants trained by other people. There are, too, misguided relatives and parents prepared to give a child anything it wants, or that they may think it wants, on the plea of stimulating its physical or intellectual growth, or of the pleasure which they personally derive from the sight of its happiness. But it is precisely this kind of thing that is seriously injuring the children of our day. Just look at the literary and mechanical output necessary to meet the demand for children's entertainment—the papers, the magazines, the books, the toys, and what not! Some of the very best writers of the generation give a part or all of their time to the production of children's literature, and it is lavishly illustrated by the very best artists. There is literally no end to the flow of stories, of sketches, of science and history and geography made easy of humor, and of the merry jingle, presented in magazines and books often far more attractive and of better quality than those intended for adults.—*Maryn.*

FEAR NOT, THE LORD REIGNS.

These are times of wars and commotions, but let no Christian despair. Our Father is at the helm, therefore the storms will heat in vain. Our Elder Brother is on the throne of the universe, therefore let "the heathen rage."

More than twenty-six centuries ago the Prophet Isaiah declared, "The government shall be upon his shoulders," and "of the increase of his government and peace there shall be no end," and "the zeal of the Lord of hosts will perform this."

How very blind must they be who, looking back over the history of the

world through those centuries, cannot see that the prediction of the prophet is being fulfilled to the letter, and never more rapidly than just now. Amid tempest and storm, through commotion and political upheaval, despite wars and rumors of wars, the kingdom of our Lord is marching on. "Evil men and seducers" may and do "wax worse and worse," but there are ever the more than seven thousand in the world who do not bow the knee to Baal.

Should these tempestuous times discourage us? Not by any means. The more terrific the struggle, the more rapidly approaches the final complete victory of the kingdom of righteousness.

Should we relax our efforts to give the gospel to the whole world because missionaries in China and Africa have been slain? Did the disciples cease to pray and preach because Herod killed James and imprisoned Peter? The fiery persecutions that followed so soon the spiritual baptism of Pentecost, only caused them to be scattered abroad, going everywhere preaching Christ and Him crucified.

Shall we, having before us the centuries of history demonstrating the fulfillment of prophecy, and the power of the gospel to take the world and to happily and ennoble human life, be less zealous, less courageous than they? God forbid.

Whether the second coming of Christ in person be near at hand or far off, one thing is certain, namely this, the time is near at hand when the gospel of the kingdom shall have been preached in all the world and to all peoples for a testimony unto them. This being so, does it not, just now, especially become those who profess to be Christians to heed the words of Christ in Luke 12:35, 36; "For your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord"? Surely if ever there was a time when Christians should be much on their knees in their closets, earnestly and diligently at work in the church, and right up to the full measure of a faithful discharge of duty, it is just now. The Word tells us that "the government shall be upon his shoulders," that "he must reign till he hath put all things under his feet," that "there shall be wars, and rumors of wars," that "this gospel of the kingdom shall be preached in all the world for a witness," that "so likewise, when ye shall see all these things, know that it [the coming of the Son of man] is near, even at the door," that "what I say unto you I say unto all, Watch," and "blessed is that servant whom his lord, when he cometh, shall find so doing."

Shall not all these things taken together cause all believers in the Bible to turn aside from worldly pleasures, mammon greed, and thoughtless indifference, and give themselves to sobriety of life, serious reflection, and diligence in the discharge of Christian duty?

Read Matt. 24:37-41, and Luke 17:35-38.—*Rd. Telescope.*

THE ELEVENTH HOUR LABORERS.

Few portions of the Scripture have been so abused by misinterpretation as this parable of the laborers in the vineyard. By many it is construed to mean that men are called at various suc-

cive periods of life, provided only that we get to work before the day is gone.

This loose and careless teaching has wrought much mischief, for the delusion has taken fast hold of very many minds that, however long continued one's rebellion may be against God, and however many calls he may have had, and reject, if at last, just before his sun goes down, he turn to God and devote the worthless remnant of life to Him, it is just as well on every hand as if he had given his earlier years to the Saviour, and served Him all his life long.

We do not doubt that the grace of God can reach and save an aged sinner, but to death: though facts declare that the probability of a man's ever afterward being converted diminishes rapidly if he attain his majority without a saving change. But does the parable of the laborers in the vineyard teach any such notions? We think not. What then does it teach?

It is noteworthy that the last words uttered by Jesus just before this parable were, "But many that are first shall be last, and the last shall be first," and baying put forth a parable, He repeats the statement, "So the last shall be first and the first last," showing that the parable itself is an amplification of the germinal truth contained in that statement. The statement itself was frequently made by the Saviour, and it seems to mean by it in general, many that now seem most exalted shall in the end be most abased; many that seem specially favored shall in the end be rejected.

Now take the parable as an illustration of the truth, that at whatever period God calls a man, if he call be obeyed as he calls, he is received into each party, so called and so obeying, is equally acceptable to God, without regard to the question whether he was earliest or latest called. With this as the key, how simple, natural, beautiful and forcible does the parable appear. A man wants laborers, and he goes where men in quest of work always take their stand—to the market place. He finds a group early in the morning, and sets them to work. At 9 A. M., he goes again, and finding others, offers them such fraction of a day's wages as should be due to labor performed in the remaining hours. These go, with equal alacrity, and toll nine hours. At noon and 3 P. M., he repeats his visit to the market place, and each time with like result. At 5 P. M., he goes again, and finds a group of men whom he accosts in the language of reproach: "Why stand ye here all the day idle?" Their reply is, "Because no man has hired us." To these he offers the equitable fraction for an hour's work. Without another word, they hurry to the field and work their hour in the hope of receiving one twelfth part of a Roman penny.

At evening, the men last employed were first paid. On the legal principle of *quid pro quo* it cannot be justified at all; but God does not propose to deal with men on the principle of value for value, but to receive, with equal favor,

C. M. Sheldon; Environment, by J. G. K. McClure; Love Made Perfect, by Rev. And. Murray; Jesus Himself, by Rev. A. Murray; Young Men in History, by Rev. F. W. Gunsaulus; A Life for a Life and other addresses, by Henry Drummond.

Books, 30 cents each.—The Shepherd Psalm, by F. B. Meyer; Key Words to the Inner Life, by F. B. Meyer; The Ministry of the Spirit, by A. J. Gordon; How Christ Came to Church, by A. J. Gordon; Christian Living, by F. B. Meyer; God's

Living, by F. B. Meyer; Calvary to Pentecost, by F. B. Meyer; Anecdotes, Incidents, and Illustrations, by D. L. Moody; Moody's Stories—to foster faith and fasten truth; According to Promise, by C. H. Spurgeon; Select Northfield Sermons, by Andrew Murray, Robert Speer, A. J. Gordon, and others;

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of the life and miracles of our Savior,
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out faith.

terrible grief of a wronged wife of an Eastern prince, forms the contents of the new book entitled "**The Prince Messiah**," by Mrs. E. J. Richmond, "whose writings are all characterized by a high moral tone, and are especially directed against the vice of intemperance and depicting its fearful consequences." (Pittsburg, N.Y., N. E. D. A., 1877.)

It is extremely fascinating, ever holding up the Savior's life as a **faultless ideal** and ranks with such books as "Titus: A Comrade of the Cross," "The Wrestler of Philippi," and others. It is bound attractively in strong paper cover, 25 cents; in fine cloth binding, 50 cents

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pitfalls and safeguards, although a
great many young people fail to detect
the former, hence the great need of the

latter. Many a promising young life has been wrecked by pitfalls because the necessary safeguards were unknown. "**Pitfalls and Safeguards**" carries with it a strong and convincing argument, which loses none of its power and fascination as one reads along. It is a *necessary* book in every

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his church to prosper, and to become a
greater power for good in the world.
There's nothing wrong in wanting

that, but unfortunately wrong methods are often applied to accomplish this greatly desired result. A very practical solution may be found in "A Talk With Church Members," because it is the church members who are responsible for the condition of the church. This book offers no compro-

"My kingdom is not of this world." Render unto Caesar the things that are Caesar's and unto God the things that are God's. Paul says, "We ought to obey God rather than men."

A telegram from Bro. Wm. Page on the evening of the 23d ult. makes the welcome announcement that he and family arrived safely at New York. We hope to see him soon and will no doubt be able to give our readers something from his own pen for the next issue.

Later, Bro. and Sister Page and little son arrived at Elkhart on the 25th at one P. M. They were unable to secure passage from England owing to the heavy traffic on all ocean liners, and had to wait some time, sailing from Glasgow, Scotland. Bro. Page was greatly benefited by the ocean voyage, but is still far from being robust. Sister Page and baby are well.

The editor of "The Review" wonders who is meant by those spoken of as in an "estranged relation" in an article by "A. B. K." in a recent issue of the HERALD. "A. B. K." gives the answer when he says, "Those who within the past century and less after severing themselves from the parent body, are now . . . talking union as a Mennonite denomination." The parent body "talks" and "seeks union as a Mennonite denomination" on the same principle and basis as it invites any one to unite with the Mennonite Church. The door of the Mennonite Church everywhere stands open, and there is ample accommodation for all who want to come in and the most cordial invitation is extended to all who want to unite with the church family by coming in. But it is the Christian duty of the church to guard against any and all irresponsible freebooters who hang around on the outside, and while they slyly ridicule that which is going on within are calling to the members within to come out and unite with them in a place and under conditions where there is "more room," "more liberty" to "go where you please, and do as you please." Those who look for and see the possibility of union in that direction only, are likely to think that "A. B. K." is discouraging union.

One of the prominent features of teachings of the word of God, is, that in all our purposes, as well as in all the practical duties of this present life, we are dependent, for success and prosperity, upon God. The apostle teaches us that of ourselves we can do nothing. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain." Whether, therefore, we undertake to cultivate a farm, oversee

a workshop, conduct a business, teach a school, preach the gospel, or whatever we do we need the help of God, and in this way only can live as we ought to live and glorify Him who created and redeemed us. F.

THE LANCASTER PA. CONFERENCE. The Lancaster recent session, on the 5th of October 1900, passed an important resolution, which they wish all other conferences especially to notice, and they take this method to inform the ministering brethren of other districts.

The decision is as follows: That of all ministers who come into the limits of the Lancaster Conference to labor in the gospel work there, a certificate will be required, showing their standing in their respective home conferences.

To meet this requirement the Indiana and Michigan Conference held on the 11th and 12th of October passed a resolution as will be seen in the report of said conference that the secretary of the conference be authorized to issue certificates of good standing to the ministers of this conference district, with the concurrence of a majority of the members of their respective home congregations.

The above was a wise step and should have been done before this. We have often felt that many difficulties might have been avoided in the past years if this provision had been made by the different conferences long ago. F.

The poet calls this world a "wilderness of woe," ABOVE. The Savior says, "In the world ye shall have tribulation," and the apostle tells us that all they that would live godly in Christ Jesus shall suffer persecution. If we had nothing more than this we might sink into utter despair while the trials, burdens, and afflictions of this life are upon us, but, bless the Lord, we are not left to grope our way in darkness; while one sees a wilderness of woe, another says: "O the transporting rapturous scene That rises to my sight; Sweet fields arrayed in living green, And rivers of delight."

And when Jesus says, "In the world ye shall have tribulation," He immediately adds, "But be of good cheer, I have overcome the world." He tells us, too, Jn. 16:1-3, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you; and I will come again and receive you unto myself, that where I am ye may be also." And if the apostle points us to the fact to live a devoted Christian life we need not suffer persecution, he at the same time looks forward with joy to the things above and

says, "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only but unto all them that love his appearing." In view of these things, brethren and sisters, let us set our affections upon heavenly things, seek after them, and lay up for ourselves treasures in heaven where moth and rust does not corrupt and where thieves do not break through or steal.

"There is a land of pure delight, Where saints immortal reign; Infinite day excludes the night, And pleasures banish pain. There everlasting spring abides And never-withering flowers; Death like a narrow sea divides This heavenly land from ours." F.

THE UNITED MENNONITE churches of Germany have as we learn from an exchange, offered a prize of 500 marks to the person who shall write a satisfactory history of the Mennonites.

The offering of prizes is certainly not a gospel method for the attainment of an object of this kind, and whether the author of such a work, can really say, after he has written his work, that he wrote it to the glory of God, is, to say the least, very questionable. There is, however, something about this that is worthy of our earnest and prayerful consideration. Our Mennonite people have always figured quite conspicuously in the history of the church, and they are to-day making history fast.

There are however several reasons why there are not more and better histories of the Mennonites before the public, and why our people are so poor in religious literature in general. During the days of the persecutions their history was left unwritten, because, it was well nigh impossible under existing circumstances to write or preserve anything, and what little they did have, was often burned with their authors, at the stake, and what was written and preserved, is, to us to-day, almost wholly in foreign languages, which few of the present generation are able to read, and it would be a work for some one now (if he could do it to the glory of God) to bring up from their hiding places, in antiquarian libraries, private book-shelves, old chests, etc., these treasures, containing the story of the sufferings, trials, temptations, conflicts, and ultimate triumphs of that branch of God's people who were known as "the quiet people of the Land," and present them in a way that the people, and especially the young people of to-day, might be interested in them and read them, and by the blessed and

faithful example of the noble, faithful fathers be impelled to become "worthy sons of worthy fathers" in the church of Christ.

We have in the late years noted with pleasure and gratitude to God, that a few books on the doctrine and also on practical Christian life, have been written in Modern English and published, among which we are glad to mention are, "History of the Mennonites; their faith and practice," "Manual of Bible Doctrines," "Plain Teachings," "One Hundred Lessons in Bible Study," "Pitfalls and Safeguards," etc., all of which have had quite a large sale. Besides these the Mennonite Publishing Co., has made an outlay of not less than \$30,000.00 in translating from the original Holland language in which they were originally written (and also some from the German) and representing works like the "Book of Martyrs," "Mennonite Complete Works," "Detrich Philips Embriden," and others, all of which are invaluable to every true follower of the Lord Jesus, who is desirous of knowing what the fathers believed and practiced, and how devoted they were to the teachings of the blessed word of God. Then we might speak also of "The Herald of Truth," the "Words of Cheer," "The Lesson Quarterly," and a number of other periodicals and books that have been published from time to time to aid in this cause.

But with all this we have not done enough; we should have done more in the past; we should be doing more now. Our people should read more Mennonite literature, and be better acquainted with the Mennonite doctrines. There is also a wide field of labor open for earnest, thoughtful brethren who have the welfare of the church at heart. We may here add that it is encouraging for us also to know that men of learning and ability, who are not Mennonites, have put us under the highest obligations, for their valuable contributions to our Mennonite literature. Among these may be named the well known Dr. Ludwig Keller of Europe and Judge Samuel W. Pennypacker of Philadelphia and others.

Brethren, think on these things. F.

MISCELLANEOUS.

For the Herald of Truth.

THE POSITIVE AND NEGATIVE.

BY JOHN F. KUNK.

In regard to many things which present themselves to our consideration, there is a positive and a negative side, and we may deal with them either in a positive or in a negative way.

It may sometimes be best, sometimes even necessary, to deal with certain

things negatively; but generally, I believe, it is best in all cases where this course is possible, to take the positive side.

In order to show more distinctly what we mean by our caption, let us illustrate:

The teacher in his school makes, for his own convenience, a number of rules. He says, "The pupils of this school shall not whisper during the hours of study."

The pupils of this school shall not use profane language. The pupils of this school shall not mar or cut the desks and seats of the school room or deface any part of the house.

The pupils of this school shall not do this or that or the other thing."

The reader will notice that in all its regulations the rule says, "You shall not."

Now, rules of this kind are called negative rules, because they say "you shall not."

Now suppose this same teacher or some other teacher would say to his pupils, "My dear pupils, we are now here in school. This school is maintained for the purpose of affording you an opportunity to learn the things you need to know in order to fit you for the duties of life. I am here to instruct you and you are here to learn. You will take your books and apply yourselves diligently to your studies, and make the best use of your time. You shall make every effort to store your minds with useful knowledge; you shall try to gain all the information you can; you shall be faithful, honest, diligent and good children, etc."

Here we see no *not*, or *Thou shalt not*, only *do, ye, do!* The former, where we find the *nots*, are negative; the latter, where we are told to *do*, the positive commands.

The law, or the Mosaic teachings, are then negative; and to all these negative commands there is a penalty, a punishment for him who disobies. Hear the gospel in the teachings of Jesus, the Spiritual Moses, the teachings have no *not*; they are positive and, instead of a penalty, they have a promise.

This is one prominent difference between the law and the gospel. The wise man speaks of the art that in the summer time gathers her meat and puts it in store for the winter. She has no time to waste. Her life is a position of the ant, the locust, the spider, birds and beasts, all fill the places which God gave them; the trees, the flowers, the plains, the brooks, all do just what God designed that they should do; they have no time, no will and no power to do anything else. They need no law to prohibit them, no penalty to make them fear; they have no negative command to restrain them.

While the church of God was directly under these negative commands, while the Mosaic law was in force, now that the positive law of Christ, the gospel law, the law of love, the more perfect law, has superseded the negative law and the church of to-day is a Christian church, Christ's Church, Jesus Christ Himself being the just corner stone, the law of the church, the law of God's people, is a positive law. Their work is positive throughout; and there should be no necessity for a single command.

The apostle says, "Perfect love casteth out fear." In other words, when the force of the law is spent and love becomes the directing power, then love so draws, so cheers, so fascinates and charms that every action is controlled by the power of love and all prohibitions are useless, because love draws

"Thou shalt not take the name of the Lord, thy God, in vain."

Thou shalt not do any work on the Sabbath day.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness.

Thou shalt not covet.

O-ly in the fifth commandment, which is the first with a promise, we do not have this negative form; all the others are given in the negative form.

Now take the commandments of Jesus, "A new commandment I give unto you that ye love one another."

When ye pray, pray after this manner, "Our Father, which art in heaven," etc.

Come unto me all ye that labor and are heavy laden.

Learn of me, for I am meek and lowly in heart, so shall ye find rest unto your souls.

Repent and believe the gospel, for the kingdom of heaven is at hand.

Love your enemies; bless them that curse you; do good unto them that hate you; pray for them that despitefully use you and persecute you."

To the rich young ruler, Jesus said, referring him to a number of negative declarations of the law, "Now, if you want to be perfect, then accept the gospel. Go sell what thou hast and give to the poor, and come and follow me."

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and leads to that which is good. The power of love or the love of the good and pure holds us so close to God that we have no desire to get away.

Now, let us look at a converted child of God. Brought to a consciousness of sin, brought under the power of the law of condemnation, the law of sin, and beholding the gaping pit, the horror of eternal damnation, the fiery billows of the second death, the smoke of their torments ascending forever from that horrible place, where their worm dieth not and the fire is not quenched, and then, from this dark gloom of eternal despair, looking up to Calvary, beholding there a suffering, dying Redeemer, speaking peace even in that hour of deep suffering to the dying, penitent thief, and hearing the comforting words of his dear friend, who came to seek and to save the lost, proclaiming in a voice of tender pity and compassion, "Come unto me all ye that labor and are heavy laden and I will give you rest," and realizing that here, he, too, may find rest and comfort, he casts his burden down at the foot of the cross, and trusting in Jesus for his redemption and the forgiveness of his sins, he awakens to a new life in Jesus; his own life filled with love, joy and peace, has found a treasure more precious than gold, and much fine gold, sweeter also than honey and the honey comb.

It is no longer the service of a slave, laboring under the law of penalties and punishments; it is now a service prompted by love, that gives promise of a happy reward. He loves God, loves Jesus, loves the Bible, loves a God's people, loves the church, loves all that is right and good and pure; loves the services of God's house, loves the brethren, loves to engage in religious services, loves to exercise himself in all Christian graces, and Christian virtues and engages himself readily, and without compulsion, in works of charity and in everything that tends to promote the glory of God, the influence of the church and the peace and purity of God's people.

So interested is he in this, so devoted to the cause, so zealous for the promotion of the cause of Christ, that he no longer needs these negative laws, these commands to *not*. The laws that govern him are all positive; he is too much in earnest, too busy for the glory of God, to do anything that God does not want him to do; in fact he has so much to do in this line that he gets not half done what he knows and sees he ought to do.

For a real devoted child of God, we need not continually make laws and tell him that he must not go to the saloon, billiard hall, gaming table, horse races, theaters, circus shows, fairs, fourth of July celebrations, soldier's grave decorations, political rallies, pole raisings, dances, balls and other like vain and time killing amusements. You need not make them a law that they shall not lie, or steal, kill, fight, or be stingy and cross and mean, nor associate with vile, unclean men and women; that they shall not follow the fashions nor be conformed to the world, nor engage in foolish talk and jesting. You need not tell the truly converted child of God, that he should not malign or backbite his brother or neighbor. The Spirit teaches him this, and his love for God and the church will hold him so

that he will not do anything that would bring dishonor to God or to the church.

Before we went to Pennsylvania it had invariably been represented to me as being a very conservative state, with lack of spirituality. From "what I heard," "the reports," etc., I had the above sentiment impressed upon my mind. But, dear brethren and sisters, we found things different to a very large extent. Our "reports," etc., soon vanished into oblivion. How often I rejoice when I think back of the recollections of blessings I enjoyed among our dear brethren and sisters in the faith. The walls of differences collapsed. We were one. We are one. Now dear brethren, I wish we would guard ourselves against evil reports from our sister churches. Such reports become imaginary and very suspicious. Please notice the words of Bro. A. B. K.—"The talk of estrangement is very largely imaginary. Of course the imagination may be fostered and worked upon until it seems to assume tangible shape and moral force, and men act upon imagination rather than upon fact." We cannot be governed by reports.

I feel obliged to give another instance to prove that our church is more united than some make it appear. The same fall I heard a bishop make this declaration publicly, "I have now visited the West, having traveled through several states and Canada. I have found things different from what I had expected, as 'I have heard' of things to a large ex-

far away from these things that they will not once occur to him.

The true Christian will be a living witness for God, for Christ and for His church, and his whole life will overflow with praise to God and pity for his fellow men.

For the Herald of Truth.

THE GENERAL CONFERENCE.

BY E. S. HALLMAN.

Two years ago, after our trip through Pennsylvania, Ohio, Indiana and the General Conference, and after arriving home, a letter was awaiting me, from a bishop in Pennsylvania, asking me what my views were concerning the General Conference.

By way of explanation, I referred to this clause, "It shall consider such advisory measures as may be brought before it. It shall not interfere with any of our district conferences, nor legislate on local questions, except when requested by the district conferences." By way of illustration I referred him to the fall conference of Lancaster Co., held in the fall of 1898, where I was present.

There seemed to be such a unity among the bishops, who by turn gave us such good admonitions, and all (if I mistake not) expressed their pleasure of being there, and meeting each other. Peace and harmony prevailed through the entire session. There were bishops present from Indiana, Canada, Bucks Co., Montgomery Co., Cumberland Co. and Lancaster Co. and the thoughts of the Psalmist would be very fittingly expressed, "Behold, how good and how pleasant it is for brethren to dwell together in unity." If we are blest in visiting district conferences, why may we not be blessed as representatives from district conferences meeting together.

I must now relate my experience. Before we went to Pennsylvania it had invariably been represented to me as being a very conservative state, with lack of spirituality. From "what I heard," "the reports," etc., I had the above sentiment impressed upon my mind. But, dear brethren and sisters, we found things different to a very large extent. Our "reports," etc., soon vanished into oblivion. How often I rejoice when I think back of the recollections of blessings I enjoyed among our dear brethren and sisters in the faith. The walls of differences collapsed. We were one. We are one. Now dear brethren, I wish we would guard ourselves against evil reports from our sister churches. Such reports become imaginary and very suspicious. Please notice the words of Bro. A. B. K.—"The talk of estrangement is very largely imaginary. Of course the imagination may be fostered and worked upon until it seems to assume tangible shape and moral force, and men act upon imagination rather than upon fact." We cannot be governed by reports.

I feel obliged to give another instance to prove that our church is more united than some make it appear. The same fall I heard a bishop make this declaration publicly, "I have now visited the West, having traveled through several states and Canada. I have found things different from what I had expected, as 'I have heard' of things to a large ex-

tent which I did not find. I have met devoted members of our church all along the line, and I must tell you brethren that in some things I have not found so much confidence as it is set forth from home." Right here our sentiments are expressed by Bro. D. K. "There is nothing that brings us into closer sympathy than personal contact." Brethren, from the North, South, East and West, we want personal contact. "To sum it up we will conclude, 'That the General Conference will be a strong factor to unite us. When we meet, our petty differences, reports, misunderstandings will vanish. The call to those who have the welfare of the church at heart is, 'Come and see.' On the tide of worldliness, fashion, pride and other mighty giants, which to-day encircle our beloved church, for which martyrs have died to defend the faith, and Christ has died to redeem. This behooves us to arise unitedly wherein lies strength to suppress the enticements of the devil, by the grace of God."

In detail Bro. J. F. says, "That the General Conference will not be a legislative body until two thirds of the district conferences make it so." By this it will not become legislative until we help to make it so. Let us then not look upon it any more as a mighty tyrant, or a legislative body of a select few to enforce laws upon us, but in the broad sense it is a place where we can meet one another, and become acquainted with one another, also where we can discuss subjects and doctrines which are, as all ministers know, of vital importance. Wholesome thoughts are presented at these sessions, and while the business part of a conference may to some, who do not take part, become monotonous and find no relief therein, may we be reminded that the dear brethren of Sterling, have met these requirements in the form of a Bible conference. Let us be prayerful, go praying that our God may shower upon us waves of spiritual blessings, that when we return home to our respective fields of labor we may be valiant for the truth, and better able to wield the sword of the Spirit in the name of Jehovah. Let us be teachable in the doctrines of the church and be more earnest in the work of the salvation of souls.

Brethren, I also call to your remembrance the duty and respect we owe to the aged. Who would turn away from the advice and counsel of a worthy parent, remembering the words of the apostle, "Children, obey your parents in the Lord: for this is right." This also applies to "fathers in Israel." On the other hand experiences have proven that some young members of the church are more teachable than some older members, who have set their stakes and are unmovable.

I would yet like to add the situation of the Gaudes conference in relation to the General Conference by the following resolutions, passed last spring at our annual conference, which need no comments:

Resolution 14.—"That this conference send delegates to the next General Conference."

Resolution 15.—"That the Bishops appoint the remaining delegates (from this district) to the General Conference."

Accordingly five were appointed.

I look forward to meet my co-laborers from the various states, and oh the thought of meeting them face to face, gives me reasons already to rejoice.

Berlin, Ont.

For the Herald of Truth
ONE WAY OF HELPING.

Some how it seems more and more real that "the most successful life is the helpful one." God has created us all so that we are more or less dependent upon each other for happiness and well being.

Doubly happy then is he who cheerfully shoulders his part of the work and goes on helping wherever God gives opportunity as he goes along.

Most of the readers of the HERALD have heard of, and are interested in the Old People's Home, situated on the farm of our dear brother Amstutz.

We enjoyed to day the pleasure of seeing the building practically almost finished, a large, substantial, beautiful building, for which of course we were glad, but what we came to tell you especially now was that there was still much to be done and we liked the way the helping to-day was done.

You know many hands make quick work and to-day as we neared the building we noticed a large number of busy hands cleaning windows, the great amount of work to-day was cleaning and the windows and floors all over the house were needing it.

Most of the workers to-day were from the Oak Grove and Pleasant Hill churches and as a special offering for the Home they brought over one hundred yards of good new home made carpet.

All of the second floor of the Home was cleaned ready for the furnishing, while three rooms on the first floor were also cleaned and the floors carpeted.

One stairway too was carpeted, but evening came before, with all the good intentions, the busy workers could finish the work so gladly done.

Sometimes when we hear some one speak eloquently, or sing well we hear those who wish they too could do so, and we believe it is all right to "covet earnestly the best gifts," but to day we could realize that some of those who work well in public, can with as good grace and cheerfully sew and stretch carpets or tack them down. As we thought of these different ways of helping we thought perhaps some of the friends of the Home would be glad to know of this day's work and the help it was.

The carpet that was brought was made by each family donating a small quantity of carpet rags and enough money to weave their portion. In this way the expense for each one was trifling and yet the carpet for a part of the Home was furnished.

Are there not others who would be glad to help in some way? Some might wish we could help more, or regret that we have not more to give.

If each one does what he can willingly and cheerfully as unto Christ this Home which to some people seems like such a great undertaking will not be a burden to any one, but on the contrary will be a great blessing to many an aged poor one as well as to many a one who will be happier and whose life will be richer and sweeter because he has

given to God's poor,—"the 'little ones' whom Christ has left in our care."

ONE OF THE SISTERS.

VIEWING the divine dealings with us through the medium of ill health is like looking at nature through blue glass. Even the sunshine seems dreary. It takes more religion to make a dyspeptic smile than a perfectly healthy person to rejoice in Pisgah glories.—*Peloisbet.*

For the Herald of Truth
CHRISTIAN SINGING.

BY A BROTHER.

Singing is an essential to Christian worship. A joyful heart and a praising tongue will not keep silence in God's house.

Whenever the heart is filled with love and the Holy Spirit, the lips will help to reveal it. "Out of the abundance of the heart the mouth speaketh."

Well hath David said: "Sing unto the Lord a new song and his praise in the congregation of saints."

Singing unto the Lord means more than simply running over the words and thinking of the music that is contained in it.

Again, it is not the loud screaming that rises no higher than the tallest trees. It is not the fine music and polished tones. But it is the thankful-ness and joy and gratitude, the love we feel towards Him, the spirit which is warmed up and we have a desire to praise Him for His abundant blessings.

If you have no spirit to praise God, read David's Psalms and surely you will sing a new song and His praise in the congregation of saints.

What does Paul say in regard to singing: "Sing with the Spirit and the understanding also." If the spirit bursts forth the understanding will sing. How often do we see the lay members sit in the church and do not open their mouths while the rest are singing. And why is it so? Is it because they have no reason to sing, they have no joy in the heart, they have no tongues to praise Him? If the heart is not touched singing is vain.

I do not mean to contradict the musical part, not in the least, but to show us our Christian duty when we sing these sacred songs which our venerated forefathers sang and authorized under severe persecution and how could they sing them with thankfulness because they had made the Lord their trust.

Few people realize the power there is in singing. For instance, take Paul and Silas in the Philippian dungeon, with their feet fast in the stocks, (which was a terrible punishment), yet at midnight they sang praises, which caused the foundations to shake, and the doors flew open, Paul and Silas were loosed, every one's bands fell off.

Now then, if we sing with the right spirit, God is willing to accept it and will reward us in His own good way.

Every hymn that we sing is an anthem of praise or an effectual fervent prayer.

My dear reader! what is your song? How do you sing?

"Whosoever ye do, do all to the glory of God." 1 Cor. 11:31. To the give God the glory with your song? Out of the abundance of the heart the mouth speaketh.

Let us now be honest and respect God with our song. If you have a good strong voice give it unto the Lord, use it to His glory, and surely He will the more bless you in this line. Good singing is a strong element in the church. Go where you will if the singing is poor the spiritual life is at a very low ebb.

Good singing, Christian worship demands it. Christians love to sing.

Many a devoted worker in the vineyard of the Lord, will point you to a sweet song through the influence of which he was led to repentance. "Sing unto the Lord."

Donnamenville S. S., Lancaster Co., Pa.

For the Herald of Truth.

THE HIDDEN LIFE.

"For ye are dead, and your life is hid with Christ in God."

We all understand what duty is so far as it affects the human body or any animal or vegetable life.

It destroys all the power of growth, increase or development in every form. It brings about a condition or a process of decay, corruption or passing away.

A tree or plant that dies, withers; the sap or life is dried up, the leaves fall, the bark becomes black, hard and brittle; the timber becomes soft and decays, and by and by the stately tree falls to the ground, and is mingled with the soil.

An animal or a human body falling under the power of death, begins at once to decay. Its power to grow, develop and manifest action is destroyed.

It soon becomes offensive, and must be buried in the earth to hide its offensiveness, and apparently passes out of existence.

Now there is, as the apostle says, "A natural body and a spiritual body," to other words, there is, in this natural body a mental or a spiritual life, something that thinks, desires and moves the body to action.

While this present human life is prompted by the powers of darkness, while the corrupt human nature, the spirit of the prince of the power of the air, rules in the heart of a man, all the imaginations of his heart are evil continually, and in this condition, he is said to be dead in trespasses and sins, because he is dead to the life of God. The Spirit of God has no influence over him, and he does not grow or develop in that direction; he grows and develops in the life of sin.

When a man repents and consecrates himself to the service of God, it is because he has seen his dead and lost condition, and turns away from that life to the life that is in God.

When a man's eyes are opened to see his lost condition on one side, and the blessedness of the God life on the other, he is transferred from the kingdom of Satan to the kingdom of Christ. This is what is meant by being brought from darkness into light, and converted from the power of Satan unto God; or it is like the apostle expresses it in his admonition to the sinner: "Awake thou

that sleepest and arise from the dead, and Christ shall give thee light."

Now when this is accomplished, then the old life of sin is brought under the control of the life of righteousness, and as the darkness vanishes before the light when the sun comes up, so this life of sin is taken away, vanishes, is destroyed, brought into death; it ceases to grow or to develop or to exert its powers by the superior power of the Spirit of God controlling it. Just as the devil had to see before the superior power of Jesus when He cast them out while here in the flesh, so these powers of darkness are now controlled, and held in subjection by the superior power which the child of God receives through the Spirit from God. The apostle says, Rom. 6:12, "Let not sin reign in your mortal body," and this is accomplished when we arise with Christ from the dead and seek heavenly things, "your life is hid with Christ in God." Col. 3.

As a self-evident conclusion, now that the power of sin is overcome, the life of righteousness and truth, which before lay dormant and could not manifest itself, rises in its power and the converted soul grows and develops until it comes to the full stature of a man in Christ Jesus.

Now our text says, "Ye are dead," meaning dead unto the old sinful life. The old sinful life is destroyed, or at least conquered, and brought under subjection, and the new life has come into being. "Old things have passed away, behold all things have become new."

This is proved by the words of the preceding verses, "If ye then have risen with Christ, seek those things which are above," etc.

This explains also the much controverted text, Rom. 6:1-6. "How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us are baptized into Jesus Christ, are baptized into his death." Therefore we are buried with Him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. The old dead man is buried through the consecration of the new man to God, through his acceptance of Jesus Christ as the Savior, who gave His life on the cross as a ransom for our sins and not for ours only but for the sins of the whole world.

For the Herald of Truth.

TRUST.

BY WILLIAM S. LANDIS.

To trust God at His word is what many souls have not yet learned. We must learn our calling in life, be sure that we are right, then go ahead. Think of some of the noble Bible characters whose trust was in the Lord. The poet says,

"Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small,
Trusting Jesus, that is all."

Sometimes the way seems lonely, and we think that we are rejected and cast aside, but remember that the trials we pass through, and the temptations we overcome, characterize us as men and women of God. Webster defines trust as faith, and hope. It is one of

the essentials to lead us on higher to that life which is beyond the grave. Many a man can trust God when all goes well, but when obstacles rise up before us, then all seems dark and dreary; but like the poet let us sing:

"Singing, if my way is clear,
Praying, if the path is dark;
If in danger, for Him call;
Trusting Jesus, that is all."

Let us trust Him that He can make the vilest sinner whole that will come unto Him. When we trust Him, nothing will be impossible for us to do by God's help. Paul says "Which hope we have as an anchor of the soul, both sure and steadfast." No matter what your vocation in life may be, whether you are rich or poor, well thought of or not, simply trust God at His word and all will be well. We sometimes sing the good old song:

"Come, every soul by sin oppressed,
There's mercy with your Lord,
And He will surely give you rest,
By trusting in His word."

Let us ever be about our duty; for "the night cometh when no man can work." Let us have the uplifting of humanity at heart, and by our daily life show that we are in earnest in helping the string one retrace his steps to the path of obedience, and then we can truthfully say,

"Brightly do His Spirit shine
Into this poor heart of mine;
While He leads I cannot fall,
Trusting Jesus, that is all."

For the Herald of Truth.

HOW LONG.

All day I have been thinking of our Saviour's beautiful prayer found in John 17, where He earnestly prays the Father that His disciples may be one in Him, as He and the Father are one.

In the 20th verse He says, "Neither pray I for these alone, but for them also which shall believe on me through their words."

Blessed thought indeed that hundreds of years ago Christ pleaded with the Father for that which He knew would be the greatest blessing of our lives.

Here our minds are troubled and we cry out, how long, our Father in heaven, must we wait, till our Saviour's prayer shall be answered?

The answer comes back in unmistakable language:—So soon as ye see fit to cease contending and striving, and cease your bickerings and backbiting, and watching for something to stumble over, so soon will your Saviour's prayer be answered.

Let us pray earnestly that such a time may come and soon, when brethren and sisters will no more look at one another, for something to talk about, but will each one look to himself and remember that when the disciples of Jesus came and told Him they had seen one casting out devils in His name and they forbade him because he followed not with them, Jesus said, "Forbid them not. For he that is not against us is for us."

If we could only realize this, how quickly would many a trouble come to an end.

We would no more be so worried just how and when and where and in what position our brethren and sisters are found speaking and praying, we could then believe that since they were not against our Saviour they were surely

for Him, and we would feel that we were one in Him.

Since we all have the privilege to say "our Father in Heaven," let us pray that God our Father may so lead us that we may be one in Him who gave His life for us and who is still waiting for us to be one in Him as He and the Father are one.

Paradise, Pa.

WHY BE A CHRISTIAN?

1. Because only by such a life can we, even in the smallest degree, pay back to God the great "debt of love we owe."

2. Because it pays to live an upright, honest, moral and God fearing life.

3. Because to be a Christian is to be a follower of Christ and He will not lead us wrong, but His strong arm will protect and guide us all along through the fiery trials of life, and He will be with us in the hour and shadow of death.

4. Because Jesus Christ, the only perfect being this world ever saw, built Himself into a religion which we call Christianity.

5. Because God demands it. He asks me to glorify Him; to yield my soul, my life, my all, to Him now, and forevermore.

6. Because of all the religions in the world the Christian religion is the only one worthy of investigation.

7. It reveals a God who created me, knows me, pities me, loves me, protects me, guides me; one who gives wisdom, hears my prayers, and imparts His life to me, so that I shall live, now live by the faith of the Son of God, who loved and gave Himself for me.

8. It enables me to love God with all my powers, and my neighbor as myself.—*Selected by M. H. H.*

Palmira, Mo.

DELIVERANCE OF CHINESE CHRISTIANS.

Wu-Shih-pling is a pretty little village nestled among the foothills of a mountain range which runs through Central Chekiang, one of the sea coast provinces of China. Some fifty mud, straw-roofed cottages, with a few of better quality, are scattered about the more pretentious old house, divided from each other by the family threshing floor, strawricks, gardens and pig sties. A fringe of fine woods—pine, cedar, oak and chestnut—covers the hamlet from distant view, while beyond the trees the stretch of rice fields, green with the growing harvest. To the westward, a wide, blue lake irrigating the plains, and beyond, high mountain peaks, range after range. Surely a beautiful and peaceful scene!

At the village was a little equally divided between heathen and Christian. It was far from being as peaceful as it looked.

The villagers fiercely resented the instruction of the new doctrine, connected wrongly enough in their minds with opium, war, rebellion and the hateful foreigners. Persecution set in, mild enough compared with history,

but sufficiently trying to people young in the faith. As injuries were forgiven and no revengeful spirit shown, persecution grew bolder and fiercer. The younger Christians began to chafe under the restraint:—

"Why should we submit to have the water drained off our fields, and the crops lost? Why should a straying animal be immediately slain, or, worse still, hopelessly maimed? Why are we refused the use of the public roads, the public wells, the firewood from the hills? Why beaten and reviled in the market-places? We do not fear them; let us defend ourselves." Calmer counsels prevailed. They waited for God to defend them. He strengthened their faith and mightily encouraged them by leading one and another of their persecutors to accept Christ.

Three miles from Wu-Shih-pling there is a small town called "Stone Gates," where a market is held for the surrounding hamlets. Here the brethren found a mission field, and often preached Christ, sold books, and tried to lead men unto the Truth. It was a very unpromising place, being full of opium dens, and the attendant gamblers, bad women, loafers, thieves, and like sinful debris of human life scattered over the path of the opium fiend.

All attempts at renting or buying a building for a mission station at "Stone Gates" had failed owing to the strong opposition, not only of the "opium interest," but of the gentry and people generally.

Finding petty persecution of no avail, and that the Christians grew stronger in their daily diet of abuse and injury, the idolaters met at "Stone Gates" in an opium den, and decided upon a bold stroke which should rid them of this religious nuisance once and for all. In China, few things of importance can be undertaken without the assistance of a fortune teller who selects a "lucky day." On being consulted by the conspirators, Mr. Fortune-teller fixed a date ten days ahead for this important event—the extermination of the Wu-Shih-pling Christians. If undertaken on any other day, the project would fail. Night time was the best part of the twenty-four hours for the purpose. Mr. Fortune-teller quietly received his fee, and slipped over to Wu-Shih-pling to tell the Christians what was planned, in hope of getting a second.

It was with much concern the Christians heard that their homes were to be burned, their cattle stolen, themselves driven from the district on pain of death. Being disciples of Christ, they would not consent to use methods, diplomatic and crafty, to overthrow the designs of their enemies. So they came and consulted the missionary and asked his counsel, which was—"Wait God to the test, trust and obey Him." Satan cannot reach those whom God hides: "He is able to save to the uttermost."

"We felt it our duty to call on the Governor of Kihwa and inform him of the projected riot, not only as claiming the rights of peaceable people, but also as showing the Natives that the Christians held the magistracy office in respect. Moreover, if anything came of the riot, he could not be held responsible if he knew nothing of the matter. He received us in great state in a gaily furnished guest-room, foreign clocks ticking merrily on the walls,

* A Tract published by the Orphans' Printing Press, Leominster, England.

porcelain pots filled with dwarfed and flowering shrubs, beautiful to look at, but suggestive of a China woman's small foot, a China man's prisoned mind, and of other things which "old custom" has forbidden to develop as God would have them grow.

The Governor listened with politeness to our story, with many noddings of the head, and smiles which suggested mirth rather than friendship. Wagging his shaven head to and fro, he explained that these were good people who always paid their taxes, and he could not believe they would be guilty of lawless conduct. He had no right to think evil of them. Anyway, he could not prevent crime, but he could punish it. He refused to issue a proclamation protecting the Christians. His idea evidently was that, if a riot came off, he would have some good pickings out of the families concerned, as some were well connected.

While we in the city were vainly seeking the protection of the law, the little assemblies of believers scattered over the country were daily praying for their persecuted brethren. The appeal to Jehovah was more effective than the cry to the temporal power.

The time came for the attack; messengers had been sent along the route from "Stone Gates" to Wu Shih ping, the men from the intervening farms and hamlets were to join the main party as it came. They made the night hideous with their gongs. The glare of torches revealed the half-naked forms of men—pigtails tightly bound round their heads in "lighting trim," faces inflamed with passion—with horrible yells pushing forward to the attack. Armed with swords and trident knives and spears, they were expecting the Christians to make a bold stand at last for the defence of their families and their poor homes. Coming to the first house they found it empty and the inmates gone! Soon they found all the brethren gathered in the strongest house, with the doors shut, "for fear of the Gentiles," while the cattle had been secretly conveyed into the hills.

They paused for a few moments, not knowing but this might be some ambuscade, or trap, for them. They heard the voice of a man calling upon One whom he called "Jehovah" to show His power, and save the people who trusted in Him.

The crowd paused but for a few moments, then the awful prolonged yell arose, which, once heard, can never be forgotten. The sound was swallowed up in a sudden crash of thunder; quick flashes of lightning followed, and a sudden, mighty wind which crashed down the trees; again the roar of thunder, echoing over their heads and among the mountains—and down came the rain in torrents!

The surging angry mob did not wait after that first thunder-clap; the glare of their torches had prevented their seeing the gathering storm, as it came suddenly with a mighty uproar, they thought the "Heaven" the heathen god who strikes criminals dead that have escaped human law—was after them. They fled for home as fast as their legs would carry them in the dark—down went the torches, away went spears and swords! Some fell among rocks and stumps of trees, others tum-

bled into muddy paddy fields; a few lost their way and wandered about till daylight—terrified lest some lightning flash should reveal their whereabouts to the angry god who was after them. What thanksgiving and praise to Jehovah Jesus ascended from those humble cottagers who had put Him to the test and found Him able to supply all their need!

When the rioters of "Stone Gates" collected together again, they were much laughed at for their failure. They blamed the fortune teller for his "unlucky day." He defended himself by saying that he could not be expected to know what gods and foreigners were going to do. He had learned that the missionary had a box full of lightning, and he made it carry letters on a wire quicker than a horse. "No doubt the foreigner knew all about electricity, and had bottled up a storm and let it loose on them, and a pretty had one it must have been."

This explanation exonerated the fortune teller. Not a few felt, if the disciples were going to fight with such weapons, they had better be left in peace. Two brothers, ringleaders in mischief, did not approve of this idea. Their main purpose was undoubtedly plunder, and they made the religious point a mere pretext. In a few weeks' time, these two worked up another riot in much the same way as before, but they decided to go by daylight, take only a few desperate spirits, and share of the spoil would be all the greater. Hearing of the trouble, we went out to "Stone Gates" and tried to pacify the people. We were assured by the small local official that there would be no trouble. He was warned that he would be responsible for what should happen, but it is well understood that the higher officials protect their underlings; so probably the warning had no effect.

Another fruitless appeal was made to the Governor at Kihwa. Such cases are practically heard in public, a crowd of secretaries, soldiers and servants looking on. The magistrate referred to our last visit, saying how evidently we were all needlessly alarmed. "Why do you come to me with these idle rumors?" "Because you are the ruler, and we are taught by our doctrine to respect authority. You are also responsible to the Viceroy for the peace of the district." "There will be no trouble; these are but words blown of wind. You said there was a riot brewing before; nothing came of it." "True, nothing came of it, because you helped us when your Excellency refused!" "Well! well! Yes! Yes! Perhaps your God will help you again." "Certainly He will, but that will be no credit to your Excellency." "Oh, yes! Oh, yes! Don't fear! Don't fear. Let me invite you to drink some tea. This is from my native province of Kiangsi. I believe tea will not grow in your honorable country."

This meant that the interview was at an end. Before His Excellency's tea was cold, messengers were off to "Stone Gate" full speed. "The magistrate will not help the eaters of foreign religion; let us go up, beat and cast them out."

The second attack was regarded by the Christians as more serious than the first; although their enemies were not so numerous, they were all had charac-

ters, whose object was doubtless plunder. The brethren encouraged themselves in God, remembering past help and the many promises in His word. Messages were sent to outlying groups of believers, asking their help in prayer.

The day came; the attacking party met in an opium shop to discuss plans. The two brothers, ringleaders in sin, arranged to rendezvous under the spreading branches of a great camphor tree, a short distance from Wu Shih ping. The people were to gather there by mid-day in little groups, so as not to attract too much attention and invite other eagles to the spoil. The business concluded with wine, a feast, and opium—they felt that they needed more than their usual stock of courage for the work they had to do.

The brethren waited the coming foe with closed doors, calling upon God. The day was hot, the way was long. The half-drunken crowd meeting under the great camphor tree was tired, quarrelsome and not at all comfortable in the business they had undertaken. After much noisy talk, the ringleaders commenced to draw lots for the division of the spoil. Beyond cattle, grain and farming implements there was but little to steal.

Still the believers waited and prayed. A lad ran and reported the rioters gathering under the camphor tree as gambling for their goods, and then they are coming to "abash" (kill)! "Now they are coming!" A dull roar reached the Christians' ears, a sound of blows and smashing of wood—what did it mean? They rushed out and saw down the valley a confused, struggling, fighting crowd of men driven hither and thither. Surely the old camphor tree had never witnessed so strange a sight! It meant that Jehovah was again answering prayer. "Surely the wrath of men shall praise thee, and the remainder of wrath shalt thou restrain."

The leaders had quarrelled over the division of the spoil not yet theirs. Angry words led to blows, and strife raged up and down the little valley, but the wave of war never reached the Christians. The defeated party fled, chased by the victors as far as "Stone Gates"—bleeding, bruised, wounded, hair torn out—to be received with howls of derision by their friends. When the Christians reached the spot it was to help their wounded enemies. One of them was lying beyond human help; a heavy blow had crushed his skull. It was one of the ring leaders.

This unexpected end of the expedition astonished every one and made a great sensation. The Christians again praised God who had, by terrible things in judgment, again answered their prayers. The heathen said, "We must let these Jesus men alone; their God is too strong for us."

The Governor sent and arrested a number of the rioters. They were beaten, imprisoned and fined, until nothing more could be got out of them. The local official was dismissed from his office. The murder caused the matter to be brought before the Viceroy of the Province. It could not be discovered who struck the fatal blow, so no one was executed. The Governor was removed as incapable, and was succeeded by Mr. Tsao, who was for a

long time very friendly to the Christians.

The result of these events upon the Christian character of the converts was astonishing; they realized as never before that the living God bears prayer. "We will never doubt Him again," said one. "Let us gather our money and bring a thank offering," said another, "and try to get a Mission Hall at 'Stone Gates' so that the people there may hear the Gospel oftener."

This proposal met with general acceptance. In a short time seventy dollars (then worth about £10 sterling) were subscribed. A suitable house was found at "Stone Gates," and now leased without difficulty. Downstairs it was fitted as a chapel and preacher's room; above were three rooms fitted for the owner of the house, one of the rioters, became a Christian, and for a long time the work steadily prospered. Men are now numbered among the disciples of Jesus Christ who were first impressed by the deliverance God wrought.

JOSEPH S. ADAMS.

HINDERANCE TO RELIGION.

REV. JOHN HALL, D. D.

Gaius must have been in a most desirable religious condition when the apostle could throw his good wishes into this form: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Such a measure of outward and general progress as their souls are making in inward and spiritual things, would be no great advancement to many. It would be more natural and true to the facts with many, to express one's kindly desires in this form: "I wish thy soul may prosper even as thy body, or business, or family prosper."

And yet even our personal religion ought to have at least three things: growth, which distinguishes all living things that have not reached perfection; comfort, which attends the healthy exercise of all our capacities; and power, which we possess in right, as a royal priesthood, but which, alas! in fact we forfeit by indolence and other forms of sinning.

Some of us suffer from having too many occupations. We attempted so many things we can do few or none of them well. Our time is frittered away on miscellaneous pursuits, and our strength is wasted over too wide a surface. We are not very good scholars, nor very good farmers, nor very good artists, nor very good workmen, nor very good Christians, from trying to do a little in several of these characters; and some who confine themselves to perhaps one thing only, in addition to their spiritual condition, are so awfully in earnest about that one thing as to leave too little time and strength for religious advancement. For reading, on the word, there is little time. Hurried eating of the daily food is bad for physical health. There is such as swallowing the allowance of spiritual food so that it shall do no good. Thinking, meditations, or reflection is out of the question. To dress, pay and receive visits, keep abreast of the literature of the day, do common duties, and "be like other people," and at the same

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time "think" is out of the question. And what prospect is there of being much in prayer with hurried Scripture reading, and no thought? Look about, Christians, and properly forego, if you love to prosper in your souls. This is the first consideration; all else is secondary.

But this suggests another great hindrance—the want of a single eye. We are anxious to have many clisters out of which to draw the waters of baptism. We do not wish to crucify self altogether. We desire to stand fairly with the world. We look in many directions besides upwards. Our eyes are not to God, like the faithful maid's to her mistress. We can not say our expectation is only from Him, for we expect a good deal from self, and so we please, indulge, and magnify self; a good deal from the world, and so we tolerate, and even conciliate and flatter it. Our eye is not single. And so when something is wrong about self and we should crucify it, or something is very wrong about the world, and we should, for our part, resist it, we can not see it. We do not wish to see it. You may hand us the glass of the Word; we put it to the blind eye. So we are full of inconsistencies. Our road lies straight on; but there are coveted objects right and left, which we wish to pick up by the way, and on which we are casting longing looks, and turning to which, ever and anon, our path is crooked and our progress slow. We should be intent on one thing, our eyes looking right on; but we are lamentably tottering as far as God is concerned, and our "footprints on the sands of time" are often zig zag—sometimes retrograde. Ob! for a little of his concentration of purpose who said, "This one thing I do!" For most of the mind of Him who declared, "My meat and my drink is to do the will of my Father in heaven."

BALANCING ACCOUNTS.

A thick set, ugly looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be most interested in your writing," I said.

"Yes, I've been figuring my account with Old Alcohol, to see how we stand."

"And he comes out ahead, I suppose."

"Every time; and he has lied like a liar." "How did you come to have dealings with him in the first place?" "That's what I've been writing. You see he promised to make a man of me but he made me a beast. Then he said he would brace me up, but he has made me go staggering round and then threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and to be the laughing stock of my enemies. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength; and he made me helpless. He promised me courage."

"Then what followed?" "Then he made me a coward, for I beat my sick wife and kicked my little child. He said he would brighten my wits; but instead he made me act like

a fool, and talk like an idiot. He promised to make a gentleman of me but he made me a tramp."

NOT NOW.

Not now, my child, a little more rough tossing
A little longer on the billow's foam,
A few more journeyings in the desert darkness
And then the sunshine of thy Father's Home.

Not now, for I have loved ones sad and weary
Will thou not cheer them with a kindly smile?
Sick ones who need thee in their lonely sorrow
Will thou not tend them yet a little while?

Not now, for wounded hearts are sorely bleeding
And thou must teach those widowed hearts to sing;
Not now, for orphan's tears are quickly falling
They must be gathered! 'neath some sheltering wing.

Go, with the name of Jesus to the dying
And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour, and then the glorious crowning
The golden harp-strings and the victor's palm;
One little hour! and then the halcyon day
Eternity's long, deep, thanksgiving psalm.
—Sol. L. M. J.

EXAGGERATION.

The pernicious habit of using exaggerated language in the presence of children seldom meets with such immediate retribution as in a case just recorded in the *English Mail*. The incident occurred on an Atlantic liner in mid-ocean. A lady, returning to England with her children, was trying to quiet the baby, and said to it in the presence of the others: "If you are naughty, we shall have to put you through the port-hole."

She afterwards had occasion to leave the cabin for a few moments, and on re-entering missed the little one. "Where's baby?" she asked, far from suspecting the terrible reality. "O, mamma dear," came the reply, "baby was very naughty again, so we put her through the port-hole." The vessel was stopped and backed, but, of course, without result. Needless to say, conclude the account, the event created a profound sensation among the passengers. But where many see the folly of suggesting deadly perils to the children, there are fewer aware to the danger of untruthful exaggerations in order to provoke mirth. One's manner of speech becomes habitual, and as the user of profane language becomes scarce conscious of what he says, so it is with habitual exaggeration. An attempt to pass one week without using exaggeration in speech might awaken some to the fact that for them such immunity is impossible, that is, without a real fight to overcome what is in reality a bad habit.

BE KIND TO THE AGED.

Age, when whitening for the tomb, is a worthy object of reverence. The passions have ceased, hopes of life have ceased. They linger with the young—and oh how careful should the

young be to reward them with tender affection, and with the warmest of love, to diminish the chill of ebbing life!

Be kind to those who are in the autumn of life, for you know not what sufferings they have endured nor how much of it may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions while in the springtime of life, were less flexible than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with cheerful alacrity and think not hard if much is required at your hands, lest when age sets its seal on your brow and fills your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you forever from their mortal sight. We should never regret any act of kindness we may do for the aged.—Sol. L. M. J.

THE HOME.

USE AND ABUSE OF DRESS.

In an article on the above subject in the *Union Signal* Dr. Cordelia A. Greene, of Castle, N. Y., gives the following practical hints from a physician's standpoint.

Clothing which permits the action of all the organs and the free play of the entire muscular system, is a necessity. The clothing should be as evenly distributed as possible over the body, without one band about the waist which is not well supported from the shoulders. It is not evenly arranged when there are three or four thick pieces about the chest, from six to ten about the abdomen, lower parts of the loins and back, and two or three about the feet and legs. The best head and chest protectors are worn upon the legs and feet. I have seen in our cold winters patients with several thicknesses of flannel carefully folded over the chest in addition to warm clothing of the trunk, wearing cotton hose and thin-soled shoes scarcely warmer than would be worn in midsummer. Such unequal distribution of clothing is a travesty upon the idea of protection.

A few years ago a young lady came to me in January, on her return from an extensive tour abroad. Before leaving Europe she had taken a cold, which had grown worse during the voyage. Her mother directed her to come to me upon landing, as her home was 1,500 miles further inland. She was wrapped in heavy, expensive furs. Her undergarments were of silk, with low neck and short sleeves, and, like her slitten hose, was of medium weight. All her other underclothing was of white cambric. Her single-soled shoes were of the finest French kid, but, fortunately, were protected by arctic overboots. The dress, furs and articles were her only suggestion of protection from her inclemency of a rigorous winter on sea and land.

The young lady was seriously ill, and if she had not been endowed with a fine gift of vitality, her exposure would have resulted more disastrously than it did. She recovered nicely, and became a most sensible and rational young woman in habits of dress for herself, and later for her children.

The corset is a delusion and a snare. After forty five years of constant professional work among thousands of feeble, broken-down women, I have seen but three women who admitted that they wore the corset tight. In thousands of cases that I have examined carefully I have hardly been able to force four fingers beneath the corset at the waist line, but it was not "tight."

It has always been worn "just comfortably snug." I have been repeatedly told by ladies that they could not sit up straight without being "stayed," thus acknowledging that they had lost the contractile power of the muscles of the trunk, and had less strength than a healthy baby ten months old. How anxious the family physician would be about a baby who had to be "stayed" at that tender age in order to sit up!

I have spoken to a number of gynecologists asking them to urge women to leave off corsets, and support their clothing by their own strength. I invariably reply, "It will do no good. It is effort thrown away. Women would much rather be pallid, weak and sick and pay doctors' bills than not be beautified by a small, taper waist and compressed abdomen." My own experience leads me to sympathize somewhat painfully with these physicians, and as one dislikes to give advice that is only lightly heeded, I am inclined to say to all women who decide to wear the corset, "He sure to lose it snugly at the waist, and compel abdominal protrusion. Extend the bones sufficiently low to make firm compression over the entire abdomen." This will constrict the diaphragm, diminish the power of respiration, and cause the depress and crowd downward all the viscera, impede the general circulation and lay the foundation for weakness which makes the work of the gynecologist more expensive and more lasting than any other service rendered by a physician in the category of common diseases. The person who carefully follows these last directions will make womanhood a burden, and maternity an unmitigated evil. Of course it is a small price to pay for the ornamentation of an unnatural, constrained figure such as is outlined in our fashion plates. The admirers of the perfect human figure, so beautifully modeled in the world renowned Venus de Milo, would consider it a pitiable caricature, but to the devotee of the corset such a sensible opinion is of no consequence.

The rational use of the bicycle should be a blessing to women as well as to men; and it is, when the clothing is as untrammelled about the waist and loins as it is with men. The corset and unsupported bands about the waist are most detrimental during exercise, and make bicycling as harmful as gymnastic exercise would be under the same conditions.

Warmth upon the feet and extremities is best secured by close fitting, evenly distributed underwear. In this way the skirts can and should be reduced in number, volume and weight.

Mrs. Brantwell Holt, a Quaker worker among the poor and outcast bear witness to the fact that the desire to possess ornaments similar to those worn by others, has caused many young girls to sell themselves body and soul. Not a few of the noblest women of the world have ever known have been very simple in dress.

HERALD OF TRUTH.

November 1, 1900.

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THE HERALD OF TRUTH, ONE DOLLAR PER YEAR. Der Herald der Wahrheit, ONE DOLLAR PER YEAR. Both papers to one address, \$1.50 per year. HERALD OF TRUTH & VOICES OF CHURCH to one address, \$1.40 per year.

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10. Illinois.
11. "Western District.
12. Missouri, Iowa and E. Kansas.
13. Kansas, Nebraska and Oklahoma.
14. Nebraska and Minnesota.

*Amish Mennonite.

Monthly Calendar for Nov., 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
|------|------|------|------|------|------|------|
| | | | | | 1 | 2 |
| 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 |
| 18 | 19 | 20 | 21 | 22 | 23 | 24 |
| 25 | 26 | 27 | 28 | 29 | 30 | |

☾ 4; ☽ 13; ☿ 22; ♀ 29.

BUSINESS NOTICES.

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Thirty two shares of Mennonite Publishing Company Stock are offered for sale. These will be sold all together or will be divided into smaller amounts, as purchasers may desire.

We have also another certificate of four shares. A share is \$25.00 and will be sold at par.

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Send for a circular describing our "Combination Offer" \$10.90 worth of good books for only \$6.00, postpaid.

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Any one renewing his subscription for the HERALD, who will pay one year in advance, can have the choice of any one of the Colportage Books listed elsewhere.

Sunday School workers who are contemplating the purchase of reward books should not fail to consult our new catalogue. It contains a large variety of well selected books especially adapted for this purpose. Notice our low prices.

HERALD OF TRUTH.

Peloubet's Select Notes on the S. S. Lessons for 1901, are now ready. The universal opinion is that Peloubet's Notes is what everybody needs for a thorough and systematic study of the S. S. lesson. It is excelled by none. Regular price \$1.25. Our price, \$1.00 postpaid.

Quite a number of orders have recently been received for "India, the Horror Stricken Empire." Indeed this book is a very valuable study of conditions in India in time of famine and should be read by all. Our greatly reduced prices as given on the last page enable everybody to procure a copy. Send for a copy. You will find it very interesting and highly instructive.

The new illustrated catalogue of books is completed, and is the nearest and most complete book catalogue we have ever issued. The large variety of good books afford the privilege of selecting what is so much needed, viz., good reading, while the greatly reduced prices cannot fail to be of special interest to all prospective purchasers. Send us your name and address, and we will send you a catalogue free of charge. Especially ought every minister and S. S. teacher to have one. You need a catalogue now to make your holiday purchases. Send for one at once.

It is hard to form a correct idea of the suffering which the famine stricken people of India must endure, unless one reads "India, the Horror Stricken Empire." Every one should read this book. See last page for reduced prices.

"Dying Testimonies of Saved and Unsaved" is selling rapidly. This book has had a very large sale and we believe has done much good. Agents find it a ready seller. Price, postpaid, in paper binding, 35 cents; in cloth, \$1.00.

Profitable employment for active agents may be found by selling the following books: Journeys of Jesus, Dying Testimonies of Saved and Unsaved, Prince Messiah, Pharaoh and Safeguards, Touching Incidents, Bible Looking Glass, etc. Write us for liberal terms.

Our Family Almanac for 1901 is now ready for delivery, and we trust our patrons will send in their orders without delay. Prices are as follows: Single copy, postpaid \$.06. 12 copies, " .45. 25 " " .90. 50 " " 1.50. 100 " by express, not prepaid, 2.50. 250 " " " 4.25. 500 " " " 7.50. 1000 " " " 12.50.

The Almanac contains several interesting illustrations and an excellent selection of reading matter. Send in your orders early, and state whether English or German. Prices, single copy, postpaid, 6 cts. per doz., 60 cts.

Christmas Music.—Many Sunday schools desire special songs for Christmas service. For this purpose, "Christmas Music" is now adapted. It contains a number of good Christmas songs, embracing several new ones and a number of well-known hymns, and Scripture

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Many orders for Almanacs are coming in and all agents who have not yet placed their orders should do so without delay so as to get into the field before their patrons procure other Almanacs which are much inferior. Find price list elsewhere. Both the English and German Almanacs are ready and all orders are filled promptly.

With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, having decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address for 25 cents.

The Prince Messiah.—A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of Our Savior, narrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer. It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover designs. Price, in cloth, 50 cents; in paper, 25 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

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Every earnest Christian worker likes to use good, soul-stirring tracts. We send the following tracts free to any address, although stamps sent us with orders for same to pay for postage will be appreciated. All donations sent to us to encourage the publication and distribution of tracts will be used for that purpose only. Others will be published later.

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- No. 3. Unscriptural Marriage.
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- No. 6. The House of Darkness. (Against secret societies.)
- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minimus Christian.
- No. 17. Fearful Results of Gambling.
- No. 18. The Demon of Vanity.

- No. 19. In Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Infidel and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian
- No. 28. Eminent Witnesses.
- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.
- No. 32. Satan, Liquor Dealers & Co

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A HEALTH RESORT.

Excelsior Springs, Mo., on the Kansas City line of Chicago, Milwaukee & St. Paul Railway has become one of the leading all-the-year around health and pleasure resorts in the United States. The use of its waters has benefited a great many sufferers.

The Chicago, Milwaukee & St. Paul Railway has just issued a handy illustrated booklet, describing the resort and telling of its advantages, which will be sent free on application to Geo. H. Heatford, General Passenger Agent, Chicago, with two-cent stamp enclosed for postage.

SUNDAY SCHOOL LESSONS.

LESSON VII.—NOVEMBER 11.
THE RICH MAN AND LAZARUS.
—Luke 16:19-31.
[Read Luke 16:19-19. Memory Verses 19-22.]
GOLDEN TEXT.—Lay up for yourselves treasures in heaven.—Matt. 6:20.

INTRODUCTION.

TIME.—December A. D. 29 or January A. D. 30. Same time as last lesson.
PLACE.—Perea, beyond Jordan, probably at the Pharisee's house.

PERSONS.—Jesus, the disciples, the Pharisees.

INTRODUCTORY THOUGHTS.—"When the covetous Pharisees heard our Lord affirm that they could not serve God and mammon they derided Him. But Jesus sharply rebuked them and solemnly warned them of the danger of placing their affections on the things of this world," by picturing to their minds in dark colors an object lesson, not an imaginary sketch, but the real picture and actual history of one who had been rich in this world's goods and had lived a life of ease, luxury and self-indulgence, and finally died as he lived, and opened his eyes in hell. There is no intimation, however, that this man was a murderer, or a robber, or profane, or a licentious man, or a gambler, or a drunkard; but on the contrary he was a member of the Jewish Church and probably in high standing in society. The fact that he called Abraham father was evidence that he was a Jew. His sin consisted in his living a life of extreme selfish-

HERALD OF TRUTH.

ness, being unmindful of God and suffering humanity. The sins of omission were probably greater by far than the sins of commission. He was not lost because he was rich, but because he failed to make the proper use of his riches. Lazarus on the other hand was not received into heaven because he was poor, but because he was godly, and patient in times of affliction. Some of the most popular theological errors are squarely met and strongly denounced in our today's lesson. 1.—There is no encouragement given to pray to saints. Abraham could not, and would not answer the rich man's prayer. 2.—The doctrine of Universalism is hereby exploded. The destinies of both the rich man and Lazarus were irrevocable. The gulf between was fixed. 3.—Saddeuceism receives its death blow. The five brethren being yet alive on earth, in evidence that the resurrection was not yet passed; yet we have here an account of three disembodied spirits in conscious existence, two of them in glory and one in torment. 4.—Neither does spiritualism receive any countenance by this narrative. The intimation is clear that God enlightens men through His inspired word and not by sending forth messages from the dead. "Whatever fallen men on earth may think, lost spirits know that without repentance it is impossible to escape the torments of hell."

- Nov. HOME READINGS.
5. M.—The Rich Man and Lazarus. Luke 16:19-31.
6. T.—Careless ease. Amos 6:1-8.
7. W.—A bitter end. Mat. 25:41-46.
8. Th.—Buried and forgotten. Eccl. 8:6-13.
9. F.—The worldly portion. Luk. 17:7-15.
10. S.—God's care for the poor. Prov. 22:16-23.
11. S.—Heavenly mansions. John 14:1-7.

LESSON VII.—NOVEMBER 18.
THE TEN LEPERS CLEANSED.—Luke 17:11-19.
[Read John 11. Memory Verses 17-19.
GOLDEN TEXT.—Be ye thankful.—Col. 3:15.

INTRODUCTION.
TIME.—Probably March A. D. 30, shortly before the crucifixion.

PLACE.—Along the border line between Samaria and Galilee, as Jesus journeyed from Ephraim, taking a northerly and circuitous route, thence across the Jordan and down through Perea toward Jerusalem.

PERSONS.—Jesus, ten lepers.

LEPROSY.—A chronic disease "which the Jews supposed to be inflicted for the punishment of some particular sin, and to be, more than other diseases, a mark of God's displeasure," as in the case of Miriam (Num. 12:10) and Uzziah (2 Chron. 26:19). Genuine leprosy is a virulent and loathsome disease, considered to be incurable by any natural remedy or medicine. It usually begins with small, bright specks or spots of a white or reddish color, which gradually grow larger and spread out over different parts of the body, until eventually the whole body is covered with shining scales or crust;

the hair becomes bleached or white, and the skin sore and swollen. It slowly eats its way through the tissues of the skin and flesh to the bones and joints, and even to the marrow, rotting the whole by degrees, until death ensues. The patient's misery. "Moses, in the thirteenth chapter of Leviticus, lays down very explicit rules for the purpose of distinguishing between those spots which are the proofs of the actual existence of the leprosy and those which are harmless and result from other cause." The leper was required to rend his outer garment, to go bareheaded and cover his upper lip, and cry unclean, unclean. Many spiritual lepers of our day observe a part of the law of Moses by covering the upper lip, but they fail to cry unclean, unclean. Leprosy is a type of sin: 1. Because it defiles both the individual who is infected with it, and those with whom he comes in contact. 2. It is incurable by any human aid. 3. It is both hereditary and contagious. 4. It gradually destroys both body and soul. We should see to it that our surroundings are not affected with spiritual leprosy. "The clothes we wear, the books we read, the company we keep, the places we frequent, the scenes we visit," if infected with leprosy, will, if not at once discarded, eventually cause our eternal death.

Nov. HOME READINGS.
12. M.—The ten lepers cleansed. Luke 17:11-19.
13. T.—Cleansing the Leper. Lev. 14:1-9.
14. W.—Naaman healed. 2 Kings 5:1-14.
15. Th.—Cured by a touch. Matt. 8:1-4.
16. F.—Prayer for mercy. Luk. 18:1-14.
17. S.—Afar off. Luk. 18:1-14.
18. S.—Thanksgiving. Luk. 18:1-14.

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17. S.—Afar off. Luk. 18:1-14.
18. S.—Thanksgiving. Luk. 18:1-14.

CORRESPONDENCE.

FROM KOKOMO, HOWARD CO., IND.
On Sunday October 7, 1900, Communion meeting was held in the Howard and Miami County Mennonite congregation at which time 85 members partook of the emblems of the broken body and the shed blood of Christ.

Also at the same time we reorganized our Sunday school and the following persons were elected: Bro. Ira Mast, Supt., J. F. Slabaugh, Asst. Supt., N. M. Slabaugh, chorister, Joseph Kroyer, secretary and treasurer. Bro. E. A. Mast officiated at the service.

G. W. N.

TROUBDALE, KANSAS, OCTOBER 7TH, 1900.—We are now settled again at Trousdale our former home four years ago and since here I have enjoyed very much the quarterly Sunday school conference that the Brethren have here in the Pennsylvania M. H., every three months. One of the special thoughts given for consideration that interested me very much was to have a mission class in the Sunday school to encourage the mission work.

Then came the Annual Conference where our churches were well represented from various congregations between Sterling, Ill., and Nampa, Idaho. The Pennsylvania church house wherein the conference has been held was sometimes almost filled to overflowing and the tabernacle just outside

furnished 1337 "nations" from Wednesday evening to Sunday evening. We noticed one thing especially that was dwelt upon at this conference, viz., That there is a great need of evangelizing men for the great harvest field throughout this conference district; and also a deficiency of evangelizing funds even for the workers that we have who could be used as called for. I hope the Lord will so direct and overrule the minds and hearts of all our HERALD readers that there may be at least funds enough in the hands of the Evangelizing Board so that all present workers as they are needed and called for can have money to pay fare so that on this account the work need not be hindered.

Let us all consider the evangelizing motto: "Go, let go, and help go."

Paul says in the Roman letter, 10th chapter, Faith cometh by hearing the word of God, and how shall they hear without a preacher and how shall they preach except they be sent?

R. J. HEATWOLE.

CHERRY BOX, MO., OCT. 20, 1900.—Greeting to all in the name of our blessed Redeemer.

As I read the last HERALD, I noticed that the usual number of correspondences was missing. I enjoy these very much, and the thought came to my mind, are there not too many of us neglecting our duty. Therefore let me entreat, let us all enter eagerly upon the work, for when you put an edifying thought on paper there is no knowing how widely its good influence may be felt.

On the 6th of October, we were favored with a visit from Bro. L. J. Lehman, of Culm, Ill. He held a number of meetings, and pleaded very earnestly for the salvation of lost souls. One soul was made willing to accept Christ and enter into fellowship with the people of God. She was one who had passed through the conflicts of life for a time, and her hair has grown white under the frosts of time, and is fast blooming for the grave, but we hope the remainder of her life may be spent in sweet communion with her Savior.

May God bless the earnest efforts of our dear brother wherever he may labor in the Lord's service. We were also made glad by the visit of five young brethren and sisters from Palmyra, Mo., who were with us over Sunday the 14th, at which time we observed the suffering and death of our Savior. Let us labor in all things that our Master commends us and our life here on earth will be joy and happiness.

LONA DETWILER.

PLEASANT VIEW CONG., HOLDEN, JOHNSON CO., MO., OCT. 22, 1900.—Now that the busy harvest is over, the great summer heat subsided, and the evenings becoming longer, I will endeavor to write a few words to the HERALD. As we are interested in the welfare of others, so may others to some extent be interested in our welfare. We have nothing to boast of over others. But God has again provided us with a sufficiency for the sustenance of our natural bodies, and at the same time has been blessing us with showers of heavenly manna, in so much that we must say "The Lord is good and his mercy endureth forever." "In some way or other the Lord will provide."

Within the past month my mind has been very often with Bro. and Sister Burkhard on their voyage to India. We trust the Lord was with them and has seen them safely o'er, and there direct their labor, be their comforter, and be their all in all. Brethren, let us often intercede at the Throne of Grace for our fellow laborers, there in that great nation of darkness. I am sorry Bro. Page had to abandon his labors there. We have no doubt as to the influence for good a missionary physician may have.

The conference in Cass Co., Mo., the first week in October, was a source of spiritual blessing here in our congregation, as it is only about fifteen miles from here to where the conference was held. Most of us attended it the greater part of the time. Then too a number of the ministers came here from the conference revived with new zeal, love and truth, and each preaching from one to three sermons, admonishing the saints and warning the sinners.

During their stay we also had communion services, and indeed all in all, we have had a feast of love. Brethren, thanks that God has so willed. Come again. This invitation is extended to all sincere laborers in Christ's cause. Now just a few words about our S. S. and Young People's meeting. Of course we have ample room for improvement. But we can hardly see how we could get along without either of them. It is such a great means of keeping the young people together and developing talent and activity in Christian work. Greetings to all the faithful. COS.

LUND, KAN., OCT. 19, 1900.—Greeting to all the brethren and sisters in the name of a risen Savior. As nothing has been in the columns of the HERALD from this part of God's vineyard for some time past, I will write a few lines if the Lord permits. We were, on the 14th of this month, greatly refreshed by the Brethren Christian Gerig of Noble, Henry Co., Iowa and Samuel Miller of Holmes Co., Ohio, coming into our midst through the grace of God and out of a motive of love toward fallen humanity and the furthering of God's kingdom. On the 14th in the morning the plan of salvation was very clearly and impressively expounded to us and we were admonished to walk therein which we will also try to do, the grace of God sustaining us. Bro. Gerig in the afternoon chose as his text, Matt. 27:22. "Wilt thou shall I do with him?" He discussed the subject very ably. Bro. Miller rose and gave the answer: Love Him because He first loved us. He added some very appropriate remarks and made impressions that will not so soon be forgotten by some at least. The following day Bro. Miller spoke in English choosing as his text the 23d Psalm drawing therefrom many beautiful illustrations. Especially we were impressed with the illustration of the staff, that we should not every man lean on his own staff but to lean on our staff Jesus and not do as Peter did, follow Jesus from afar off which it too much the case with many of us professing Christians, professing but not possessing, and not to go out into the valley to perish, as Lohb the Arabian wanted Nehemiah to do at the building of the temple.

edge of the truth in the service of the Lord. S. G. Shetler: Practical sociability, the old man came to the door, come in, yourself in the Lord.

Song No. 36 led by S. Kauffman. Bro. A. D. Wenger gave us a forty minute talk on the historical sights and scenes of his journey through Palestine which was very interesting and edifying to the audience.

Prayer by S. Hess.

SATURDAY EVENING.

Devotional exercise by S. G. Shetler. A number of inquiries presented and answered satisfactorily.

Subject—Duty of the Sunday School Teacher, John Shelly. He should be a Christian man in order to teach the word of God. Open discussion—S. S. King: He should meet his class with a smile teaching by example that he loves them always noticing his pupils wherever he meets them. Filled with the literal part of his lesson, and the Holy Spirit is the Lord of life or true teacher for all. A. Vinye: Practice what we teach. J. Benner: A teacher absent from his class is not interested. S. Kauffman: No one is a fit subject unless truly converted. Bro. Zook: Teach them by questions and answers to get them interested. Abel Metzger: To be familiar with the word of God. S. G. Shetler: I do believe a model teacher has all the qualifications—Christ fills the model. The most feeble, the weakest may teach the mighty lesson, etc. Bro. Detweiler: My experience is to observe the golden rule, to organize a Sunday school without a Christian no good.

Essay by Dora Auker, Punctuality in keeping the Example of Christ in following our Word. "Take my yoke upon you and learn of me."

Address by S. G. Shetler. Subject—Work. Paul said I by heaven you tried up, always engaged in a good work. Whoever thy hand findeth to do, do with all thy might. Word and work go hand in hand; the energy of the mind should be directed in the works of salvation, just as the good Samaritan did, work for the welfare of others.

Closing exercises. What have I gained by this conference? John Shelly, S. Kauffman: We heartily endorse our spiritual welfare. Bro. Kurtz: Our life is a light to the world and a salt to the earth. Porter Swartz: Encouraged in the spiritual work. Followed by Bro. Zook, J. K. Hartzler, Sam'l Weaver. Good for us to be here, a spiritual refreshment. Wm. Thomas: Encouraged in the good work. J. Zook: Good for me to be here. Bro. Hartzler: Come over and help us.

We the people of the different districts, having assembled at a Sunday school conference in Juniata and Snyder counties district, offer the following resolutions:

1. Resolved, That we thank the brethren and sisters for their invitation to attend this conference.
2. Resolved, That we thank them for their kind hospitality which they have shown toward us.
3. Resolved, That we the brethren of this district tender our thanks to the brethren and sisters of the different districts for assisting us in the work.

Closing song, Gospel Hymn No. 5-6. Led by Bro. Zook. Prayer, J. E. Kauffman.

The program was enlivened with the singing of appropriate hymns, led by different brethren.

E. A. SHAFER
SAM'L GAYMAN } Secretaries.

S. S. CONFERENCE REPORT.

The Seventh Annual S. S. Conference for the States of Kans., Neb., Okla., Idaho and Oregon, convened at the Penna. meeting house in Harvey Co., Kans., on Tuesday, 3rd. 4th, 1900. The first session was opened at 2 o'clock P. M. of Oct. 3rd, by remarks and prayer by J. L. Winey of Birmingham, Kans.

Address of welcome by D. D. Zook. General responses by a number of S. S. workers to the question, "What is the S. S. to me?"

D. G. Lapp was elected Moderator. J. G. Wenger, Asst. Moderator, T. M. Erb and Amos Hess Sec's. Written reports from 9 S. S.'s showed a total enrollment of 672 pupils. (There are more schools in the district but only the above were reported.) Average number of scholars present each Sunday 221. Average number of officers and teachers 90. Total average number present, (including visitors) 678. Collections taken for incidental expenses \$221.10. Collections for Missions, etc., \$281.53.

Afternoon session closed by prayer led by S. C. Miller and singing "Take time to be Holy."

EVENING SESSION.

Promptly at 7 o'clock the evening session was opened by a 30 minute song service and prayer led by R. C. Yoder. The following subjects and questions were then taken up in their regular order as arranged by programme by a committee appointed for that purpose a year ago.

Question—"Does the S. S. conference tend to separate us from the world and does it enable us to live more spiritual, humble and devoted lives?"—by David Garber, Nampa, Idaho, and T. M. Erb, Harper, Ke. Afterwards a general discussion followed. Leading thoughts:

Because that it might turn out had in the end is no reason that we should abandon it now.

The question should not be so much What harm or good has it done my fellow man, but What has it done for me? If exchanging of thoughts and ideas is any benefit at all, it surely can be obtained in a conference.

It can be the means of humbling us and becoming more and more like Noah's Ark—pitched inside and out. Gen. 6:14 In conferring on all kindred subjects it brings us into more unity of mind and heart.

If we meet only to see and be seen it might lead us farther away from true godliness, into the world and worldliness. O, Jerusalem! Wilt thou not be made clean? When shall it once be? Jer. 13:27. This was impressed upon my mind at a S. S. conference, which I cannot forget neither do I want to.—R. J. Heatwole.

Topic.—"The influence of habits and associates in youth upon our Christian character." None of those assigned to this subject were present, but a well prepared paper by Samuel Lapp was read and appreciated. A short discussion followed. One thought presented was that, Evil associates will not bother

us, if we live true to God,—they will keep away from us.

Topic.—Education—What is it? Its uses and abuses. Neither of those assigned to this subject were present. A paper, written by Geo. T. Lapp, was read.

In the discussion that followed one brother said, The best University for a child of God to go to is "Adversity."

First get saved, then education can be obtained for a good use.

Evening session was closed by singing "The Lord is Coming," and prayer led by C. D. Yoder.

THURSDAY MORNING SESSION.

Opened by remarks and prayer by Chas. D. Yoder.

Question.—How can more interest in Bible study be aroused through the S. S. workers? D. G. Lapp, being assigned to this subject, spoke at length. Practical thoughts:

Individuals must first become aroused to the need of it.

The Word of God is a safeguard against the evils in the world.

The subject of each S. S. lesson should be given by Bible characters. The Bible should be studied by subjects.

Let us have holy wisdom and discretion under all circumstances.

A teacher trying to interest his class in S. S. must show a consistent life and conversation outside of S. S. If foolishness and jesting exist outside upon the street, by the teacher, the scholars will look for the same in the class.

Topic.—Responsibilities of S. S. officers and teachers.

(a) To God, by Chas. Burkhardt.

(b) To each other. The one assigned not present a general discussion followed.

(c) To their scholars. A well prepared paper by Lizzie Schiffer.

(d) To the world in general. The one assigned not present.

Practical thought, Our influence will go on and on, like the ripples on the water at the drop of a pebble, to the shores of eternal dawn.

Topic.—"Some of the pressing needs of the S. S." Paper prepared and read by Ruth Winey.

Topic.—"The S. S. as a factor in the conversion of souls," by C. D. Yoder and C. Snider.

Practical thoughts: Coming in close contact with every one in the S. S. prompts many to ask questions on Bible subjects.

The S. S. is not the saving power, but only the place where the seed of the Word is sown, knowledge is obtained, and faith received. "Faith cometh by hearing." Rom. 10:17.

Forenoon session closed by prayer led by J. M. Nunemaker, and singing "Saviour lead me."

AFTERNOON SESSION.

Remarks and prayer by David Garber. A half hour was then devoted to the interest of the children, by Annie Landis, T. M. Erb, and D. G. Lapp.

Sister Landis illustrated her talk by a few apples, one sound and good, and with a large rotten spot, and one with several small rotten spots. Comparing the rotten spots as sinful habits in our lives and that the ultimate result would be spiritual decay.

Question.—How may we promote the Missionary Spirit in the S. S. by R. J. Heatwole and J. M. Nunemaker.

Bro. Heatwole referred to four words of the Bible—"Look" (upon the fields) "Pray" (the Lord of the harvest) "Send" (forth laborers) "Go" (into all the world). These facts riveted upon our minds can not help but to give us a missionary spirit.

Missionary work consists not only in going to preach the gospel, but providing for those who do go, with temporal necessities.

The question box was then opened and answers given by Bro. David Garber. Upon motion the moderator appointed the executive officers as a committee to arrange programme for next conference, viz:

R. C. Yoder Pres., Geo. Lapp Sec., D. D. Zook Treas.

The Treasurer's report showed his account to be balanced.

Upon motion, the minutes of this conference to be sent to THE HERALD OF TRUTH, for publication.

Closing remarks by J. L. Winey followed by prayer by D. G. Lapp, song, "Tenderness Calling."

Adjourned.—May God in His infinite wisdom overlook all errors that were made and grant that the lessons learned may be indelibly impressed upon every mind and heart which heard them, and may God receive much glory for ever more.

T. M. Erb, } Sec's.
AMOS HESS, }

S. S. CONFERENCE.

The Mennonite Sunday School Conference met at the Bercy M. H. near Birch Tree, Mo., Sept. 25-26, 1900.

Devotional exercises were conducted by Abram Unruh; prayer by Andrew Shenk. A hearty welcome was extended to all visitors by John Unruh and was responded to by J. E. Weaver.

Organization.—Bro. L. J. Lehman, Moderator; Andrew Shenk, Assistant Moderator; Abram Unruh, Secretary; J. J. Rutt, assistant Secretary.

Some time was spent in giving reports of Sunday schools represented, among which were a few schools established through the efforts of the Local Mission board of Mo. Such Sunday schools were encouraged by those giving reports.

Subject—"Why have we met," was led by Andrew Shenk. Among the reasons presented were: To exchange thoughts and experiences so as to be more able to teach others and lead them to earnest S. S. work. That we may become more able to labor in the gospel. To prepare to meet the larger questions that are continually springing up. To prepare the young for church work. To prepare ourselves for church work instead of meeting for the wrong motive of display or vain glory. Forenoon session closed with singing and prayer.

TUESDAY AFTERNOON.

After song service, devotional exercises and prayer.

"Duties of the Superintendent," was discussed by Joe G. Driver. It is his duty to superintend, i. e., to see after the interests of his organization, appoint teachers, classify, etc. that every one present is employed. The most important duty to make his work successful is to remain in close contact with God the owner of the work over which he is placed as superintendent.

"Qualifications of the Superintendent," was discussed by J. S. Detweiler. A qualified superintendent is one that is an earnest every day Christian abounding in the fruits of the Spirit, having a knowledge of S. S. organization, love for children, promptness, firmness in the faith, adaptability to circumstances, etc. A successful teacher is apt to be a qualified superintendent being able to appoint the right teachers and classify correctly.

"Qualifications and disqualifications of teachers for primary classes" was discussed in essays by sisters Maggie Driver and Rachel Neuschwanger. One should have a love for children and patience with them, should be able to know what implicit faith a child has so as to be able to lead it on, should be ready to lead so as to keep them interested, should be sincere and exercise real sympathy toward children, should be toward children and too much talking tends to uneasiness and causes lack of interest.

"Qualifications and disqualifications of teachers for intermediate classes," was discussed in essays by sisters Amanda Detweiler and Nannie Hershey. Since this class of children is most likely to pattern after their teacher, care should be taken that a teacher lives a life worthy of example and has knowledge of Bible and lesson, ability to simplify, to keep attention of the class, should not be too easily discouraged if they do not listen. Must have a sympathy that will prompt him to minister to them in all conditions of life.

"Qualifications and disqualifications of teachers for advanced classes" was discussed in essay by Fred Neuschwanger. To teach an advanced class one must not only have knowledge but be able to instill the same into his pupils. Some teachers of public schools are not able to teach successfully. So the Sunday school teacher may know the scriptures, yet not be able to teach as some others. Patience is also a necessary qualification for this grade of teachers especially in teaching the unsaved and those that do not study as they should. He should so conduct himself before such that they will place confidence in him and respect him.

For teaching any of these classes the teacher must be sure that he practices what he teaches, to add power, do as well as he can. Know that he is in a very responsible position. "The art of questioning and receiving answers," discussed by Clara M. Bruhaker and further in general discussion. Questions of little importance should be avoided yet they should be simple enough to command attention. Avoid questions that lead to something outside of subject, in consideration. If attention is dull question to arouse attention. Avoid repeated questions. If question is not understood by class subdivide it until understood. Question so as to lead the mind into something that will benefit the soul. Understand what is said, expect only correct and intelligent answers.

"How may we best promote a true missionary spirit," discussed by L. J. Lehman. As the question suggests true and false missionary spirits it is well to say that a true missionary spirit is one with good motive,—that of saving souls. A false missionary spirit prompts to go, not so much for saving souls, as for applause of men or money and similar selfish motives. To promote a true missionary spirit we "look upon the fields," consider the great need of more laborers, thereby become inspired to minister to the needs of the people. As a true missionary spirit is one of compassion we look upon the fields to create compassion. Matt. 9:36. Come in close contact with those in sin, to know why they are so and that they cannot be saved without help. Implant the missionary spirit in the young.

TUESDAY EVENING.

A short time was spent in talks upon the question of how can we best promote a true missionary spirit. Andrew Shenk then talked of "Influence of young people in the Church." The influence of young people in the church is further reaching than that of older people. That bright active part which constitutes the greater part of the human family is indeed much looked upon and admired by older ones as well as themselves. Instances were given where young people were noticed especially to see whether or not Christianity was as represented and through the plecty of those young people the spectators were convinced that Christ could also convert the young that Satan is most liable to hold in his power because of his many agencies to draw their attention in entirely opposite lines. Naturally many people's lives are made up of bits of other people's lives of their own age and in their association. And since the greater percent are converted in youth or middle age the young can do much for the Lord by a good influence. Many are the instances where the pious lives of the young have been the means of bringing their parents to Christ.

"Influence of young people in the Sunday school," was discussed in an essay written by A. I. Yoder, and further in general discussion. Nothing will so tend to increase the interest of parents and older ones as well as the unsaved with whom they associate as will the interest manifested by the young people of the family who are members of the school. It may be that some young Christians who realize the importance of S. S. work and have an earnest desire to see it prosper, feel at times as though their influence were so small as not to be worth while for them to exercise their God-given talents in such work, but be assured, young brother or sister, that the prayerful interest and zeal which you manifest will have a greater influence upon the young people who lack that same interest and also upon many older ones than would the same interest manifested by the elders of the congregation. Remember the exhortation of Paul to Timothy, "Let no man despise thy youth, but be thou an example of believers in word, in conversation, in charity, in spirit, in faith, in purity, and be assured that you may be a vessel unto honor meet for the Master's use." Thus the influence may be far good, but remember that our influence may be extended on the other side should we manifest a lack of devotion to the cause of the S. S. in any way such as may be shown by frequent absence, tardiness or an unprepared lesson, how great may be our influence for evil.

WEDNESDAY MORNING.

After song service devotional exercises were conducted by Daniel Driver.

"How to interest young people who seem to look upon the Sunday school merely as a place to go," discussed by J. M. Kreider and Laura Detweiler. By having qualified teachers, by enlisting them in the class as best we can, by showing them that we need them. Sociability of the workers makes them feel at home. Spirituality impresses them of the reality of religion. Let our conduct toward them be the same in every day life as on Sunday. Teach them the principles of manhood and thus convince them that the Lord is teaching us.

"How can we best establish mission Sunday schools?" was discussed by Joe G. Driver. If after thorough consideration a place is found that needs a Sunday school it is often advisable to arouse interest by meetings, private talks or tracts. Visit the locality and convince them that you will do them good, and thus win their confidence. Consider, to some extent, the number of scholars. Having done this and found it favorable we may organize a Sunday school.

One hour was devoted to "ten minute topics," in which it was suggested that we sing not to be heard of men but as unto the Lord, that we teach the children to sing and that it is beneficial to have special singing for them. We should be sure to practice what we profess in our singing. Be careful as to the character of our songs and the melody should be suitable to the words and not such that will draw the mind entirely away from them. A carnal mind desires improper instead of solemn music. Interest, influence, time, etc., are gained by punctuality. The chart or blackboard can be made a help by proper use. In illustrating the lesson to teach the young first by the eye. Children are more apt to learn by sight than by hearing, especially the deep things of God. The teacher's field is more than simply the dimensions of a pew. He teaches by example and can teach by precept wherever he goes as his pupils are apt to learn of him wherever he is seen of them.

Our means are a help in Sunday school work, the literature with lessons systematically arranged create interest that otherwise would not be, were it not for the pennies given for their publication.

To be effectual Sunday school workers it requires an entire consecration of ourselves to God as is typified in Lev. 8:1-17; as long as there is any thing between us and our Lord, be it money, lands, the love of applause, self, etc., our work cannot be as effectual as it would be if we had an eye single to the glory of God and see Jesus only. Entire consecration takes our minds away from everything but the Lord and all that we enjoy we enjoy only through Jesus. There are no other good things to teach others.

Session closed by singing and prayer.

WEDNESDAY AFTERNOON.

After a short song service devotional exercises were conducted by C. S. Hauser.

"Important points in Sunday school work," were given by D. F. Driver. Since the Sunday school is auxiliary to the church it should remain in its proper sphere, that of being subject to the Creator, should serve the Creator. The order of worship is set forth before the children. In ancient times there were three kinds of worship, viz., family, tribal, and congregational, one being essential to the other, this may be applied to the Sunday school. We should teach that each remain at his proper place in worship. Unity in effort and determination should be taught and learned.

"Principle and policy, wherein they agree and wherein they differ," was discussed by Daniel Kauffman.

We should never, for policy's sake, advance wrong principles. When we see policy is contradicting God's word we should drop it, stand firmly on Bible principles regardless of the dictates of policy. We should beware of extremities.

The question box contained several questions pertaining to S. S. work which were discussed with much interest.

In miscellaneous business a committee was appointed for arrangement of report back for ensuing year to be sent to secretaries of the Sunday schools.

Time was given for general discussion after each question.

After closing remarks by the moderator and prayer, conference closed to meet one year hence with the congregation in Morgan Co., Mo., prior to the church conference.

SECRETARIES.

A WORD TO THE YOUNG.

[Possibly, to some extent, our young people have been neglected in the HERALD. The following excellent advice we find in *Light and Hope*, and believe it will be read with interest and profit by all who have a sincere desire to attain the highest round of Christian excellence.—EDITOR.]

As one who loves you and who sees your infinite possibilities and your great dangers and who has had some experience in the battle of life in which you are about to take part, suffer a word of kindly exhortation.

1. Be in subjection. You know that naturally we speak authority. We are born that way. We want to be free to do as we please, but this is most dangerous. If I were standing where you are to-day, I would say, practice submission to parents, teachers, pastors, employers, until it becomes a second nature. You will never regret it. Take Jesus as your model. He was subject to His parents, His Father and the will of the land, though He was the Son of God. Study the Word on subjection and compel yourself by grace to apply it rigidly and severely.

2. Be humble. This is a mark of greatest value. None of us have anything to be proud over. Let us man think of himself more highly than he ought to think. Pride always invites affliction. "Ride gloats before destruction and a haughty spirit before a fall." By that sin the angels fell. Satan has a poor target in the soldier of the cross who attempts to be proud over it. True Christian, the older you get and the wiser you get the more humble you will become.

3. Be teachable. Self conceit about what you know is a sure barrier to what you ought to know. Only the

Books, 25 cents each.—*The Dream of Youth*, by Hugh Black; *Business*, by A. R. Wells; *A Day's Time Table*, by E. S. Elliott; *Rise up with Christ*, by Rev. A. J. Gordon; *For Christ and the Church*, by C. M. Sheldon; *One of the Sweet Old Chapters*, by Rose Porter; *From Girlhood to Motherhood*, by Mary Lowe Dickinson; *Lend a Hand*, by

Every Church Member Wants . . . his church to prosper, and to become a greater power for good in the world. There's nothing wrong in wanting that, but unfortunately wrong methods are often applied to accomplish this greatly desired result. A practical solution may be found in **"A Talk With Church Members,"** because it is the church members who are responsible for the condition of the church. This book offers no compromise with the world, but it cements church members together. **THAT'S ITS**

A NEW INTER- A writer and teacher, after reasoning after his own idea of truth, deduces the following conclusion which he gives as a definition of the "Golden Rule":

"Little and good work for much money must be the 'Golden Rule.'"

It is a very evident fact that among certain classes of people, this idea of the "Golden Rule," has long existed, and continual efforts are put forth to have things just in that way. This, however, as every thinker will readily see, is erroneous and a perversion of the truth. All the devices of men can never overthrow the eternal principles of truth which God has given us through His Son, Jesus, and the "Golden Rule" which He gives us is very different. "Do unto others as ye would that others should do unto you." This same word teaches us that a man shall receive compensation, or reward, according to his work. Work and compensation must be measured on the principles of justice. The compensation for labor must be measured as a true valuation of its cost or its benefits. Jesus puts this very nicely, and places it on a correct basis, when He says, "The laborer is worthy of his hire." Give him pay in accordance with the amount and value of his work. The Bible after all is better than the perverted notions of men.

ARTICLES FROM INDIA.

Bro. Reesier, from Dhamtari, India, writes a postal under date of Oct. 3rd, that he is preparing a series of articles for the HERALD, under the title of "Our Famine Experiences." We believe all our readers will look forward with interest to the appearance of these articles and we are glad to know that after these hard, sad experiences and labors of the famine, our workers can give their attention more directly to mission work, and also find more time to write and give the friends at home a better insight of the work they are doing.

Bro. Reesier also states that they have now 170 orphans to care for, and have started to teach them sewing, and expect in a short time to be able to send samples of their work to the friends in America. Our American children will surely feel an interest in seeing the handiwork of the girls in India. They have had abundance of rain and now expect to have fine weather for about four months. Bro. and Sister Burkhard have no doubt arrived before this, and will lend their willing aid to this important work. God bless the dear workers among the "strangers" there. F.

THE MINISTERS' Since our "Family Almanac" for 1901 LIST. has been sent out a number of letters have been received asking why the ministers' list was omitted. In reply we will say that the omission is in accordance with the wishes of a large number of our patrons who preferred reading matter to the list. Another special reason why the list has been omitted is the fact that unscrupulous advertisers have bought our Almanac, at the regular rate, and then not only made use of it themselves for pecuniary purposes, but have sold the list for as many dollars as they paid cents for the Almanac, thinking they had struck "a very good thing." People who take advantage of us in this way have also taken advantage of us in other ways, and will take advantage of our ministers if they can do so, and we feel that we owe it to our publishing interests as well as to our ministers to prevent, as far as possible, such a misuse of the list.

We are however publishing a ministers' list the same as before and will furnish a copy free to every minister on our list, as also to every brother and sister who will send us a stamp to pay for mailing the same. We hope that the above explanation will be satisfactory to all our people and that the new arrangement will prevent an abuse that has been as annoying to us and some of our ministers as it has been financially profitable to some sanctimonious lucre vandals.

THE ATTITUDE which the Republican candidate for the Vice Presidency, Theodore Roosevelt, assumed toward nonresistant citizens, as mentioned in a recent issue of the HERALD, caused many letters of inquiry to be sent to him, demanding an explanation of the sentence:

"A class of professional noncombatants is as harmful to the real, healthy growth of a nation as is a class of desperadoes; for a weakness or folly is nationally as bad as a vice, or worse, and in the long run a Quaker may be quite as undesirable a citizen as a duelist. No man who is not willing to bear arms and fight for his rights can give a good reason why he should be entitled to the privilege of living in a free community."

In replying to one of these inquiries he says:

"The sentence of mine which is complained of and which was written fifteen years ago, was intended to express my disagreement both with the man who acts on inadequate provocation and of the man who on adequate provocation fails to act. It would be untrue to say that I have altered my convictions in the matter, but I now to rewrite the sentence I should certainly phrase it so that it could not be construed as offensive to the Society of Friends—a body whose social virtues and civic righteousness justify common universal respect."

His convictions are the same, he says, hence he means just what he said in the first paragraph. Of course, non-resistant people do not uphold him in his warlike, "rough rider" principles and methods, and as those are the methods with which he is evidently more familiar than with the methods of the Prince of Peace, it is no wonder that his convictions regarding the "professional non-combatants" are unchanged. He evidently has the same convictions concerning the methods and principles taught and exemplified by the Great Teacher whose followers these "professional non-combatants" are. Perhaps a little more age and experience and a more careful study of the gospel of "peace and good will to men" will enable the Vice President elect to see the matter in another light.

THANKSGIVING DAY. President McKinley has issued a proclamation, appointing Thursday, Nov. 20th as a day of Thanksgiving and prayer to God throughout the land;

that the people shall assemble themselves together in their respective places of worship and give thanks to the great Giver of all good for the blessings, both temporal and spiritual, which we enjoy. We have reason to thank God for this goodly land, for the good government, for religious freedom and liberty of conscience, for a time of general prosperity which we so lavishly enjoy, for the abundant productions of the earth, for the undisturbed security in which we live and

for a thousand things which we cannot name here—let each one for himself count up the things that he esteems as God's best blessings to him, and with a sincere heart give thanks and he will render acceptable worship to Him who ever keeps and blesses all who put their trust in Him.

We have sometimes heard objections against the custom of holding these services. We believe that in accordance with the teachings of God's word and the example of Jesus, we should have them, and we hope our people everywhere will not fail to assemble themselves in their respective places of worship and with glad hearts praise God for all the blessings they so abundantly enjoy. We feel that if our government requires nothing harder than this we should respond joyfully. The Savior told Peter to get the money and pay taxes for them both, when it was not required of them, but simply to avoid giving offense. The apostle tells us to be subject to every ordinance of man for the Lord's sake, and in Rom. 13 we have plain teachings on this subject. "Let every soul be subject unto the higher powers; for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist, shall receive to themselves damnation. . . . Wherefore you must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything but to love one another, for he that loveth another hath fulfilled the law."

When our rulers command us to do that which is good and right and in accordance with the gospel we may cheerfully obey. This is the teaching of Christ, the teachings of the apostles; and this is what our confession of faith teaches us and what the Mennonite people for many centuries have taught and practiced, and what all good people always have, and always will, adhere to and teach in the fear of God. F.

PRECEPT AND PRACTICE. "The cause of the indifference of men toward the church," "Why men do not attend church," "Empty Pews," and subjects of kindred interest have within the past years been much discussed on the part of the pulpit and the press. Leaving out of consideration the fraternal organizations with their misleading rituals and codes, and the secret societies the editor of the "Cosmopolitan," J. B. Walker, has the following to say on the subject: "There is much complaint nowadays

of deserted pews in the churches, and from time to time one reads of explanations of the why and wherefore of this desertion. Does it never occur to the good men who stand in Christ's shoes that the real difficulty lies in the reconciliation in the popular mind of Christian teaching and Christian performance? For instance, here are some thousands of Christian ministers in England to day. Each Sunday for the past ten years they have read from the New Testament to their flocks. Nothing in Christ's teaching is more clearly laid down than the impossibility of a Christian war. Everywhere throughout His life, in every line of His Testament, Christ indicates His abhorrence of fratricidal strife.

"Some questions arose over high taxes put upon English works in the Transvaal. Other questions concerned the extension of British control. Still other questions concerned the right of Queen Victoria's subjects to take a part in the political affairs of another people. These all may be large or small. Concede, if you will, that they are of considerable importance. Suddenly vast armies are in motion for the settlement of the South African questions. The means which should have been drawn from England's treasury to relieve the millions who are starving, or educate the hundreds of thousands who are in wretchedness in London, are diverted to the maintenance of its armies. Thousands of young lives are destroyed. Butchery, bloodshed and brutality are rampant. Now, you say, is the opportunity for Christianity. Earnest minded men who tread in Christ's shoes will rise up with their followers as a mighty host and protest against this violation of God's commandments.

"Alas and alack! The unscrupulous politicians who have brought about this war for their own personal ends have no stronger backing than these ministers. So far from demonstrating against bloodshed, they lend the whole power of the social structure which the ages have built around their churches to strengthen the enginery of this bloodshed.

"As the sun of a new day rises over the hills, the thinking man, turning to the east, stands with his eyes looking down upon the words of Christ in the open Book before him. What does it all mean? Are theory and practice incompatible? Are these empty sounding phrases which are repeated from the pulpits? Is it all a farce?

"And on the following Sunday there are more vacant pews, and the Christian minister wonders why this indifference to the teachings of Christ."

The true Christian is ready for the plow or the sitar, to labor or to sacrifice, just so that God is glorified.

PERSONAL MENTION.

BRO. S. GERBER of Tremont, Ill., recently visited the church at Fulsda, Minn.

BRO. S. G. SHETLER of Holsapple, Pa., began a series of meetings at Elm-dale, Mich. on the 3rd inst.

BRO. A. MACK of Bally, Berks Co., Pa., spent Sunday, Oct. 28th, with the Twamencin Cong., Montgomery Co., Pa.

BRO. D. H. BENDER of Tub, Pa., expects to make an evangelizing tour through the central belt of Missouri this fall.

BRO. S. F. COFFMAN of Vineland, Ont., is expected in Waterloo Co., some time this month or December to hold meetings.

BRO. GEO. BEERY and family with several friends and several teams started early in September for McEwen, Tenn. We expect they will make their point soon.

BRO. A. D. WENGER of Millersville, Pa., we are sorry to report, is very poorly, he having been taken down with a severe attack of malarial fever, with paralytic symptoms. We hope to be able to report a marked change for the better soon.

BRO. W. B. PAGE has kindly contributed a few paragraphs in which he tells the HERALD readers of his illness and return from India. Bro. Page and family are at present in Ohio visiting with Sister Page's parents. They will make Elkhardt their home for some time.

ON A VISIT.—During the latter part of October Bish. John Burkholder and wife of Mahoning Co., Ohio, visited in the neighborhood of New Springfield and also in Wayne and Holmes counties, expecting to return to their home about the 3rd of November.

MINISTER ORDAINED.—On the 23rd of September, Bro. Eli Borntrager was ordained to the ministry at the Amsh Mennonite M. H. at Nappanee, Ind. May the grace and spirit of God abide richly with our dear brother, that he may labor faithfully in his calling.

THE BROTHERN Jacob S. Gerig of Smithville, Ohio, and D. B. Riber of Holden, Mo., stopped over between trains on the 9th inst. on their way from the General Conference to Ohio, and gave the editor the pleasure of a call. We are always glad to meet our brethren and become better acquainted with them.

BRO. AARON LOUCKS of Scottsdale Pa., accompanied Bro. J. S. Shoemaker to Freeport, Ill., immediately after the Bible Conference. Bro. Loucks officiated at the communion services at Freeport on the 11th. Bro. D. D. Miller of Middlebury, Ind., also accompanied

them and will hold a series of meetings in the M. H. near Freeport.

BISH. P. Y. LEHMAN held communion services in the Bowne church, Kent county, Mich., on the 28th of October. On the 17th and 18th of November he will hold communion services with the Caledonia congregation. From there he goes to Bowne to ordain a deacon, and will also visit White Cloud before he returns.

BRO. D. D. HOLDEMAN (deacon) from McEwen, Tenn., has been visiting friends and relatives (among them his aged mother) in Indiana and Michigan. He visited the HERALD office on the 25th and started for Orrville, O., on the 27th to meet his companion, who has been visiting her relatives in that vicinity. We hope they may have a pleasant trip home.

H. S. JENNYMAN, principal of Asia Minor Apostolic Institute for Orphans, who by his circular letters and appeals to our ministers in behalf of his work in Asia Minor has become pretty well acquainted with our people, he having used our ministers' list freely for this purpose, has severed his former church relations in the New York Presbytery and united with the United Brethren in Christ (Liberals).

BRO. SAMUEL GINDELSPERGER of Davisville, Somerset Co., Pa., who has been visiting relatives and friends in Elkhardt and LeGrange counties, Ind., called at our office on the 12th in company with several brethren from the Shore Cong. It is a real pleasure to meet those whose names we often see and with whom we have had more or less correspondence and we invite our brethren who pass through to stop off and give us a chance to get acquainted.

AMONG the recent visitors in Elkhardt were D. H. Bender of Tub, Pa., S. G. Shetler of Holsapple, Pa., Noah B. Oster of New Stark, O., Ira Jonas G. Wenger of Harper, Kan., and Joseph Schrock of Spring Valley, Kan. Bro. Bender went from here to Howard Co., to conduct a funeral service. Bro. Shetler went to Chicago to spend Sunday at the mission. From there he went to the General Conference, after which he will hold continued meetings in Bowne, Mich.

DOCTRINAL.

For the Herald of Truth.
NON-CONFORMITY TO THE WORLD.

BY JACOB WOOLNER.

"And be not conformed to the world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

We are aware that some people have erroneous ideas concerning this sub-

ject. We will endeavor to give a little light on the same according to our understanding. In the first place, we notice that the apostle is speaking to the believers in Christ, and not only to Mennonites, but to all Christians, who teach nonconformity to the world; but to all that profess to be followers of the Lord Jesus Christ.

He says, "Be ye not conformed to the world." What does he mean by this? Surely he cannot mean that we are to act and conduct ourselves as the carnal, fishy and sinful minded people do, either in conversation or dress, or in anything that belongs to the carnal mind.

He goes on and says, "But be ye transformed by the renewing of your mind." Now if the mind is renewed, it must be changed; it must be different; it must be of a different nature; it must be transformed into a different condition; it must now have no more carnal, but spiritual; and if spiritual, it will seek after spiritual things, because if the mind is changed, the affections and desires are also changed, and there will be no more desire for the things that the fleshly and sinful mind feasted on before the heart and mind was changed. But the desires will be, to prove, to know and to understand what is that good and perfect will of God. The desires are now to do the will of God, and not to fulfill the lusts of the flesh, as they did when following the desires of the fleshly and worldly mind. But we will come back to our text. "Be ye not conformed to this world."

Now there are things in this world that both Christians and the worldly minded people must make use of, such as the necessary things of life, which God has ordained for the necessities and comforts of life, and by using them in the right way, and in the right place, it is acceptable in the sight of God and we can fulfill the command of the apostle when he says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

It makes a great difference how we do our work and what our purpose is. There is a great difference whether we do things to the glory of God or to the glory of man; or to satisfy the craving appetite of a carnal mind. What I understand by being conformed to this world is, to use such things as are useful to satisfy hunger or thirst, and such things as do not have to the comfort of the body to keep it warm or cool, and serve only to satisfy the craving appetite of a carnal and sinful mind. Among such, how many things could be named, that are put on the human form, only to be highly esteemed among men, or thereby to draw upon themselves the admiration and honor of men, not thinking what Jesus tells us when He says: "For that which is highly esteemed among men is an abomination in the sight of God" (Luke 16:15), and their tendency is to fulfill the lust of the eye, the lust of the flesh, and the pride of life, and are not of the Father, but of the world, and the world will pass away, and the lusts thereof; but he that doeth the will of God abideth forever." 1 John 2:15-17.

There are also many other things that could be mentioned, which are indulged in by Christian professors, which belong to worldly conformity,

and against which we Mennonites testify, which I will sum up in two words: "Worldly Amusements."

Whenever we are asked to engage in amusements of any kind, let us ask ourselves the question, Will God be glorified thereby? Long ago the apostle Paul gave us the admonition, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." We put this text to theatres, balls, shows, picnics, horse races, and other similar doings, and ask whether these are conducted and tend to the glory of God. It is not enough that we call them harmless amusements and practice them; we as true followers of the Lord Jesus Christ, need to give our positive and decided testimony against them, by designating them as improper and in direct opposition to the gospel and not practicing them. We are to watch and be sober, and do all to the glory of God. We cannot afford to go through the world in a giddy, careless way, and not weighing our actions in the light of God's word. It stands us in hand to watch, lest we enter into temptation. The world has great many things which are offered to Christians whereby they are tempted in order to draw them away from Christ and His teaching, and for this reason it is so necessary for us to watch; to be on guard, lest we give away and yield to something that is contrary to His will and word, and if we do, we will surely fall into the snare of the world and lose grace and power to resist the next temptation, and the adversary of man's soul will overcome us. Therefore let us watch and pray that we may be able to stand in the hour of temptation. Let us always take the Word of God for our stand-point, and ask the Lord to direct us, and to give us power and grace to carry it out, in order that we may do all to stand and to shun every appearance of evil, and keep ourselves unspotted from the world.

If Christian professors in general would keep themselves more transformed and not so much conformed to the world as they do, there would be more genuine Christians in the world than there are to day, and Christianity would flourish far more than what it does. It depends much more on our influence than we think. If our actions and conduct in our daily life do not correspond with our profession, then our profession is in vain. How often do we hear people say that this or that professor has taken advantage of me. I trusted him, but he has deceived me, and for that reason, I do not want to have anything to do with Christianity. Look at that good Christian professor, how he or she indulges in all kinds of worldly amusements, style and fashion of this world. If that is Christianity, I am just as good as they are. Christ says to His followers, "Ye are the light of the world; let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Matt. 5:15, 16.

Kosuth, Ont.

THE DRESS QUESTION.

BY A. W. ORWIG, IN EVANG. MESS.

This is an unpopular subject. And those hewing to the Scriptural line, in discussing it, often subject themselves

to more or less unfavorable criticism. Nor does this criticism come from the world alone, but also frequently from professors of Christianity. But those having deep and God given convictions on the subject must have the courage of those convictions. Coarse and ungentle epithets or invectives applied to them must not deter them from speaking out their convictions.

When God's Word explicitly forbids a conformity to the world—even specifying our apparel—and when the Bible has so many flagrant violations of His Word, in the matter of dress and personal adornment, it becomes the duty of some to call attention to these things. The necessity for this speaking becomes all the more apparent when the spiritual havoc made by the indulgence of improper dress is considered. Fondness of dress and the love of its display keep multitudes from making progress in the divine life.

A few years ago a certain lady of this city professed to having been an unsuccessful seeker of heart purity. Having been asked to attend a camp-meeting, she went; and, in referring to the matter, said: "I went, dressed up in all the latest styles, and wore a lot of jewelry besides." While there she went forward as a seeker. "Two sisters in the Lord felt inclined to speak kindly to her about her showy dress and jewelry, suggesting that these might be a hindrance to her. This made her angry, and of course she did not receive the desire of her heart at the meeting."

The late Francis E. Willard found in her early religious life that the wearing of certain articles of jewelry was an obstacle to obtaining the blessing of growth in grace. Referring to the occasion, she says: "Kneeling in utter self-abandonment I consecrated myself anew to God. But I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings, and pins, all of them plain in their style, came up to me as the separating causes between my spirit and my Saviour. All this seemed so unworthy of that sacred hour that I thought at first it was mere temptation. But the sense of it remained so strong that I unconsciously yielded my pretty little jewels, and great peace came to my soul. All my friends knew and noticed the change."

With how many the giving up of their long cherished idols is as the severing of their very heart-strings! And how many, on account of their loss, forfeit the real joys of salvation and the higher altitudes of the divine life! I once heard Moody speak of a lady who told him that she lacked the assurance of salvation, and that she earnestly desired to have it. At a glance he saw, as he thought, the reason. Her hands were full of costly rings and her person otherwise adorned with jewelry. He said, "Poor woman, I should think you would lack assurance." But was she not only a representative of many others in the Church? Oh, why should a professed child of God be in such a bondage to the world? Why permit the unholiness of fashion to dictate to us and control us in the matter of our apparel?

Let us now carefully, candidly and prayerfully look at a few passages of

Scripture which have either direct or indirect bearing upon the subject in question. In Romans 12:1 we are exhorted thus: "Present your bodies as living sacrifices, holy, acceptable unto God," etc. Yes, even our "bodies" are to be consecrated to God. They are to be a "holy" and an "acceptable" offering unto Him. But how can they be such when decked with the superfluous and showy trappings of the world? How can God be well pleased with us if we adorn ourselves with gay and unnecessarily costly clothing, with flashy gold, ribbons, feathers, pearls and diamonds? And yet this is just the way some professed Christians decorate themselves. And is not this a glaring violation of the Scripture injunction, "Be not conformed to this world?" Rom. 12:2.

Referring to the manner in which some professors of religion dress, that prince of preachers and evangelists, Charles G. Finney, says "Are you going to walk the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes, 'No truth in religion.' It says, 'Give me dress, give me fashion, give me flattery, and I am happy.'"

Again the Word of God says, 1 John 2:16: "Love not the world, neither the things that are in the world; etc. That is, the things which excite vanity, or minister to pride, or that jeopardize our spiritual interests in any degree. Among the things belonging to the world, as mentioned in the 16th verse of the above named chapter, are, "the lust of the eyes, and the pride of life." Ah, how many things are worn simply to gratify the eyes of the wearer, and to excite the admiration of the looker-on, and which foster vanity in both parties!

In 1 Cor. 6:20 we are admonished, "Glorify God in your body." This can be done in the matter of dress as well as in various other ways. Consequently we ought to dress to the glory of God, instead of aiming to please our own fancy, or to do as fashion dictates, we ought to aim to please God and set a good example in neat, plain, useful dressing. 1 Cor. 10:31 we are commanded, "Whatever ye do, do all to the glory of God." How many professed Christians really dishonor God by their worldly and extravagant dress! Many disregard the Scripture teaching against "outward adorning" in its various forms, such as "plaiting the hair and of wearing of gold," as mentioned in 1 Pet. 3:3; or as spoken of by Paul (1 Tim. 2:9, "that women adorn themselves in modest apparel;...not with braided hair, or gold, or pearls, or costly array.")

The Scriptures do not, it is true, prescribe as to the exact style of dress, cost, color, shape, etc., but its directions are sufficiently explicit to teach us that we are not to gratify the natural propensities of the human heart. If we are intent on pleasing and glorifying God, on letting our light shine, on leading Christians to higher spiritual attainments and lost sinners to Jesus, we will not spend undue thought, or time, or money as to wherewithal we shall be clothed. But we will dress

as becomes those "professing godliness;" as to "abstain from all appearance of evil;" as to show that we "are not of the world;" and that the apparel of which we think the most is the "fine linen, clean and white—the righteousness of saints (Rev. 10:8); or, as expressed in Isaiah 61:10, "the garments of salvation," and the "robe of righteousness."

A Christian lady who listened to one of her own sermons on the subject of dress, said, "God has spoken to me before on this question, and I turned away from Him, but He has again talked to me to-night, and I dare not refuse. I give up all fancy dress and jewelry from this time forward. It is vanity."

A conductor on a train sat down opposite a young Christian lady, and politely asked why she dressed so plainly. She in turn asked him, "Why do you wear that special uniform?" To this he replied, "Because the railroad company requires it of me and I simply comply with its orders." The young lady quickly answered: "And so do I comply with orders. I am in the service of Jesus Christ, and His orders are, according to 1 Timothy 2:9, that women shall adorn themselves in modest apparel." What a blessed thing for both the church and the world if all Christians possessed this spirit of obedience in reference to the subject of dress.

Cleveland, O.

MISCELLANEOUS.

For the Herald of Truth.

TEMPTATION.

By L. W.

Does God tempt man? No, for we read in James 1:13, "God cannot be tempted with evil, neither tempteth He any man." Therefore if God does not tempt us, our temptations must either come directly from Satan himself or through some of his agents. It is often said, "If Eve had only not been so weak as to fall into that first temptation, what a bright and happy world this would be." Are we any better than Eve was? No, for we sometimes yield when we are not one eighth as much tempted as Eve was in the garden of Eden.

It is no sin to be tempted for "Christ was tempted in all points like as we, yet without sin." But yielding is what makes the wrong. As the poet says:

"Yield not to temptation,
For yielding is sin.
Each victory will help you
Some other to win.
Fight manfully onward
Dark passions subdue;
Look ever to Jesus,
He will carry us through."

After each temptation, manfully resisted, you are the stronger and better for it, whereas if overcome by it you are weaker.

There is a great difference in what temptation is presented to us. Take for instance the wine cup, which is a source of great danger, especially to our young men. No young man ever learned to drink, or was even tempted to do so from seeing a drunkard reel through the streets, the laughing stock of the street loungers. Ah, no. It is far more likely that he took his first glass in some friend's dining

room, perhaps from the hand of the fair hostess herself. We will just briefly notice what yielding to temptation in this line is likely to lead to. A young man is invited to a birthday party, at the home of a friend. When refreshments are served the fair young daughter of the house claims in honor of her birthday, the privilege of serving with her own hands the wine for her guests. She pauses before our young man now and holds out to him a glass of ruby sparkling wine. He declines with a "No, thank you, I never touch wine." "But," she returns, "these are mother's homemade wines, they would not hurt you if you drank half a dozen glasses of it; do take it, John, just to please me," and she looks pleadingly up into his face. He hesitates. She is handsomely dressed in white and her handsome smiling face tempts him as she smilingly and pleadingly looks into his. Shall he, or shall he not? The struggle is brief; he holds out his hand and says as with a bow and smile he takes it—"All right, May; just this one glass to please you." Is that his last glass? Ah! no. He takes three more that evening. His brain is on fire, he no longer has control of his tongue or his feet. He is taken home and put to bed in a drunken sleep. In the morning he awakes with a headache; his eyes are blood shot and on his way down town (an hour later than usual) he enters for the first time in his life a first class saloon and orders a glass of brandy. One more glance and then we leave him. Five years have passed since the night he gave up the party and found ourselves in a wretched, poverty stricken home. The once beautiful girl is now a faded, sorrowful, unhappy wife and mother. Now as she bends over her sick and fretting child, she wonders why her child cannot have the comforts other children have; must he lie to have such a husband and home. The subject of her thoughts enters. Oh the change these years have wrought in this man! His once handsome face is hoisted, his eyes no longer have the light of reason in them, as he stumbles into the room, curses and abuses his wife and child and then throws himself on the dirty bed in a drunken sleep.

Oh why did not some guardian angel stay that girl's hand when she gave him that first glass of wine for which they both had to suffer so much? She is to a certain extent to blame for his down fall, because if she had not tempted him theirs might to day be a bright and happy home.

My dear young sister, rather cut off your hand than tempt a young man to take a glass of wine from your hand, and you, dear brother, be firm; stand fast and refuse it no matter how fair the face or how winning the smile, when asked to take it, for "At last it hish like a serpent and sit like a lioness." And your father and mother whose cellars are stored with home made wines, hard cider, etc., be careful! The blood of your children may be required from you at the judgment throne of God.

Then again temptations appear in such a way that we scarcely recognize them as such. Pride and vanity are the cause of many temptations. Satan is no respecter of persons; he tempts all classes; the rich and great, as well as the poor and needy, or perhaps even more so, as money is to many people a great temptation. What crimes are not committed for it? Buildings are burnt, robberies, murders and almost every crime you can think of are committed for it. Truly the love of money is the root of much evil.

Do not boast and say there is no danger of you falling, because you are strong, but "let him that thinketh he standeth, take heed, lest he fall." Jesus said, "Watch and pray that ye enter not into temptation." Do not play with temptation; avoid it; flee from it; but if it has to be met, do so as a true soldier of Christ and pray Him to give you strength to overcome it. What may be a very strong temptation to me may be none at all to you. Then again in some other point you may be weak, and I be strong. James says, "We are to hear the infirmities of the weak." Let us therefore as soldiers of Jesus Christ our King, be firm; help and encourage each other.

Again I say as a young sister in Christ who loves you all: Let us tempt no man to evil, as we shall once be judged according to the deeds done in the body. But let us follow our blessed Saviour's example and help those who have fallen into the wretchedness of sin, and be as He was, "A friend of sinners." You, my answered friend, for sake your old paths of sin, look yonder to Jesus weeping, bleeding, dying on the cross for you; His blood alone can wash away your guilt. Oh God our Father, help us to be strong in Thee; to overcome temptation as our Savior did also overcome the world, the flesh and the devil. Help us to love all and follow Thee and to be faithful as our crown is not promised in the b ginning but at the end. First the cross and then the crown. "To him that overcometh will I give a crown of Life."

Waterloo, Ont.

For the Herald of Truth.

ARE WE DOING OUR DUTY?

By J. K. DETWEILER.

In the HERALD OF TRUTH for August, an article appeared in regard to the young people of to-day, filling responsible positions in the future. In said article the young people are censured for pretending to be more than they are. If such be the case, at whose door lies the fault? Is there not a responsibility resting upon us that our fathers did not have? The S. School brings opportunities, and with them responsibilities.

When, then, should we begin to teach the principles that seem to be lacking in the youth of to-day? We read in Proverbs 22:6, "Train up a child in the way he should go; and when he is old he will not depart therefrom."

What are we doing in our S. Schools? Are we teaching the principles of, and the whys and wherefores of our faith as we hold them?

The Lord spoke through the prophet Isaiah (Is. 55:10,11), "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accom-

plish that which I please, and it shall prosper in the thing whereto I send it."

There we see that if the word of God is properly taught, it will have its effect. This being the case, how needful that our primary teachers be supplied with proper helps. On this line there seems to be a lack of supplies published by the Mennonite Publishing Co.—something better adapted to the present methods of teaching. There seems to be a demand for a leaflet or a small paper for children just beginning to read. Something more simple and cheaper than the "Words of Cheer." Perhaps someone will say, We can get all we need from other Publishing Houses. Such may be the case, but, are they suitable helps in a Mennonite school? Do they advocate the doctrine that we hold dear?

Again the answer may be, "They teach the Bible, and we do not want to teach otherwise. Let us examine these outside publications again. Do they teach non-resistance? Do they teach non-secrecy? Do they teach simplicity in attire? In short, do they teach separation from the world? If they do, they may be used to advantage; if not, we would be better without them. Are not these some of the essential principles of the Mennonite doctrine? By not all sincere Bible students believe that the Bible advocates those principles? Then, if we want to be faithful teachers, we must obey the "Teach all things" in Matt. 28:20, as well as the Repent, Matt. 4:17.

Even though silence on their part in regard to those principles might excuse them, what of some of the stories they print? The story itself may not be as harmful as the picture in connection with it. A picture may be very harmless to a mature mind, but what effect will it have on the mind of a child? To illustrate I will relate an incident in our own neighborhood. A father was preparing to go to town when his little boy said to him, "Bring me a drum." The father not heeding what was said, the request was repeated. "Why," said the father, "What do you know about a drum? You never saw a drum. What do you want with it?"

"Well, I saw a picture with a little boy that had a drum, and I want one too." So we can readily see that pictures have their effect on the mind of the child. Then, how careful the teacher should be to give such pictures to the children that will make a good impression.

What would be the result of a teacher's work, if, after teaching a lesson on simplicity of attire, he or she would present the pupil with a picture of a group of children dressed from head to feet in feathers and furbies, ruffles and tucks? Would not the effect of the picture overbalance the good the teacher might otherwise do? The same in regard to non-resistance, or separation in all its various phases. Have we not reason to fear, as did Paul (2 Cor. 11:3), "Lest by any means, as the serpent beguiled Eve through his subtlety, so the minds of the children should be corrupted from the simplicity that is in Christ through the subtlety of a picture."

In this our day and age many seem to be running to and fro, and knowledge seems to be increasing but knowledge without wisdom can scarcely be used to the honor and glory of God.

Therefore, is it not needful that humility and reverence be cultivated in the young heart, before he or she goes out to seek knowledge? Then having those Christian graces in the heart, having knowledge seasoned with temperance, wisdom from above, charity, etc., what a power such a person has for good.

On the other hand, a person without these graces, the more knowledge they possess, the greater their power for evil.

Let us then be up and doing, let us sow the good seed in the young hearts before the soil becomes barren. Then, when the youth of our church go out to seek knowledge, they will also grow in grace and in the knowledge of the Lord. When such is the case, Paul's admonition (Rom. 12:3) will not be so necessary; they will not think more highly of themselves than they ought to think. They will not need to seek honorable positions, for the position will seek them, which is more honorable.

Belleville, Pa.

For the Herald of Truth.

A NEW HYMN BOOK.

The Hymn and Tune Book gotten up by a committee of our people some years ago never gave full satisfaction, and so far as that goes we may never be able to get out a book that will, but it is believed by many that a book could be compiled that would serve the interest of the church to much better advantage than any we have had. With this object in view several conferences have taken action looking toward the compiling of a new hymn book. The Virginia conference appointed a committee two years ago, and the Ohio conference appointed one last May, these are to act with our committees. The General Conf. two years ago appointed a committee to ascertain the will and desire of our people on this question and report, which report was submitted and accepted by the Gen'l Conf. at Sterling, Ill., Oct. 31st 1890. (See Gen'l Conf. Report in Herald). The sentiment in favor seemed to justify the Gen'l Conf. to appoint a committee of three to work in conjunction with other committees. The committee appointed consists of J. S. Shoemaker, D. D. Miller, El Hallman, with an advisory committee consisting of Noah Stauffer, A. B. Kuhl, C. Z. Yoder. The Ohio committee consists of J. M. Shenk, N. O. Blosser, M. S. Steiner, and the Virginia of C. H. Brunk, (we cannot name the two others). The committee met and organized choosing the following officers, J. S. Shoemaker, chairman, Freeport, Ill.; M. S. Steiner, Sec., Pandora, Ohio; N. O. Blosser, Treas., New Stark, Ohio, and divided the territory as follows:

J. S. Shoemaker, Illinois and the Western States;
D. D. Miller, the Amish churches of Indiana and the West;
C. Z. Yoder, the Amish churches of Pennsylvania and Ohio;
M. S. Steiner, Ohio;
El Hallman, Canada;
A. B. Kuhl, Ind., Pa. and Md.;
C. H. Brunk, Va.

The secretary is to correspond with the publishers and look up the copy

rights, etc., while the chairman is to look after the business correspondence with the various conference districts and committee men so far as possible. The treasurer may open a correspondence with the churches or individual members concerned and solicit funds to purchase copy rights and defray general expenses. Each church is to have the privilege to select hymns and suitable songs, and send them to the committee man of the district no later than Feb. 1st. Better send them as much sooner as you can. We would call your attention to the following topics along which line you may make selections:

Atonement, Baptism, Christmas, Communion, Crucifixion, Consolation, Evening, Funeral, Hearsing, Invitation, Morning, Marriage, New Year, Penitence, Prayer, Praise, Parting, Refuge, Resignation, Resurrection, Trust, Harvest Hymns and Thanksgiving, Unity, Warning, Consolation, Mission, Sunday School, Gospel Songs.

It is also the object to select a dozen or two of the very best German Hymns. The space occupied by a penitential of this kind will take very little room, and add much to the value of the book in a great many localities.

Any member concerned is privileged to make suggestions as to the size, shape, and general make up of the book. Write to H. S. Shoemaker, Freeport, Ill., touching this point. We expect to make haste slowly and do our work thoroughly. In making selections of hymns and songs, please give the title of book and the page where found. We believe that it is possible to get out a first class book, with all the good old standard hymns and such modern songs as will stand the test of the gospel and compile a work that will far outdo anything before the public in the way of supplying the needs of our churches. Let us have faith in the judgment and ability of our people in the compiling of a new book, we have learned some by experience, and some by observation, and some by being taught, and instructed. We kindly entreat the churches and all parties concerned to open a correspondence with us and help us in this important work. With "A God bless you," we remain yours in the service of song,
J. S. SHOEMAKER, Freeport, Ill.
M. S. STEINER, Pandora, Ohio.

For the Herald of Truth.

WHICH WAY?

By S. EBERSOLE.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." Prov. 14:12.
We are living in a time when the above scripture is coming into fulfillment, though spoken thousands of years ago, by the wise man Solomon. When we look about us we see many different denominations, greatly all thinking they are on the right way. Now, "there is a way that seemeth right unto man, but the end thereof are the ways of death." Oh how careful we should be how we live and teach in these latter days. What do we teach our children? Do we teach them that it does not make any difference with what church they connect themselves?

PRAY to God at the beginning of all thy work that thou mayest bring them all to thy good ending.—*Penitence.*

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*Amish Mennonite.

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mas Joy" is well adapted. It contains a number of good Christmas songs, embracing several new ones and a number of well-known hymns, and Scripture verses for responsive reading. Price 5 cents per copy, postpaid. Christmas recitations. Over 200 selections in poetry and prose. Price 15 cents per copy, postpaid.

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With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, having decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address for 25 cents.

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November 15,

splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

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- No. 2. A Solemn Appeal.
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- No. 4. Concerning Missions.
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- No. 7. Dying Without Hope.
- No. 8. A "Name to Live" Rebuked.
- No. 9. Repentance.
- No. 10. Which Heaven Do You Prefer?
- No. 11. Which Route?
- No. 12. "U. S." or "S. S."
- No. 13. The Sculptor's Perplexity.
- No. 14. The Gold Necklace.
- No. 15. A Worker's Dream.
- No. 16. The Minihum Christian.
- No. 17. Fearful Results of Gambling.
- No. 18. The Demon of Vanity.
- No. 19. Is Ornamental Dress Harmless?
- No. 20. Although Unworthy, Come to Jesus.
- No. 21. Eternity! Eternity!
- No. 22. The Intellect and the Tract.
- No. 23. Profanity—Don't Swear.
- No. 24. A Collection for a Sleeping Girl.
- No. 25. Signs of Spiritual Decline.
- No. 26. Too Late!
- No. 27. Special Responsibility and Influence of the Christian.
- No. 28. Eminent Witnesses.
- No. 29. Who is my brother?
- No. 30. Idle Words.
- No. 31. The Warning.
- No. 32. Satan, Liquor Dealers & Co.

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Elkhart, Ind.

SUNDAY SCHOOL LESSONS.

LESSON VIII.—NOVEMBER 25.
SOBER LIVING.—Titus 2:1-12.
(Read Isa. 28. Memory Verses 11-14.)

GOLDEN TEXT.—We should live soberly, righteously, and godly in this present world.—Titus 2:12.

INTRODUCTION.

TIME.—This epistle was written by Paul to Titus, in Crete, about A. D. 65, after Paul's release from his first imprisonment.

PLACE.—Paul wrote from Macedonia.

PERSONS.—Paul, Titus.

Titus was a Greek Gentile (Gal. 2:3), converted through Paul's instrumental-ity, who recognizes him as his son in the faith (Titus 1:4). Paul took him with him to Jerusalem at the time the special conference was called to determine whether the converted Gentiles should become subject to the cere-

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monies of the law (Gal. 2:1). False brethren would then have obliged him to circumcise Titus, but neither Paul nor Titus would submit (Gal. 2:3). Titus was afterward sent by Paul to Corinth on account of some disputes in the church at that place (2 Cor. 12:18). From Corinth he went to Macedonia to meet Paul and give him an account of the Corinthian church (2 Cor. 7:6, 7, 15). A short time afterward Paul desired Titus to return to Corinth to regulate the affairs of the church and have things in readiness upon his own arrival there. Titus readily undertook this journey according to Paul's wishes, carrying with him Paul's second letter to the Corinthians. Titus was made Bishop of Crete about A. D. 63, when Paul was obliged to leave that island to take charge of other churches (Tit. 1:5). The year following Paul wrote to him requesting that as soon as he had sent Ariarnas or Ty-chonius to supply his place in Crete, he should come to him at Nicopolis, where he intended to pass the winter (Titus 3:12). Titus was afterward deputed to preach the gospel in Dalmatia, and he was there in A. D. 65 when Paul wrote his Second Epistle to Timothy (2 Tim. 4:10). He afterward returned to Crete. It is said that he continued to preach the gospel in Crete and the neighboring islands until he died, aged 94.

OBJECT AND CONTENTS OF THE EPISTLE.—The main object of the letter was to instruct Titus how to carry on the church work in Crete, which Paul had organized but left so incomplete. Paul gives special instructions to set in order the things that are wanting, and to ordain elders in every city. He exhorts Titus to exercise strict authority over the Cretians and reprove them severely on account of their lying, beastliness, gluttony, and to stop the mouths of false teachers, opposing Jewish fables and traditions.

HOME READINGS.

26. M.—The Rich Young Ruler. Matt. 19:16-26
27. T.—The Commandments. Ex. 20:1-17
28. W.—Neither Poverty nor Riches. Prov. 30:1-9
29. M.—Sober Living. Titus 2
30. T.—Temperate in all Things. 1 Cor. 9:19-27
31. W.—In the Light. Rom. 13:17-14
32. T.—Be sober and watch. 1 Pet. 4:1-8
33. F.—Right and Wrong Doing. Prov. 20:1-11
34. S.—Fruits of the Spirit. Gal. 5:16-26
35. S.—The High Calling. Phil. 3:13-21

LESSON IX.—DECEMBER 2.
THE RICH YOUNG RULER.—Matt. 19:16-26.

Read Matt. 19:1-20. Memory Verses 23-26.

GOLDEN TEXT.—Children, how hard is it for them that trust in riches to enter into the kingdom of God.—Mark 10:24.

INTRODUCTION.

TIME.—March, A. D. 30.

PLACE.—Probably in Perea, near the Jordan.

PERSONS.—Jesus, the young ruler, the disciples.

LESSON INTRODUCTION.—Christ is still on His way from the village of Ephraim, where He had been in retirement for a short time because of the

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hostilities of the Jewish leaders. Journeying along the borders of Samaria and Galilee to the river Jordan, He crossed over into Perea, turning south along the Jordan valley. He had not yet reached Jericho when a young ruler came to Him inquiring what he must do to inherit eternal life.—Arnold.

A CHARACTER SKETCH OF THE YOUNG RULER.—When we take into consideration the character of this young man and notice his natural capabilities and acquired means, his high social standing and religious training, his opportunities and grand possibilities, we at once admire him and recognize in him (from a human standpoint) all the requisite qualifications of a useful life. And on the other hand, while noticing the erroneous views he seemed to entertain concerning himself, and the apparent earnestness with which he desired to know how he might inherit eternal life, and the sad decision he made, and the foolish course he pursued after being informed of his duty, all these facts lead us to conclude that the desirableness of riches was his aim, also the rule of great multitudes beside him, with similar noble qualities. Riches are a blessing, both for time and eternity, if used to the glory of God, and for the extension of His cause and kingdom. We herewith mention certain things that riches cannot do: Cannot drive away anxiety. Cannot put chase contentment or happiness. Cannot buy true friends. Cannot insure sweet slumber. Cannot restore lost opportunities. Cannot give heavenly wisdom. Cannot bribe the death angel. Cannot purchase eternal life and the glories of heaven.

HOME READINGS.

26. M.—The Rich Young Ruler. Matt. 19:16-26
27. T.—The Commandments. Ex. 20:1-17
28. W.—Neither Poverty nor Riches. Prov. 30:1-9
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34. S.—Fruits of the Spirit. Gal. 5:16-26
35. S.—The High Calling. Phil. 3:13-21

CORRESPONDENCE.

BETHEL CONGREGATION, LOGAN CO., OHIO, Oct. 30, 1900.—"O God moves in a mysterious way His wonders to perform, He plants His footstool on the sea, And rides upon the storm."

"Bless the Lord, O my soul, and all that is within me, bless his holy name." For a while the waves of ungodly doctrine rolled high, and roared loud in and near West Liberty and many became confused and were "tossed to and fro by every wind of doctrine." We earnestly hoped God would help us and send us a minister filled with the Holy Ghost, who could boldly and fearlessly declare the whole counsel of God with might and power. While we were praying for this, the promise of the Lord in Isaiah 65:24, "before they call I will answer, and while they are yet speaking I will hear," was fulfilled to us. The Lord not only sent us one minister but five within the past week. Oct. 23d, D. H. Bender and S. G. Shetler arrived.

They preached for us Tuesday and Wednesday evenings. Many grand truths were presented and the people were warned not to believe every spirit but to try the spirits whether they be of God. Wednesday, the 24th, Bro. Daniel Shenk came into our midst. The way of life was again clearly taught. Saturday, the 25th, the brethren Amos Shenk and George Brunk arrived. Bro. Brunk remained with us until the 30th, preaching for us. We truly thank God for those visits, and praise Him for the "showers of blessings" we were permitted to enjoy. We hope the seed sown fell on good ground and will bring forth fruit abundantly. Especially do we wish Bro. Brunk's earnest admonitions to study the Bible would be heeded. There we believe the secret lies. Do not only read a few verses or chapters, in a careless way, but study it, study hard. Ask the Holy Spirit to teach you. Become able at all times, "to give every man a reason for the hope within you." Become thoroughly "established in the faith once delivered to the saints." Then though Satan approach us transformed into an angel of light, we will not be deceived. Winds of false doctrine may blow hard, we will not be shaken, but only more firmly "rooted and grounded." Then although men may be able to preach smooth and flowery sermons, pleasing to the ear, we know what our Bible teaches, and will not be misled by doctrines of men. Brethren and sisters everywhere, will you pray for the work at Bethel? COR.

FROM THE SUGAR CREEK CONGREGATION, HENRY CO., IND.—On the 23rd of Sept., eight converts were baptized and received into church by Bish. Sebastian Gerig. May God bless the young converts, and may they hold fast to sound doctrine and be faithful zealous workers for the Lord.

PLEASANT VIEW, HOVIDEN, JOHN CO., MO., NOV. 8, 1900.—The writer and family some time ago took leave of absence from the daily manual toil, to make a visit to Hickory Co., Mo., where wife and myself were brought up and where our parents, most of our brothers and sisters and many friends yet reside. No doubt some of the readers of the HERALD are those who a score or more years past lived there, and who look back to that time of the past as if it were a dream, and almost wonder if there still is such a place in existence; therefore a few words might be of interest. There was once quite a large congregation of Mennonites at this place but for numerous reasons they moved to the four winds, where all I could not say. But thank God a remnant remained and although they were without a minister for a number of years, excepting as other congregations provided, they now have a zealous young minister of their own, one named Bro. (Bro. Lemon Miller). During the interim they labored firmly holding to the faith, and on the plot of ground adjoining the cemetery long since set apart to build a house of worship now stands a neat and comfortable church where they enjoy regular services, church and Sunday school, which judging from general appearance is appreciated by all the community. No doubt those who left there years ago would note a great change, the prairie

being all fenced and farmed, and as thickly settled as the greater part of the West, and generally comfortable houses, barns, etc. Also some very substantial buildings and well kept farms, good schools and school houses. In fact I thought I could see many little marks of prosperity. They now have access to R. Roads, and in various parts of the county prospecting for mineral by numerous companies is eagerly pursued, with some very encouraging results, while land is as yet unduly cheap and would furnish homes to many of our brethren who are otherwise poorly moving where there is no congregation of our people, which evidently is often a very sad mistake, not realized until too late, or when we see our children out in all manner of worldliness. God pity such cases.

Greeting in Jesus' name to all the brethren. NOAH GERBER.

TROUBSDALE, KS., Oct. 25th 1900.—As I think of the various changes recently occurring in this vicinity, I thought proper to pen them down before starting for the General Conference at Sterling, Ill.

Sister Ella Good, of Harvey Co., and Bro. David Kauffman, recently from Idaho, started on a trip to Pennsylvania.

Bro. Christian Snyder and wife, of Nebraska, started from here on the 23rd of Oct., by private conveyance, the Jasper Co., Mo., with Sister Margaret Heatwole accompanying them.

Sister Katie Bare will take the train today for Oregon, Mo., in the same locality, where her parents live.

Sister Sarah E. Heatwole left here one week ago to take her Deco to Cedar Rapids, where she arrived at 10 o'clock the following evening.

Within the last week, Bro. Pre. Tillman Erb agreeably surprised us by a visit among us.

Bro.—Blough from Indiana is here visiting his brother Amos, who recently moved here from Ness Co., Kas.

As I thought of these changes and these dear ones with myself also going hither and thither, the words "to and fro" came to my mind. In Isaiah 49 we read about the restoration of the church and about them going "to and fro," and that all flesh was to realize that the Lord was their Savior and their Redeemer, v. 26. As I think of those mentioned above, and the many who will go to and fro during the time of the conference, my wish is that all might be looked upon, and every one take knowledge of the fact that they have been with the Lord and have learned of Him. The earth shall reel to and fro like a drunken man, but a remnant shall praise God nevertheless. Isa. 24. COR.

FROM JOHNSTOWN, PA.—On the 21st of October, preparatory services were held at the Blauch M. H., after which two persons were received into church membership, and Sunday the 21st, communion was observed at the same place. Our elder, Bro. Jonas Blauch, on account of sickness in the family, could not be with us. Bro. L. A. Blauch and S. G. Shetler took charge of the two persons and were wonderfully charged their duty. We trust God's blessing was with us. Several hundred partook of the sacred emblems, and also participated in feet washing. My

prayer is that God may keep us from strife and division, and this should be the sincere prayer of every devoted child of God.

LEVI BLANCH.

STRASBURG, FRANKLIN CO., PA.—On the 21st of Sept., Bro. Samuel G. Shetter came into our midst remaining with us four days and conducted a number of meetings in this county. On Oct. 20th a party of ten brethren and sisters from Canada paid us a visit. Among them being two ministering brethren. They remained with us three days and had meetings in all our church houses. These meetings were all well attended and much interest manifested. I hope other brethren will remember us as they pass by. We much enjoy visits of this kind.

J. S. HICKHOLDER.

BOWMANVILLE, LANC. CO., PA. OCT. 29, 19 00—By the grace of God I will try and give a few thoughts as there was for a long time no news from our community; we had a shower of blessings through this year so far, at present there are a dozen applicants for membership all young people and there are some more that are nearly persuaded to turn to Jesus, but it seems that they live sin more than our Lord Jesus Christ. My prayer is that fathers and mothers as Christian parents will lead their children to the fold of Christ in the days when they are young.

J. S. HICKHOLDER.

PALMYRA, MO., NOV. 4, 1900—Bro. L. J. Lehman of Cullum, Ill., came to Palmyra on the 20th of Oct., and remained with us over two Sundays. He also preached every evening during his stay here. One week later (Oct. 27) Bro. Joe C. Driver and John Driver (deacon) of Morgan Co. visited us remaining over Sunday. On Sat. the 27th Bro. Joe C. Driver addressed us at our preparatory meeting, and on Sunday we had communion services—the bread and wine—the emblems of Christ's suffering and death were partaken of, Bros. Lehman and Driver officiating. Afterward we observed the ordinance of feet washing. On Sunday night after church services, the four brethren, J. C. and John Driver, Lehman and Kreider left for Sterling, Ill. to attend the General Conference. May God bless them all, and take them safely to their journey's end.

CON.

FROM HARRISONBURG, VA.—It may be of interest to some of the readers of the HERALD to hear from the church in Va. She has been highly favored with ministerial help from other states. Bish. G. R. Brunk of Kansas came into our midst in the early spring, working and preaching in the power and demonstration of the Spirit day and night, almost all summer—helping many poor souls to see the error of their ways and turn to God. Later on Pre. A. D. Wenger and Layman of Pa. paid us a short visit and helping much in the great cause of our dear Lord, and in conviction to the heart of the sinner and greatly encouraging the church to go on in her great work of the Lord. On the 21st of June Pre. D. S. Brunk of Elda, Ohio, came to help in the great battle for the Lord, preaching from the pulpit and doing much personal work, standing up nobly for the right in church work, encouraging the

church to go on in the work of the Lord. Oct. 4th Bish. Daniel Kauffman of Missouri came over to help us, holding meetings and very earnestly contending for the faith. On Friday the 5th, conference convened at the Bank M. H. with five bishops and a number of minister and deacons and many brethren and sisters present. Conference passed off very pleasantly and nothing but love was manifested. Many good things were said and we were made to say it was good for us to be here. Conference being over, Saturday the 6th at 2 P. M. we had a preparatory meeting. At this meeting ten precious souls were added to the church making in all 62 souls that were added to the church in this Middle District this season. On Sunday the communion was held and over 300 partook of the sacred emblems. The church has reason to be encouraged and new life seems to spring up. The brethren G. R. Brunk and Daniel Kauffman are still here, but will soon leave for other fields. Many prayers and good wishes go with them. May they live long and do others good as they have us.

P. S. HARTMAN.

WEST LIBERTY, OHIO, NOV. 1, 1900.—We rejoice in the Lord for the refreshing showers He has again granted unto us. Tuesday evening Oct. 23, Bro. D. H. Bender of Tub, Pa., filled an appointment at the Bettel M. H.; Wednesday evening Bro. S. G. Shetter of Davidville, Pa.; Thursday evening we had our monthly mission meeting; Friday evening Bro. Daniel Shenk of Elda, O., filled an appointment; and Saturday evening, Sunday forenoon, and Monday forenoon and Monday evening Bro. Geo. R. Brunk of Canton, Kas., preached at the same place. Sunday evening he spoke at Oak Grove. Bro. Amos Shenk and family of Elda, O., came into our midst on Saturday evening and assisted in the services. He, with his family, will soon locate at Osborne, O., for which post he was ordained. Bro. Daniel Shenk with his family are on their way to Warwick Co., Va., for which place he was ordained. The brethren Bender, Shetter, and Brunk went westward on their way to the General Conference. All of these paid the Orphans' Home a welcome visit for which we are also very thankful. We believe the church and neighborhood has been benefited by these meetings that were held. Bro. Albert Seiner and Bro. Bressler of Bluffton were also here over Sunday.

A. METZLER.

SUNDAY SCHOOL ITEMS.

ELKHART, IND., NOV. 7, 1900.—Our Sunday school has recently suffered a decided falling off in numbers owing to the withdrawal of a number of dissatisfied members from our congregation and Sunday school. These, including the faculty and students of the Elkhart Institute, organized and are now holding Sunday school in a vacant store room on South Main street with the following officers: Superintendents, William P. Coffman, former Supt. of the Elkhart Mennonite S. S. and Noah E. Biers, Principal of the Elkhart Institute; Secy-Treas., Elia Kulp. This new body has also organized a Young People's Meeting with Joseph

W. Yoder of the Elkhart Institute as leader. The congregation therefore re-organized our school, C. C. Shoemaker, assistant Supt., taking the former superintendent's place, and A. B. Kolb being appointed assistant Supt. The attendance since the reorganization averages about 125.

CON.

BOWMANVILLE, LANC. CO., PA.—Our Sunday school here had this last quarter an enrollment of 124. The average attendance was 118. It seems that the good Lord is with us as the brethren old and young are in harmony and they all realize what a great blessing it is if all join together, for there is no hope to build up a church where there is strife and contention. Let us not forget and work for our Lord Jesus Christ. If we only work to be seen by men the work will be all in vain; so brethren let us all be guided by that Holy Spirit.

CON.

CONFERENCE REPORT.

The annual Mennonite Church conference of Kansas and Nebraska including congregations in Oklahoma, Idaho, and Oregon, was held in the Pennsylvania M. H., near Newton, Kansas on Oct. 4th and 5th, 1900.

Conference convened on Thursday, Oct. 4th.

Opening exercises conducted by D. G. Lapp.

David Garber was elected moderator, T. M. Erb assistant moderator, R. C. Yoder, D. G. Lapp, and Amos Hess were appointed committee on Resolutions.

From the reports of different congregations in the district the church has only slightly increased in number, though working order is good with few exceptions.

Urbey A. Schiller delivered the conference sermon. His remarks were based on 1 Cor. 3:11-15, "The True Foundation." Paul first built on sandy foundation but later he built on the true foundation, the solid Rock, Christ Jesus.

When filled with the Holy Ghost he had great power and success, was able to endure great trials and tribulations. The hardest trial he had was the opposition he met from false brethren.

The Christian is like the imperishable stone. Every builder must be built on this Rock himself. Paul had no laborers. It takes a combined effort and spiritual power before we can be successful builders. Our business is to work, and leave results with God. Even some of the material used by the apostles was not genuine. Ex-emples, Philip with Simon, Paul with Demas.

Satan has tried all means to overthrow the true foundation, but failed. To overcome him we must do as Israel was commanded, "Stand still and see the salvation of the Lord."

After the sermon all ministers and deacons responded with appropriate remarks and expressed themselves in harmony with the doctrine of the church.

The following are the subjects considered.

Question 1.—What is entire consecration? And when should we be thus consecrated?

Answer.—Consecration is the giving of all that we have and all that we are to be used to the honor and glory of

God, Rom. 12:1, and should be as soon as we are converted.

Ques. 2.—The church not being a saving institution, what benefits are received by belonging to the same?

Ans.—The blood of the everlasting covenant alone can save, but Christ established His church, that those who are saved might be a united body to convince the world of the reality of the religion of Jesus Christ, where we can be edified and be fed in the pasture of God. It is also a safe guard to them that are saved.

Ques. 3.—Should we as a church advocate and teach total abstinence from intoxicating drinks?

Ans.—The drinking habit is one of the greatest evils of our time, and believing that total abstinence is the only safety, we as a church advocate and teach total abstinence, believing it to be according to the scriptures. Eph. 5:18. Rom. 14:20.

Ques. 4.—The resolutions and decisions of the conference—how brought before the church and members induced to submit to them?

Ans.—We recommend that these resolutions and decisions of conference be read before each congregation in the conference district at some appointed time by the ministers or deacons, and the importance of obeying the same be impressed, and many of the leading thoughts be given on the topics.

Subject 5.—The influence of home life, of ministers, and members.

Ans.—The ministers and members should be very careful of their conduct in business, in their homes, in word and deed, as our lives are the bibles that the world reads. 2 Cor. 3:3. Our influence is either for great good or evil.

Ques. 6.—How can the older and younger members of the church work together to more true Christian piety, and a more devoted life to God?

Ans.—First, by practicing sociability, speaking often to each other (Matt. 3:16) and about each other.

Secondly, as our young brethren and sisters are filled with zeal and want to work for God they should according to 1 Pet. 5:5, submit to the older.

Thirdly, the older encouraging the young in every good work heeding the admonition, "In honor preferring one another." Rom. 12:10.

Ques. 7.—Should the bishop when he receives converts into the church by water baptism, offer a special prayer for them that they might receive the Holy Ghost according to Acts 8:15, 9:17; 19:6. Heb. 6:2?

Ans.—Whereas we have scriptural evidence that the apostles offered special prayers, on certain occasions, be it therefore.

Resolved, That we recommend such prayers to be offered when applicants have not yet received the Holy Ghost.

Ques. 8.—The best method of building up the home church.

Ans.—To build up the home church the ministers and members should work together in the spirit of true charity and harmony. The minister should have holy wisdom to adapt himself to the circumstances and people among whom he is laboring as Paul did (1 Cor. 9:22); yet not shunning to declare the whole counsel of God not striving for peace having patience with the weak, forbearance with the forward, a kind and encouraging word for

all, 2 Tim. 4:2, and the members do likewise.

Ques. 9.—Should our ministers, when they are ordained, be given a certificate of ordination to hold as credentials?

Ans.—Resolved, That this conference issue certificates of ordination to all bishops and ministers now ordained in this district and hereafter each one ordained to be given to him. But that the bishop should see when one is silenced at any time that his certificate be demanded.

On Friday evening a sermon was preached by David Garber, text Acts 2:38. In genuine repentance four points are to be considered: 1. Godly sorrow, 2. Confession, 3. Repentance, 4. Fruits.

MISCELLANEOUS BUSINESS.

Report of Secretary and Treasurer of "Home Support Fund" was accepted, and also the report of Evangelizing Board.

R. J. Heatwole was elected as a member of Evangelizing Board, and appointed treasurer of "Home Support Fund."

J. L. Winoy was elected District Evangelist for the coming year.

J. M. Nunemaker was given charge of the Osborne congregation for the ensuing year.

The Harper Co. ministers were given charge of the Springs, Okla. congregation.

The bishops were appointed to arrange the programme for 1901.

J. G. Wenger, D. G. Lapp, and R. J. Heatwole were appointed delegates to the General Conference to be held in Illinois, the bishops being appointed previously.

Resolved, That the Mennonite churches in Idaho and Oregon be admitted to this Conference District.

Resolved, That there be no many congregations in the West that are in need of consecrated workers, therefore we, as a conference, plead that those workers who feel that they have been called of God and wish a field of labor would invite them to correspond with R. J. Heatwole of Trousdale, Kansas, and J. G. Wenger, of Harper, Kansas, members of the Evangelizing Board.

Resolved, That the Mennonite churches in Oregon be given into the hands of the Evangelizing Board, to do what they can in helping them, and this conference would encourage that all the help possible be given them.

Resolved, That money be drawn from the "Home Support Fund" for Evangelizing work until there is a sufficient amount in the Evangelizing Fund.

Resolved, That George Landis, Amos Hess, R. C. Yoder, Daniel Burkhardt and T. M. Erb be appointed as a committee to decide on the place, at least sixty days before time, for the next conference, whether to be held in Neb., or Idaho at the usual time of meeting.

Resolved, That we as visiting members extend hearty thanks to the brethren and sisters at this place for their charity and Christ like way in which they have entertained us during this conference.

Closing address and prayer given by A. Schiller.

Ministers Present.

Geo. Hinkle, Harper, Kansas. D. D. Zook, Newton, Kansas. M. E. Horst, Peabody, Kansas. J. M. Nunemaker, Roseland, Neb. D. G. Lapp, Roseland, Neb. Caleb Wilsey, Peabody, Kansas. C. Miller, Canton, Kansas. David Weaver, Newton, Kansas. Daniel Diener, Canton, Kansas. Jacob Winger, Birmingham, Kansas. J. J. Ritt, Sterling, Illinois. David Garber, Nampa, Idaho. C. D. Yoder, Monitor, Kansas.

Deacons Present.

R. C. Yoder, Monitor, Kansas. Leonard Beck, Peabody, Kansas. Jacob Erb, Newton, Kansas. David King, Larned, Kansas. Jonas Wenger, Harper, Kansas. Tobias Hershberger, Milan, Okla. C. D. Yoder, Sec'y. CHAS. BURKHART, Sec'y.

Minutes.

Of Biennial Meeting of Mennonite Evang. and Benev. B.-ard, held at Sterling, Ill., Oct. 30th, 1900.

Devotional exercises led by Bishop Daniel Kauffman, of Versailles, Mo. To the Roll Call the following members responded:

A. B. Kolb, Elkhart, Ind. G. L. Bender, Elkhart, Ind. (Substitute D. H. Bender.)

C. K. Hostetler, Elkhart, Ind. J. K. Hartzler, McVeytown, Pa. J. G. Wenger, Harper, Kansas. David Garber, Nampa, Idaho. A. R. Zook, Topeka, Ind. Daniel Shenk, Elda, O. (Substitute M. S. Steiner.)

Silas Yoder, Goshen, Ind. W. T. Lineweaver, South English, Ia. Jacob Butler, Kalona, Ia. Homer Strook, Sterling, Ill. C. Z. Yoder, Wellersville, O. Daniel Burkhardt, Ayr, Neb. J. C. Driver, Elda, Mo. Joe R. Loucks, Scottsdale, Pa. (Substitute Aaron Loucks.)

R. J. Heatwole, Trousdale, Kansas. On motion the substitutes sent were accepted.

Minutes of previous meeting were read and adopted.

The Treasurer's report was read and amended to include a statement of the value of the mission buildings in India (\$11,000.00).

On motion the Treasurer's report was adopted as amended.

Secretary's report was read and accepted.

Most of the district members present brought with reports of the condition of the work in their respective districts. These reports are on file with the Secretary and will not be included in these minutes.

The verbal reports given were briefly reported by the secretaries and are also on file for reference.

A number of evangelists and ministers gave brief reports of the work done in their respective districts.

The general outlook, as gathered from these reports, is very encouraging, the greatest need being more consecrated workers.

On motion the following resolutions were adopted:

Resolved.—That we, the members of the Board of Directors here present at the Biennial Meeting of the Mennonite

Evangelizing and Benevolent Board held at Sterling, Ill., Oct. 30th 1900, do hereby accept the report of the Executive Committee regarding the purchase of the property at 145 W. 19th St. Chicago, and that we assume the responsibility of paying the principal and interest due on said property as soon as possible.

Resolved.—That we empower the Executive Committee of the M. E. and B. B. to secure or select workers for the Chicago Mission and to take general supervision of the work.

Resolved.—That the committee on Candidates for appointment to Foreign Mission fields be authorized to act in the same capacity as heretofore until the next Biennial Meeting of the M. E. and B. B. The committee having power to fill vacancies and consisting of:

D. J. Johns, Goshen, Ind. J. Kurtz, Ligonier, Ind. J. S. Hartzler, Elkhart, Ind. J. F. Funk, Elkhart, Ind. J. M. Shenk, Elda, O.

A proposition to amend the constitution was submitted to the meeting and on motion Art. III of the constitution regarding annual meetings was amended by inserting the clause "or may be held at the same time and place as the General Conference" in the fourth line after the word year.

Election of District Members of Board of Directors and Officers was next in order. On motion the following district members were unanimously chosen for three years:

A. B. Kolb, Elkhart, Ind. G. L. Bender, Elkhart, Ind. C. K. Hostetler, Elkhart, Ind. J. K. Hartzler, McVeytown, Pa. David Berger, New Dundee, Ont.

J. G. Wenger, Harper, Kansas. David Garber, Nampa, Idaho. A. R. Zook, Topeka, Ind. Daniel Shenk, Mohave, Va. Silas Yoder, Goshen, Ind.

Amos Landis, Palmyra, Mo. Jos. Hauser, Milford, Neb. W. T. Lineweaver, South English, Ia. Jacob Butler, Kalona, Ia. C. Orendorf, Plainsboro, Ill. Homer Strook, Sterling, Ill.

C. Z. Yoder, Wellersville, O. Cor. Friesen, Mt. Lake, Minn. David Burkhardt, Ayr, Neb. J. C. Driver, Elda, Mo. Joe R. Loucks, Scottsdale, Pa. R. J. Heatwole, Trousdale, Kansas. Perry Brunk, Elda, O.

P. S. Hartman, Harrisonburg, Va. C. K. Witter, Albany, Oreg. Stephen Wiles, Wayland, Ia. Noah Bixler, Columbus, O. Peter D. Scherz, Mt. Airy, Ill. Christian Albrecht, Tiskilwa, Ill.

Members of the Board of Directors were elected for three years as follows:

A. B. Kolb, Elkhart, Ind. G. L. Bender, Elkhart, Ind. C. K. Hostetler, Elkhart, Ind. J. K. Hartzler, McVeytown, Pa. David Berger, New Dundee, Ont. J. G. Wenger, Harper, Kansas.

The term of office of the following members of the Board expires Nov. 1st 1901:

David Garber, Nampa, Idaho. A. R. Zook, Topeka, Ind. Daniel Shenk, Mohave, Va. Election of officers resulted as follows:

President, A. B. Kolb. Vice President, A. R. Zook.

Secretary, C. K. Hostetler. Treasurer, G. L. Bender.

Reports were given by a number of Mission workers. Bro. Wm. Page who had just returned from India gave a touching illustration of the desire of the children of India to hear more of Jesus. An urgent appeal for help for the working force in the foreign field, was made by Brother Page.

Brief and very touching remarks on City Missions were made by the brethren A. H. Leaman, S. G. Shetter, M. C. Lapp and Sister M. Linda Ebersole.

The great need of the West for Gospel teaching was clearly brought out by Bro. R. J. Heatwole. A number of Evangelists made touching appeals for more help in all lines of evangelistic and mission work. And the hearts of all present were stirred in sympathy for lost souls. After prayer the afternoon session closed.

EVENING SESSION.

The evening session was opened with a song service. Opening prayer by S. G. Shetter. Some miscellaneous business was transacted after which the evening was spent in Open Conference.

Touching messages were delivered by J. Kurtz, Abram Metzler, D. H. Bender, E. S. Hattman, R. J. Heatwole, D. B. Miller, S. G. Shetter, Daniel Kauffman, David Garber, J. M. Shenk, N. O. Blosser, David Plank, D. B. Rader, S. F. Miller, J. S. Shoemaker, A. B. Kolb, L. J. Burkholder, Jno. Blosser and D. J. Johns. The meeting adjourned with prayer.

Bishops and ministers present at the Meeting of the M. E. and B. Board.

MINISTERS.

Dani. Kauffman, Versailles, Mo. David Plank, Bellefontaine, O. J. M. Shenk, Elda, O. Jonathan Kurtz, Ligonier, Ind. Jno. Nice, Morrison, Ill. Jno. Durr, Martinsburg, Pa. D. J. Johns, Goshen, Ind. S. Gerig, Wayland, Ia. Aaron Loucks, Scottsdale, Pa. Jno. Burkert, Tiskilwa, Ill. T. M. Erb, Harper, Kansas.

MINISTERS.

C. C. Scherz, Eureka, Ill. D. V. Hooley, Garden City, Mo. C. S. Hauser, Garden City, Mo. John Boser, New Stark, O. J. W. Christopher, South West, Ind. S. S. Malm, Berlin, Ont. E. M. Burkholder, New Grove, Ont. Peter Zimmerman, Roskne, Ill. D. H. Bender, Tub, Pa. J. S. Harrier, Elkhart, Ind. John F. Rittenhouse, Jordan, Ont. Samuel Wideman, Almira, Ont. D. T. Troyer, Goshen, Ind. E. M. Swallenberger, Freeport, Ill. N. O. Blosser, New Stark, O. D. B. Rader, Holden, Mo. Abram Metzler, Martinsburg, Pa. S. G. S. Elder, Davidville, Pa. David Lehman, East Lewistown, Pa. David Garber, Nampa, Idaho. Samuel Yoder, Elkhart, Ind. M. C. Bowman, Mannheim, Ont. L. J. Lehman, Cullum, Ill. D. D. Miller, Middlebury, Ind. Jas. H. Mottoway, Nappanee, Ind. J. M. Kelder, Palmyra, Mo. Joe C. Driver, Elda, Mo. S. H. Miller, Walnut Creek, O. Jacob S. Gerig, Smithville, O. Noah Stauder, Strasburg, Ont. Philip Nice, Sterling, Ill.

Noah Metzler, South West, Ind.
J. S. Shoemaker, Dakota, Ill.

DEACONS.

Joseph C. Hersheberger, Middlebury, Ind.
J. G. Wenger, Harper, Kans.
W. T. Lineweaver, South English, Ia.
J. C. Driver, Endo, Mo.
Henry V. Albrecht, Tikiwa, Ill.
C. Z. Yoder, Wellsville, O.
Abraham Burkhardt, Sterling, Ill.
Henry Nice, Morrison, Ill.
C. K. Hostetler, Sec'y.

SECRETARY'S REPORT.

To the Annual Meeting of the Menonite Evangelizing and Benevolent Board Oct. 30, 1900.

It is with a feeling of gratefulness to our Heavenly Father that we look back over the work of two years in the Evangelistic and Mission fields of the Menonite Church. While many perplexing problems and grave responsibilities have been forced upon us, and while we have all along felt keenly our lack of experience, and at times have been almost overwhelmed with doubts and misgivings, yet we feel that God has been with us, that His Spirit has directed the work, that His hand has upheld the workers, and that His cause has been strengthened at least in some parts of the vineyard by the souls that have been brought into the kingdom through the efforts, prayers, sacrifices and kind assistance of those who are interested in the work of the Evangelizing and Benevolent Board.

If there has been any good work accomplished we want to give God all the honor and praise for it. If we have neglected any opportunities we want to implore His forgiveness and ask for a closer walk with Him in the future. We want to notice a few points in which the work of the last two years has broadened and brought new responsibilities.

Two years ago we had no missionaries in the foreign field. To-day there is a little band stationed at Dhamtari, India, that is well equipped with buildings for conducting an orphanage, hospital, etc., and promises to become an important center for the dissemination of the gospel in one of the darkest parts of India.

When foreign work was agitated two years ago many were afraid to launch out for want of financial support. To-day Sept. 1, 1900 there is on hands for India and relief work at Dhamtari, India \$10,000 while the amount donated from all sources during the past 9 months has been \$10,000. This gives us the confidence that God will care for this work even financially, and that it is our duty to move forward and trust Him for the support.

Another encouraging feature of this work is the devoted, consecrated young men and women that are rising up willing to prepare themselves to carry on this work in the future. We consider this one of the most hopeful signs of the times and praise God that His Spirit is still at work and that hearts have been moved with compassion for the lost souls of the heathen nations.

Probably the most important step that has been taken in connection with Home Mission Work is the purchase of

a home for the Chicago Mission. This step was necessary to put the work on a more permanent basis, and although most of the purchase money had to be borrowed we still feel that the investment was the best thing possible under the circumstances. As the building is free from taxation and as there is an income of over \$300.00 per month from rents, it makes it possible to apply the greater part of the donations for the work in Chicago directly to paying the interest and reducing the debt.

The amounts contributed toward the other funds for the various branches of the Mission, Evangelizing and Benevolent work compares favorably with that of former years. A general idea of the scope of the work can be obtained by referring to the Treasurer's report.

The actual work done in the evangelizing field at home is hard to report. The evangelists who have been in the field and know the conditions and circumstances are in a better position to give a report than anyone else. Probably it is easier to see direct results in this work than in any other line of work. One thing is certain: the future of the church depends on the young people and the time and money spent in evangelistic work among the churches at home in looking after the spiritual welfare of the rising generation has brought to many congregations most gratifying results. The crying need is for more available evangelists to carry on this work.

There seems to be a disposition on the part of some of the R. R. lines to make it harder for ministers and mission workers to get Annual and trip permits. No doubt the railroads are often imposed on by unscrupulous individuals who would, if possible, take advantage of the concessions that are granted to ministers. The Central Passenger Association is during the last year required written applications to be filled out, and a fee of 25 cents, from each applicant for a trip permit, who resided outside of their territory.

The rules passed during the last two years have made it more difficult than ever to get any concessions for those who are not ordained ministers in charge of a congregation. There is money lines however that are willing to grant clergy courtesies to Missionaries, Superintendents of Orphan Homes, Officers of Religious Organizations, and others who are engaged in various lines of religious work, provided proper explanations are made of the nature of the work in which they are engaged. This has brought much extra work to the Secretary of the Evangelizing Board during the last year and has also been the means of saving funds for the work that would otherwise have been spent in paying traveling expenses. This feature of the Secretary's work, more than any other, perhaps, makes it necessary that he be reimbursed for his time, and it is often necessary to write a number of letters of explanation in order to convince the General Agents that the applicant is entitled to half fare privileges according to the rules of their lines.

We have made it a rule in all cases where the applicant plainly does not come within the rules as prescribed, to refuse to make the application. By strictly following this plan it gives the Board a standing that commands re-

spect among the General Agents of the different Railroad lines and makes it much easier to get concessions for those who are entitled to them.

All donations should be sent to the Treasurer of the Board and all applications for permits to the Secretary.

Respectfully submitted,
C. K. Hostetler, Sec'y.

THE OLD PEOPLE'S HOME.

Readers of the HERALD will be glad to know that the Home for the aged has been completed. Several members of the Board, seeing the funds would not quite finish it, stepped forward and ordered the work to go on and the Home completed and they have kindly forwarded all needed and shall wait upon the church to make up the deficiency. We have good reasons to believe the amount will be raised in a few weeks by what encouragement several parties have already given us. Those who wish to do something toward the building should do so at once.

In the meantime, let those who have undertaken to furnish a room write to Bro. D. C. Amstutz, Rittman, Ohio, and give the size of the room for which they are getting out a carpet. Quite a number of rooms have been taken but we have no record of how many are ready to send their carpet, or whether they can be depended on at all. Those who have not reported, let them do so without delay.

Make your bedding for single beds. A few double beds will be needed, but the greater number should be made to suit a single bed.

To those who desire to furnish an entire room we would say. Write to Bro. Amstutz for the size of the room, if you have not already, make a carpet to fit, and bedding for one or two single beds, or one double bed, and collect \$30.00 in cash which will pay for the furniture. We prefer to buy the furniture for two reasons. 1st, We get it all for the rooms. 2nd, We can get it cheaper than to buy place at a time and pay freight.

The sisters of the Oak Grove Congregation have carpentered the large sitting and reading rooms, and now if any one desires to buy the furniture for one of these rooms we shall be glad to have them write to us. There are two of these rooms and it will require about \$35.00 to furnish one.

Twenty-nine dollars will furnish the reception room; \$27.00, the office; \$25.00, the kitchen, and \$25.00 the dining room. By the time the rooms have been furnished we hope to have all obligations cancelled, and to swing the doors wide open to those in need of such a Home and say, "Come and welcome!" The Lord and the people here have been very good to us, and we feel it to be our duty and our privilege to rejoice and say, "The Lord be praised, and the people be blessed."

M. S. STEINER, Pres. of B.
D. C. AMSTUTZ, Sec'y.

INDIA FAMINE RELIEF WORK.

The following, taken from the report of Eld. D. Goerz of Newburg, Kansas to the Emergency B-Lief Committee shows the labor of mercy he performed in distributing the corn sent to India by the Menonites in Kansas and other

Western states for famine relief purposes. The Report as presented in abbreviated form is taken from *The Menonite*.

It is fresh in our memories that soon after the creation of the Relief Committee by Conference about a year ago the fresh outbreak of famine conditions in India appealing to the sympathy of our people in common with the rest of the Christian world, started the flow of contributions into the treasury of the committee for the relief of the famine sufferers. As in private affairs so also in such united efforts it is often easier to get money than to know how to apply it wisely and with the best results, the question which from the first most puzzled the committee was how best to get the charity of our people to their hungry fellow beings on the other side of the globe. The sending of Bro. Goerz to direct personally the distribution of a large part of these gifts both in money and in corn was the answer which the committee gave to this question.

The main facts of his trip and mission are these: On May 12th he set sail on the Cunard Line steamer "Etruria" for Bombay, India, via Liverpool, London, Paris, Rome, Naples, Brindisi, Port Said and Aden. Before sailing he arranged with the director of the Christian Herald Relief Fund and the manager of the Christian Herald, New York, to receive 8000 bushels of corn for distribution in India, which was to be conveyed thence on the relief steamer "G. L. T." June 16th he landed in Bombay. He had in his possession a letter of introduction to Dr. Klopsch of the Herald, but to his surprise, this gentleman had left India before Bro. Goerz's arrival. In his place another member of the Herald committee delivered the corn over to him. The "G. L. T." was to arrive on the 29th, and since all the corn on board except his 8000 bushels had already been booked, it was necessary to make provision for his own so as to expedite its distribution inland as soon as possible after its arrival. After due inquiry and consideration, he saw it was impossible to send it for distribution to the sections that had no missionary. He decided to take the money equivalent for all or part of the corn, since he learned that it was preferable to set the famine stricken, where possible, to earn their corn, which was sold at the Mission Shops far below the market price. Only such as could not work were fed directly, both by the Mission Shops and the Government Kitchens.

Bro. Goerz sent dispatches to Missionaries Hahn, Thomson, Friese, Reesler and Joseph Gutball, asking them whether corn or money was preferred. Most missionaries preferred money for various reasons, the chief one being the heavy cost of freight. Missionaries Reesler and Gutball came to meet him at Bombay. Missionary Hahn could not come because he had 120 miles to the nearest railway station. He requested that one tenth of the corn be sent him, viz: 800 bushels. He received in all 1423 bushels. Out of 18 car loads, 74 were distributed free and the remaining 104 were sold below market price and the proceeds devoted to providing either seed rice or sundry provisions. Besides Missionary Hahn, M. S. Fuller, of Bombay, (the agent of the Herald,) J. Gass, of Raj-

pur and Missionary Reesler, of Dhamtari, were the principal recipients. Bro. Goerz made a trip into the interior with Bro. Reesler, where he saw some frightful cases of destitution and witnessed one gruesome death by starvation. We give, below, statements, first, of the distribution of the corn, and secondly, of the disposition of the money entrusted to him.

DISTRIBUTION OF THE CORN.

1360 bushels to the Dames Mission.
880 bushels to J. F. King, Secound, Ojraet.
880 bushels to J. W. Woodward, Metemabad.
440 bushels to Miss Alice Yoder, Khamgaon, Bessar.
440 bushels to A. Norton, Dhond.
440 bushels to F. C. Hottel, Raj Mandgon.
1280 bushels to J. Gass, Kampur, C. P.
5.5 bushels to J. A. Reesler, Kampur, C. P.
8000 total amount.

DISTRIBUTION OF MONEY.

Amounting to \$2355.17 or 7159 Rupees, 9 Annas in India money.
To M. S. Fuller, Bombay, for freight on corn. 2200 R.
To Missionary Hahn, for buying seed-vegetables for native Christians. 8000 R.
To Missionary Thomson, for suffering in the famine. 600 R.
To Missionary Friese, for suffering in the famine. 600 R.
To Missionary Stover, Bular, for suffering in the famine. 150 R.
To Missionary Sherman, Bombay, for same object. 150 R.
To Mrs. S. Fremberg, Camara, supporting a private school in B. Mar. 150 R.
To Bro. Gutball, fare to Bombay. 30 R.
To the Captain of the "Paramara," Bro. Goerz's ship, for the support of the widow of an India sailor who was drowned on route. 30 R.
Total. 7200 R.

The 51 Rupees thus distributed in excess of the cash in hand will be realized from the proceeds or remainder of the first two distributions.

PATIENCE and forbearance are more to be desired by far. Than the wealth of shining gold Which a miser's coffers hold.

EARLY NATIONAL THANKSGIVING DAYS.

The following facts respecting the origin and observance of Thanksgiving Day, which have been collected by a contemporary, will be found of interest at this season of the year:

The first recorded Thanksgiving was the Hebrew Feast of Tabernacles.

The first national English Thanksgiving was on September 8, 1585, for the defeat of the Spanish Armada.

There have been but two English Thanksgivings in this country. One was on February 27, 1574, for the recovery of the Prince of Wales from illness; the other, June 21, 1597, for the Queen's Jubilee.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for Thanksgiving.

The first national Thanksgiving proclamations were issued by Congress during the Revolutionary War.

The first great American Thanksgiving Day was held in 1784 in grateful recognition of the declaration of peace. There was one more national Thanksgiving in 1789, and no other till 1863, when President Lincoln issued a na-

tional proclamation for a day of thanksgiving. Since that time the President has issued an annual proclamation and the day has been generally observed.

WE ALL must experience the change That will come ere we enter the strange

And mysterious land of Somewhere, Let us then for that change now prepare.

MARRIAGES.

BOWMAN-SHANTZ.—On the 25th of Oct., 1899, at the residence of the bride's mother near Belin, Ontario, by Bish. Daniel Wismer, Pre. Moses C. Bowman of Manheim, Ontario, to sister Susanah E. Shantz.

LONGNECKER-NEWCOMER.—On the 25th of Oct., 1900, at the residence of the bride's father, by Bish. Jacob N. Bruchacher, Ira R. Longnecker and Barbara Newcomer, both of Lancaster Co., Pa.

OVERHOLSER-BRANDT.—On the 20th of Oct., 1900, by Bish. Martin Rutt, at his residence, Abraham O. Overholser and Annie Brandt, both of Dauphin Co., Pa.

GLICK-SCHROCK.—On the 28th of Oct., 1899, by S. A. Kurtz, Joseph E. Glick and Alice L. Schrock, both of Nampa, Idaho.

STEINER-METZLER.—On the 16th day of Sept., 1900, by J. J. Buchwalter, at the home of Bro. S. Plank, near Orrville, Ohio, Bro. John L. E. Stier of Bluffton, Ohio, to sister Lydia Metzler of Orrville, Ohio.

DEATHS.

YODER.—On the 25th of Oct., 1900, of typhoid fever, Bro. Harvey Yoder, son of Bro. Joseph Yoder, aged 20 years, 7 months, 3 days. Buried on the 26th. He was very sick when Bro. Ira was buried. He said at that time he would not get well and during his sickness he prayed often, and said he was now ready to sit at Jesus' feet. A large number of friends gathered to pay their last respects to our departed one. They leave father, mother, two sisters and four brothers and many friends to mourn their loss, but we need not mourn as those who have no hope. Ten days before their burial we viewed them as strong and hearty young men. Truly we can say that in the midst of life we are in death. We shall not forget their earnest admonitions of living holy lives. Buried in the Spring Valley burial and crematorium. Services were conducted by J. M. R. Weaver, text Rev. 14:13.

LINFACH.—On the 22nd of Oct., 1900, in Breckenridge Twp., Lane Co., Pa., of influenza of old age, Bro. Jacob Linbach, aged 73 years and 4 days. He was a man possessed of a quiet disposition. He was a widower for sixteen years. His remains were buried in Bowmanville Menonite burying ground where appropriate remarks were made in the church by H. G. Good, Benj. Weaver and Benj. Horning from Jer. 3:20.

ERR.—On the 17th of Sept., 1900, in Mt. Joy, Lancaster Co., Pa., Daniel, infant son of Henry and Annie Erb, aged 3 months and 8 days. Funeral services were conducted by Ephraim Nisley and ————, on the 19th, from 10 a.m. at 8:30. Buried at Landville. The mother had gone to visit her parents in Adams Co., where the little babe had sick and died. They have only three little ones on earth and three in heaven.

heaven. May God comfort the hearts of the sorrowing ones.

STAUFFER.—On the 28th of May, 1899, near Marshallville, Wayne Co., Ohio, of typhoid fever, Sister Elizabeth Hartman Stauffer, aged 56 years, 8 months, 25 days. She united with the Menonite Church at the age of 16 years and was a faithful and consistent member for over 70 years or until the time of her death. She was united in marriage with John Stauffer in 1857 and moved from Lancaster Co., Pa., to Wayne Co., Ohio in 1850. Services took place from the Pleasant View church, May 24th 1900, and were conducted by her nephew's son, I. J. Buchwalter.

HOOPER.—On the 15th of Oct., 1900, in Kalamazoo Township, Ontario, Deidrick Hooper, aged 82 years, 1 month, 16 days. Funeral on the 17th by Solomon Feiman and Isaac Hiltenehouse, from Rev. 14:13.

METZLER.—On the 31st of Oct., 1899, near Columbus, Ohio, John E. Metzler, son of Bro. and Sister A. Metzler, of West Liberty, Ohio, aged 18 years, 11 months, 4 days. He was engaged as a farm hand with his Bro. Harvey, on the Lehman farm, and returning home the week before last, by some means which will remain a mystery, he fell from the horse and having his foot entangled in the line, died at the side of the horse, was dragged a distance of 40 rods, at which place his brother caught the horse and released him. He was unconscious and died in about two hours. His parents were telegraphed for at once and arrived with sad hearts on Thursday evening Nov. 1st. May God give grace to our dear Bro. and sister that they may sincerely say "Thy will be done." A congregation of upwards of 400 people was in evidence of the sympathy for the bereaved parents, brothers and sister. Funeral Friday 3rd, at 10 a.m. in the Christian Church and unite with the church, but on account of her sickness she had not been baptized, yet we trust that she was given to the Lord and that she found in Him a merciful and all-sufficient Savior. The funeral was largely attended, so that in addition to the meeting house the school house was opened and services conducted there by John Wolgemuth and Ephraim Nisley, from 1-3:30, (last clause). At the meeting house, services were conducted by Martin Rutt, Jacob N. Bruchacher and John Landis, from 3-5:23. She leaves a husband and infant child, and many friends to mourn her death. The remains were laid to rest in Bossler's grave yard on Oct. 28th. Asleep in Jesus, blessed sleep, etc.

RIFE.—On the 29th of Sept., 1900, near Leokerville, Fayette Co., Pa., Sister Catherine, wife of Bro. Henry O. Rife, aged 75 years, 1 month, 1 day. She was afflicted for about two weeks with heart troubles. Her maiden name was Lehmman; she leaves a husband, five daughters and one son to mourn her departure. They had the sympathy of the entire community in their sad bereavement. Funeral services by the Brethren Pastor Wade, Philip Parrel and Henry Bricker. Buried on Oct. 2nd. Interment in Salem cemetery.

WEBER.—On the 30th of Oct., 1900, in Fayette Co., Ill., Otto, son of William and Susanna Weber, aged 5 months, 29 days. Buried in the family graveyard near the parental home. Funeral services by Samuel Hender and J. J. Born-treger from Luke 11:7.

GODSIAL.—On the 24th of Oct., 1900, in Souderton, Montgomery Co., Pa., of dropsy, Isaac Godsial, aged 70 years, 9 months, 25 days. All of his children preceded him in death. He is survived by a widow, two brothers and two sisters. Buried on the 28th at Francconia.

NISLEY.—On the 20th of Sept., 1900, in Florin, Lancaster Co., Pa., Christian S. Nisley, aged 65 years, 8 months, 1 day. The funeral was held in Florin and the interment at Nisley's meeting house. He leaves a widow and four children to mourn the loss of a beloved father. Funeral was conducted by Bishop Marston at 10 a.m. in the church. Text: "Set thy house in order for thou shalt die and not live."

KULP.—On the 31st of Oct., 1900, in Harrison Township, Elkhardt Co., Ind., of blood poison in the arm, Sister Elizabeth Kulp, widow of the late Isaac Kulp, aged 56 years, 10 months, 26 days. She was born in Northampton Co., Pa., on Dec. 10, 1823. Her maiden name was Coppel. In 1841 she came with her parents to Medina Co., Ohio, and on the 6th of April she was united in marriage to Isaac Kulp, who died Aug.

31st 1855, after great suffering from an injury received from the falling of a beam while engaged in raising a barn. They moved from Ohio to Elkhardt Co., Ind., in 1849 and settled on the farm where they lived with their family until the time of her death, a period of fifty-one years. She was the mother of five children, two of whom preceded her to the same beyond. She leaves three sons, twelve grandchildren and one great grandchild, and a large circle of friends and neighbors to mourn their loss which we hope is her eternal gain. She was a kind and devoted mother and a faithful and consistent member of the Menonite Church over forty years, and her kindness and devoted life were marked features of her character, and she was ever ready to comfort the sorrowing and lend a helping hand in caring for the sick and suffering as well as in providing for her own family. She will be missed in many places, and her earnest prayer was during her last sickness, in which she suffered very severely, that she might be relieved and that the Lord might take her home to Himself in the church triumphant. She was buried at the Yellow Springs, Pa., cemetery, and followed to her resting place by a large concourse of friends. Services were conducted by John F. Eber from John 11:25. May God soon grant the earnest self denying life she led, and go and do likewise.

GARBER.—On the 25th of Oct., 1900, near Bossler, M. H., Lancaster Co., Pa., Mary, wife of Tillman Garber, aged 23 years, 8 months, 6 days. She had been sick about two weeks but so far recovered that all thought she would soon be well again. She however had a relapse and died in a few days. She was a faithful and consistent member of the church, and united with the church, but on account of her sickness she had not been baptized, yet we trust that she was given to the Lord and that she found in Him a merciful and all-sufficient Savior. The funeral was largely attended, so that in addition to the meeting house the school house was opened and services conducted there by John Wolgemuth and Ephraim Nisley, from 1-3:30, (last clause). At the meeting house, services were conducted by Martin Rutt, Jacob N. Bruchacher and John Landis, from 3-5:23. She leaves a husband and infant child, and many friends to mourn her death. The remains were laid to rest in Bossler's grave yard on Oct. 28th. Asleep in Jesus, blessed sleep, etc.

YODER.—On the 14th of Oct., 1900, near Canton, Kansas, of typhoid fever, Bro. Ira Yoder, son of Joseph Yoder, aged 19 years, 1 month, 18 days. Bro. Ira was sick only one week. His last words were "Glory, Glory, Glory." He was a faithful teacher in the Sunday school. Buried in the Spring Valley burying ground at Spring Valley on the 15th. Services conducted by J. M. R. Weaver.

BLAKE.—Near Elkhardt, Ind., Oct. 22, 1900, of an internal hemorrhage, John Blake, aged 52 years. Deceased was born in Ennis, County Claitre, Ireland. He leaves a wife, eight children and many friends to mourn his departure. Two children preceded him to the spirit world. Funeral services were conducted by Jacob Shank and accompanied by John H. Weaver. Buried at Grace Lawn cemetery, Elkhardt.

ESPESHADE.—Sister Lizzie, wife of Amos Espeshaide, died on the 7th of Sept., 1900, aged 25 years, 10 months. She was in feeble health for a year with consumption, but she bore her afflictions very patiently. She was a kind and loving wife and mother. She with her husband united with the Menonite Church two years ago and she lived a life of holiness to the end of her days. She leaves a deeply loved husband, two small children, a mother and an aged grandmother to mourn her early departure, but they need not

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HERALD OF TRUTH.

Organ of 15 Conferences in the United States and Canada.

"How beautiful are the feet of them that preach the Gospel of Peace," "For other foundation can no man lay than that is laid, which is Jesus Christ."

Semi-Monthly.

ELKHART, IND., DECEMBER 1, 1909.

VOL. XXXVII. No. 23.

ABRAHAM B. KOLB, Editor.

Entered at the Post Office at Elkhart, as second class mail matter.

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EDITORIAL NOTES.

Rejoice not when thine enemy faileth, and let not thine heart be glad when he stumbleth.—Solomon.

Owing to the space occupied in this issue by the conference reports a number of articles that were intended for this number had to be laid over for next issue.

There is no slavery equal to the slavery of sin; no sacrifice so great and so profitless as the sacrificing of all the higher and nobler qualities to the service of Satan.

The little congregation of Amish Mennonites in Ward Co., N. D. held communion services recently. Bishop David Kauffman of Shipshewana, Ind. and Eli Bontreger of Island Lake, N. D., officiating.

On the afternoon of the 19th of November a number of the ministers of the Elkhart Co. district met at the home of Mr. Jacob Christophel, but as the session was a private one and not intended for all the ministers of the district, the object, nature and result of the meeting is not yet generally known.

There are, at the close of this century, about 15,000 Protestant missionaries in the foreign field, and these are assisted by nearly 80,000 native workers.

Of the funds used for carrying on foreign mission work the one and a half million native communicants contribute nearly two million dollars.

The Chinese minister to Washington in a recent speech at Philadelphia emphatically denied the statement that the awful murders recently committed in China were the result of missionary influence. While some missionaries have been indicted, Mr. Wu Ting Fang says that the real cause of the trouble lies with the generally contemptuous attitude of foreigners in China toward Chinese customs, traditions and institutions. A more considerate and polite attitude by the foreign press in China would go far toward conciliation.

The readers will rejoice to know that Bro. and Sister Burkhard arrived at Bombay safely and well see Bro. B's letter on the "Mission" page. The little company of Mennonites at that place is also increased, for the present at least, by the arrival of missionary P. A. Penner and wife of Mountain Lake, Minn., who with missionary J. Kroeker and wife have gone to India under the auspices of the General Conference Mennonites and who write that their address for the time being at least will be Dhamtari, India, in care of J. A. Ressler. May the influence of these new arrivals to the missionary force in India be one of Holy Spirit power, to the enlightenment of many benighted souls.

A CORRECTION. The impression seems to have gained currency in some places that the editor of the HERALD had withdrawn from the membership of Elkhart Cong. This is an error. The editor has not withdrawn, and has no desire to sever his present church relations. The rumor may have come from the fact that the teachers and the business manager of the Elkhart Institute have formally withdrawn from the congregation and because the name of the editor is used in the Elkhart Institute catalogue in connection with the faculty, it may have been thought that he was included in that number. This correction is made from a desire to do justice to all parties.

GIVING. Some people give because they have a sincere desire to do good. Others give to be seen of men. Some give to have their names appear in the public prints and receive unto themselves the honors of the world. The apostle tells us that we should do good to all men, that the Lord loveth a cheerful giver. Jesus tells us that when we give we shall not sound a trumpet before us, we shall not let the left hand know what the right hand doeth. It is an opportune time for us to remind ourselves of these things, now that the winter is at hand and there are so many calls for our charities. In the late years the objects of benevolence in the Mennonite Church have so multiplied, that it is hard sometimes to know just where it is best to bestow our gifts, and with these many objects that present their claims, the poor are often neglected and have to suffer on account of claims that are considered more worthy. Let us here remember what Jesus says about them: "The poor ye have always with you, and ye can do them good if ye will."

With Home Missions, Foreign Missions, Evangelizing Board work, Old People's Homes, Orphans' Homes, etc., let us not neglect the poor in our own congregations, and remember them not only on Thanksgiving and Christmas days, but in their times of sore need let us open our hands and give liberally to the suffering ones, bearing in mind that we are to "do good to all men, especially to them of the household of faith."

A SUGGESTION. The editor has much more reason for gratitude than for grumbling, and it is hoped therefore, that what is going to follow, will not be construed into a grumble, or what is worse, a whine. Our correspondents have been a source of continual gratitude to the editor for the great amount of interesting church news items which they have contributed to the columns of the HERALD, and it is evident from the fact that outside of free stationery for correspondence for the HERALD and free subscription there is no remuneration whatever, the contributions which have been so liberal and so cheerfully given, were given because of the interest which the contributors take in this part of our church work, and we pray

that the Lord may richly reward you in your seeing the church built up and strengthened through your cheerful, unselfish efforts. Thus far at least we hope you will not see the sign of a grumble. But from now on, bear with us. It is frequently the case that the greater part of correspondence that is intended for a certain issue is sent in just in time to be late for that issue, that is, if we adhere strictly to our rule of "closing" the paper on the 7th and 22d of the month. This means an extra rush for the editor and the force all the way through if the belated matter is still to go in and the paper to be out on time. The editor could easily take care of three times the present amount of correspondence if it came regularly instead of in a bunch at the last moment. In his present state of health the editor is obliged to work beyond his strength one or two days and then use a good part of the two weeks between papers to recuperate. Is this a grumble? The editor will do his best if pre-conditions continue or if they become even worse, and they would be worse, for the readers at least, if the kind correspondents would take the above as an insult and not write at all; but the editor will be doubly grateful if the hint conveyed in the above is taken in the same spirit in which it is given. And we hope too that the hint regarding the possibility and desirability of an increase of the number of correspondents will be taken with good result. That is all.

THE EVANGELIZING FUNDS. During the past year and more the attention of our people has been called to the urgent needs of the famine stricken people in India, and large sums have been contributed and sent to our missionaries. God has singularly blessed these contributions not only to the rescue of many thousands from starvation, but indirectly to the establishment of a mission station at Dhamtari, India, the like of which for completeness and extensiveness, considering the time in which it was done, may be very rare in all India. To God be all the glory. While there will be considerable expense connected with the work of the Mission, the care of the orphans gathered in, etc., yet the immediate need of large

The preliminary steps have been taken by the Protestant Episcopal church in this country for radical action on the matter of the divorce evil. The question has been agitated for years, and at the last general assembly a special committee was appointed to formulate rules or "canons," to be presented to the next general assembly for consideration. The following canons adopted by the committee, will, it is believed, be adopted by the church:

"Canon 2.—No minister shall solemnize a marriage between any two per-

OUR BOOK STORE.

The Mennonite Publishing Company is an old and well established house, and we continually increasing orders received by them is proof sufficient that the people know where to send their orders. The Mennonite Publishing Company began business at its present location

Our assortment of Sunday school supplies is large and our quarters include both the advanced and primary, ranging with the best. Cards, maps, help-

only the very best that are published and that accord nearest with our faith and practice, and even then we sometimes find among them such that if we had fully known their contents we would not have sold them. And our people often write us and remind us of things in some of the books that do not correspond with our doctrine and we are always glad to have them tell us. They help us in our business in that way, and we thank them for it. Lately we had an offer for a job of printing books of a certain kind that would have brought us in at least \$1000.00, and probably would have opened the way for from \$5000.00 to \$20,000.00 of business a year. We declined it. The matter would have been entirely out of harmony with the principles and teachings we profess. A man lately wrote us about finding consistency, and he found it, as we said, a rare find. We close this talk with the request: Buy your books of the Monnette Pubg. Elkhart, Ind. F.

PERSONAL MENTION.

BISH. P. Y. LEHMAN of Goshen, Ind., visited the congregation at White Cloud, Mich., and on the 18th of November held communion services there.

1900.

BRO. E. J. BERKEY reports from Opel, Virginia, that he made a ministerial trip to West Va., during which he had the privilege of holding a number of meetings in W. Va. Nine persons were received into church membership, and on account of sickness and other causes others were not received. He also had two meetings in the Weaver meeting house, in Rockingham Co. The field in W. Virginia, Brother Berkey reports, is growing. Our brethren in Virginia have been doing some real practical mission work, for years, and their efforts are showing fruits. This is the kind of missionary labor that our people need to do more of. There are many other places that work of this kind could be done with equal success. May the Lord further bless the efforts of our people.

DOCTRINAL.

"LET HER BE COVERED."

The seven stars in the right hand of the white-robed Son of man, and the seven golden candlesticks, were dazzling with beauty, but not without flaw. "Nevertheless;" "But;" "Notwithstanding;" "N.T.;" "Remember;" "Lkewarm;" "Because." Rev. 2:4, 14, 20; 3:2, 3, 16, 17. These words come as the trumpet peal of Jehovah through all the Christian centuries, and they are as

In verse six we have the demonstration which forever crushes the plea that woman's *hair* is given her for a prayer covering. No person can contend to the hair as a prayer veil without making Paul an inconsistent, self contradictory monitor. "If the woman be *not* covered," then she is *without* hair. What then? "Let her also be *shorn*." Did the Apostle Paul ever write such nonsense? Let us forever banish the thought that he thought that woman's hair was a prayer covering. In verse fourteen he says that nature teaches the same lesson that the Bible urges, and proceeds to show the testimony that nature bears to his argument in favor of the head of man and woman in prayer. I challenge any scholar in our Conservative and

How beautiful to see a woman with the token of loyalty to God and man on her head. A spectacle of admiration to heaven and earth is the loyalty of which the prayer veil is the symbol. This is "the glory that excelleth." Very simple, and to some minds very foolish are the emblems God has instituted; but hallowed, glorious, ravishing are the virtues they represent. God is omnipotent; but He must become flesh to be our Savior. Christ's flesh does not save us, but Christ in the flesh. John 6:63; 1 Cor. 6:19; 20.—C. H. Balsbaugh in Gospel Messenger.

MISCELLANEOUS.

For the Herald of Truth.
I APPEAR TO BE USELESS.

BY ANNA LEAMAN.

Then thirdly, pray for courage, and you need this to look your foes in the face, to meet the difficulties that will come up before you in the way, and that you may be able to persevere in your attempts until you have accomplished your purpose. Your confidence will prepare you to commence your work; power will enable you to do your work; and courage will fit you to persevere in your work until it is finished. From God you may receive these three great requisites to usefulness; and therefore if you wish to be useful, seek them at once; seek them in faith, seek them with importunity, and so seeking you will receive them. Now apply to the Lord to prepare you to do His will.

Begin the work at once. Do not wait until you feel confident, strong and courageous; begin to do something at once, for God meets us in our work, yes, sometimes by means of our very work. Now speak to some one on purpose with the design of producing an impression in order to convince of sin, and show the need of salvation. If repulsed, do not be discouraged but try again; try some one else, for it may be permitted to prove your heartiness and purpose of soul in the work. If you look around among your relations, friends and acquaintances, you can re-

lect one or more with the express design of being instrumental in their salvation; do not be disappointed if unexpected difficulties be thrown in your way, for Satan will oppose and do all he can to distract and divide your minds from your work. O sister and brother, how much we can do if our hearts were but set upon it. The Apostle reminded the Corinthians that they knew that their labor was not in vain in the Lord. If Satan will oppose, he will also prosper. I say unto him, O my fellow laborers, let me beseech you to come to Jesus, who lovingly calls you, is waiting for you, and will willingly save you. You have been a curse, but you may be a blessing. You have been God's enemy, you may be His friend. You have done against Him, He will beseech you to be reconciled unto Him, and pledges that in judgment He will not place your trespasses to your account. He will be true to Jesus, and God and your soul will be friends forever.

Lancaster, Pa.

For the Herald of Truth.

WHAT IS OUR LIFE?

BY E. A. SOUDER.

Dear reader, did you ever think how long you will live? You may say I do not know how long, but this you can know, you will live, you are saved or not. If you are saved, you will live forever how long you will live, but to the unsaved it matters much. When we come before the judgment seat of God, we will either be made heirs of heaven, or cast out into eternal darkness.

You may ask, How long? The answer is, Forever, yes, eternity. You have never been saved, you are not saved at present; therefore come to Christ, and do not choose the way of the wicked which is so painful if it were only a day; but it is forever. Think of the right man that is mentioned in the story, he lived a day, which probably too many people live to-day, and where did he go?

In hell he lifted up his eyes being in torment. And what was his condition there? He said, "I am tormented in this flame," and he didn't want to see his five brethren come thither; but he wanted a messenger that would tell his brethren, lest they also come into that pit of fire, and that's what answer did he get! He said to God, "Thou have Moses and the prophets, let them live them," But the rich man was still not satisfied; he thought if one should arise from the dead and speak to them they would repeat. But the answer came: "If they hear not Moses and the prophets, neither will they be persuaded if one should rise from the dead." Since the rich man had no more consolation from the dead, he said, "I will give a consolation to every soul, namely, I will give let us hear him. O, how sad it would be if one of our brethren, or sisters, or

friends had to go there! O dear Christian, pity them here before they go there, and help them on the right way before it is forever too late. You may say they will only laugh and mock at you. Do not let this discourage you. We are not better than Jesus; they did the same to Him and much more; they then killed Him at the end.

We are to be Christians ourselves, and then to see the seed which is God's word. In 2 Cor. 9: 6 we read, "He who soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." For all things are as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever. Behold the Lord cometh with ten thousand of His saints to execute judgment upon all.

Sellersville, Pa.

For the Herald of Truth.

THE CHRISTIAN AND PRAYER.

BY FRIDOLIN MUELLER.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him—Matt. 6: 7, 8.

How should the Christian construe these words of our Savior? The sentences are clearly expressed, and to misunderstand them appears to be almost impossible. But in view of the manner in which prayer is often spoken, and in view of the evident motives of the persons so speaking them, it is much to be doubted as to whether Christ's commandments regarding prayer are yet fully understood by many of His followers.

"But when ye pray, use not vain repetitions, as the heathen do." The belief that our Creator can be glorified by loud and long prayers, is very common, and to the thoughtful Christian, it would seem, it is quite evident that something more than mere words is needed to constitute an effective prayer.

"Words are cheap," Heyward the Fox is said to have remarked on a certain occasion. In experience on a certain life, men know that things which do not require much effort to be pronounced, are of necessity cheaper and of less value than things in whose production more labor and care have been expended. And it is also known that to many it requires but precious little effort on their part to offer long and tedious prayers to God, and hence the value of such prayers must be regarded at least—a doubtful one.

"They think they shall be heard for their much speaking." It is to be noted that it is not said "they shall be heard," but that "they think they shall be heard." The Christian cannot glorify God so well by actions which require little or no sacrifice on his part as by those which necessitate a sacrifice. The prayer of that person who but prays in words is not likely to be answered so soon as the prayer of the person whose supplications to God consist both in words and in good deeds toward the end sought.

"Is not ye therefore like unto them." It is not of uncommon occurrence that

prayers are offered to God when the mind is not in a fit condition to perform such a solemn act, so that prayer is reduced to an act of mere formality. It sometimes happens, for instance, that shortly before going to the table, a conversation not of the sublimest character has been carried on. Suddenly some one is called upon to "ask the blessing," and on fulfilling that act, the same theme which had not yet been concluded, is again resumed as if nothing had happened. Such prayers are acts of mere formality only, and can be of but little consequence for the good. It would, perhaps, be too much to call them downright blasphemy; but what else could they be called? Not only does this frequently happen at the table before eating, but on countless other occasions. In the schools and colleges of the country, in literary and many other societies, people, whose Christianity may at least be doubted, are called on to "lead us in prayer," whereupon very eloquent and impressive prayers are offered to the Almighty, not because the minds of those assembled are in a state that especially desire to pray, but because it is a custom to open such meetings with prayer.

And what about the sixth verse of the same chapter from which the above two verses are quoted? Does the Christian not violate the commandment that praying should be done in secret, when he especially delights in making himself heard in public during his prayer?

It must not at all be understood that prayer should never be offered in public, for our Lord Himself has done so repeatedly; but it is of the utmost importance that before praying all frivolous thoughts and vain glory are utterly excluded from the mind. So long as a person cannot forget the thought of self-glory, his mind is not in a proper condition to pray in public. If he then is called on to lead in prayer, and if he pray at all, he ought to use as few words as he well might.

Elkhart, Ind.

For the Herald of Truth.

A FEW ITEMS ON DOWIEISM.

If I were a believer in pre-existence I would say, that J. A. Dowie is the reincarnation of that notorious "false prophet, Brigham Young, the Mormon." When Dowie was on his way to Chicago in the spring of 1889 he stopped at Salt Lake City and learned all the Mormon tricks calculated to deceive the unthinking public, and made a study of the communistic features of that unique institution, most of which he has adopted without apology. Dowie has stated in his "Leaves of Healing," that they received him as a "Prince of the Church." The writer was in Salt Lake City, December 1888—he noticed that most of the large houses were closed, and, on inquiry, was told that the twelve Apostles and some of the leading elders were in the penitentiary. You are doubtless aware that Brigham Young practiced Divine Healing and fleeced the people. His practices were exactly at variance with his teaching. He, like his imitator, rode in the most elegant carriages in the territory, and his favorite wife indulged in all the extravagances of

the age. He indulged in the coarsest witellisms, and positive vulgarity, both in language and manner; and yet a portion of the saints took no notice of his inconsistencies, but received all he said as the strictest law and gospel. The most horrible things were taught from the pulpit. Decency was outraged. There was not a pure character in all the Bible history which was not blackened; Brigham Young in one of his sermons declared that Jesus Christ was a practical polygamist. Mary and Martha were his plural wives, and Mary Magdalene another. Men and women were alike ruled by the arbitrary will of this man. Brigham used to denounce physicians in the most horrible manner in his tabernacle, and declared they should never enter heaven. I need not remind you of the Mountain Meadows massacre, where the emigrants from Arkansas and Missouri—on their way to California—were murdered by Zion's guards, called the avenging angels, who were disguised as Indians.

When Brigham was booming his Zion, he had his official paper, "The Millennial Star," scattered throughout Europe, announcing that the times of restitution of all things are upon us; everything is being restored. That he had had a "special revelation" to command the faithful to sell their possessions and flee to Zion the City of Refuge; that famine and pestilence would visit the earth. When the thousands scattered Zion their money was deposited in Zion's Bank, the people receiving no security from Brigham as his anointed. At one time Brigham balanced his account with the Church by ordering the clerk to place \$2,000,000 to his account for services rendered.

Form of Application for Membership in the Christian Catholic Church.

To all who are desirous of entering into Fellowship with the Christian Catholic Church.

My Dear Brothers and Sisters:—The principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 207):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a sound profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where

they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,
JOHN ALEX. DOWIE.
General Overseer of the Christian Catholic Church.

This basis of fellowship is very simple, and entirely satisfactory because scriptural. Yet Dowie independent of any action on the part of the church, sets aside this basis of fellowship, and commands every member to do as he tells them.

Dowie repeatedly contradicts himself as a teacher of the word of God, and arrogates to himself authority greater than that claimed by the Pope of Rome. Hear this inspired man contradict himself: "Friends, the man that rejects Christ is lost; you have heard the cry, I am sorry I rejected Jesus. It is too late, too late." (L. of H., Vol. 3, No. 20, page 138.)

"When you understand divine love, you will want to go to hell; I believe that we have very false notions of the life to come. I believe that Christ will send us to preach to those who were disobedient in the days of J. A. Dowie." (L. of H., Vol. 5, No. 9, page 171.)

"A man may be a Christian, and enter the kingdom of God without ever being at the baptismal waters." (L. of H., Vol. 4, page 385.)

"I command it in Zion. I command you to be baptized, every one of you." (L. of H., Vol. 4, page 324.)

"Do not forget that He, Jesus, was the angel or messenger of the covenant 3400 years ago." (L. of H., Oct. 25, 1895.)

"I tell the church universal everywhere you have to do what I tell you. Do you hear? You have to do what I tell you because, 'I am the messenger of God's covenant.'" (L. of H., May 27, 1899.)

"I simply know that I am a 'voice crying in the wilderness.'" (L. of H., Feb. 11, 1899.)

"It seems to me as if I had known that Christ of God when He trod this weary earth, and had looked into His face, and had heard His voice, and had been with Him; that I have come back to earth again after centuries to serve Him once more." (L. of H., March, 1899.) (Are not such contradictions sufficient evidence that the author is a humbug and a blasphemous?)

And yet Dowie declares that every word written in his "seventh Gospel" (L. of H.) is inspired of God. (L. of H., Vol. 5, page 230.)

"We will smash the nations. You and this church that is growing up are growing up for the purpose of destroying every form of human government, and establishing the rule of God everywhere." (L. of H., Vol. 5, p. 736.)

In Daniel 2: 44 we are told that the "God of heaven shall set up a kingdom"—not Dowie's C. C. C.

"God is going to gather to Zion, one hundred and forty and four thousand—I believe God is establishing Zion. By and by in the fullness of time He will bring His one hundred and forty-four thousand from Zion City." (L. of H., Vol. 5, p. 575.) This is exactly in line with what the other false prophet taught in the Mormon Church; and the question is: "Did Dowie get his inspiration on this subject from the book of Mormon, or did he get it from God?"

There is not a verse in all the Bible that tells where the one hundred and forty-four thousand are to be taken from. Yet Dowie is positive they are to be taken from his Zion City. The Bible says they are "redeemed from the earth" and then they stand on "Mount Zion" with the Lamb.

April 8, 1899, Dowie sent forth a "General Letter" commanding all tithes to be paid to him personally, before a family, state, business or other debt obligation should be in any measure met, and this "order must be obeyed, not discussed."

Dowie says, "The apostles of our Lord Jesus Christ controlled the largest sums of money which ever at any time came into the treasury of God. Their combined wealth would be \$8,500,000,000."

Paul the Apostle says, "Even unto the present hour we both hunger and thirst, and are naked, and have no certain dwelling place, and we toil, working with our own hands."

The Church of God is bound to judge Dowie as it judged Mohammed, Brigham Young and others,—by their teachings and claims.

"For there shall arise false Christs and false prophets, and shall show great signs and wonders" (Matt. 24: 24). We are dealing with one who without question has the "signs and wonders" connected with his operations and blasphemous claims.

The Bible distinctly teaches that the things that are seen are temporal, but the things that are not seen are eternal. So many will persist in accepting the opinion of man instead of obeying the "command of God" to walk by faith and not by sight.

Yours very truly,
J. W. SNOWDEN.

HABITS.

My boy, do you know that you are forming habits? Do you know that they will stick to you through life? Do you know that the habits you are now forming will largely determine what kind of a man you will be? Think of these things now, and think hard. A certain writer well says: "Nothing is easier to form than a habit. The first action breaks a path through an untried wilderness, the spirit widens it, the third makes a trodden highway. When a young man or girl drops into slang for fun, or still worse, uses a word which borders on profanity, there is a feeling of recoil the first time; but habit removes restraint, and presently the unfortunate and improper mode of speech is used without conscious protest. To beware of an evil habit is as important as to form a good one."—*Red. Telescope.*

SUNDAY SCHOOL CONFERENCE.

Report of the Amish Mennonite Sunday School Meeting held at Pine Glen meeting house, in Milflin Co., Pa., Nov. 7th and 8th, 1890.

WEDNESDAY EVENING SESSION.

The meeting was opened by singing, after which Bro. John E. Kauffman, the former moderator, made a few

remarks followed by Bro. Michael Yoder who led in the devotional exercises.

The following officers were then appointed: Moderator, John E. Kauffman; Asst., John M. Yoder; Committee on resolutions, Samuel Leiter, D. H. Zook and Allie Byler; Secretaries, John M. Hartzler and Mary N. Yoder.

The first on the program was a greeting by Bro. K. K. Yoder.

Bro. William Graybill ably discussed the first question, The Sunday School, a Church and Bible school.

The second question was opened with an essay by Sister Allie Byler. Should our church Sunday schools be conducted on denominational lines? Yes, if they are founded on the Scriptures. Bro. J. Z. Kanney further discussed the subject by sanctioning what had been said and adding a few more points. He was followed by others who brought out many good points.

Closing exercises by the moderator.

THURSDAY MORNING SESSION.

The meeting was opened with singing, after which devotional exercises were conducted by Bro. Leiter.

The first subject was opened by Bro. G. D. Miller. What are some of the qualifications to be kept in view in choosing Sunday School Teachers? First, he must be a Christian; second, one who is apt to teach, by word and example; he should be of good report, sound in doctrine, and not self-willed. This was followed with an essay by Sister Annie Hartzberger, after which there was a general discussion.

Second topic, Queries.

Next topic, How can a Sunday School Teacher improve himself in the Art of Teaching? Opened by Bro. John M. Yoder. He should be interested in the work, exchange views with others, be well versed in the Scriptures, filled with the Spirit and the love of God.

He was followed by Bro. John M. Hartzler. He should have an ardent zeal for the salvation of scholars, must have a desire to improve, review preceding lesson, study well every lesson, pray for wisdom and knowledge, for counsel and strength; study to show himself approved unto God, a workman that needeth not to be ashamed, and practice what he preaches. Followed by general discussion.

The next topic was opened by Sister Sarah Kartz. How to cultivate the spirit of reverence. Should spend much time in prayer. Strive to live a consecrated life and thus cultivate the spirit of reverence. Reverence God in singing, in our actions, and in our conduct. If the spirit of reverence is rooted in our hearts we will impart it to others. This was followed by Bro. Wm. Selber. The spirit of reverence should begin at home. By regarding the rights of others; by helping the poor and weak, by being orderly wherever we are, is to cultivate the spirit of reverence. The subject was closed by a short general discussion.

A closing prayer was offered by Bro. E. A. Zook, benediction by Bro. Leiter.

AFTERNOON SESSION.

The meeting was opened with prayer by Bro. R. T. Myers. Scripture lesson, sixteenth Psalm.

The "Home Department" was opened by Sister Hannah Yoder. The

Home Department is for those who are not in the Sunday school. Send out all those who have them not. Speak to them. Never let an opportunity pass whereby you can help some one. Visit them and help them in the spirit of prayer. She was followed by Bro. J. K. Hartzler. The Home Department is an addition to the Sunday school. Women are better fitted for this work than men. It takes persons of tact and who understand human nature, to gain their confidence. Are you willing to do something? A general discussion followed.

Unity of the Sunday school members. An essay read by Sister Mary N. Yoder. A house divided against itself cannot stand. Do not think that the Sunday school cannot get along without you, but think that you cannot get along without the Sunday school. Bro. Eli Miller was called on who added some good points.

How can young people be won and held in Sunday school? Opened by Sister Mollie Snyder. First win them by kindness and let your light shine. Show that we love them with a never-dying love. We must be real earnest workers. We cannot expect the seed to grow at once. Visit them in their homes and show that you are interested in them. Followed by Bro. D. H. Zook. Do not try to drive but win them with love. Make them feel at home in the Sunday school where there is something real in Christianity. Be sociable. Get the old and young together. Have a zeal to give them a missionary spirit. The same spirit that wins them will hold them. If they are that the Sunday school is enthusiastic and earnest in the work, they will want to stay.

GENERAL DISCUSSION.

The next topic was opened by Bro. J. A. Sauer. Does the Sunday school lessen the Responsibility of Parents for the Religious Instruction of their Children? It does not lessen it but adds to it. When the child is small is the time to sow the good seed. Followed by Bro. J. H. Byler. Our responsibility increases with our opportunity. Parental teaching comes first, then the Sunday school. God says: "Bring them up in the nurture and admonition of the Lord." There is no end to a mother's influence. Followed by a general discussion and singing. Closing exercises by Bro. Joseph Zook.

EVENING SESSION.

The first part of the evening was given to singing and queries, after which Bro. Wm. Selber conducted devotional exercises by reading the 3d chapter of Colossians.

First topic. How to have power in Spiritual Work, was opened by Sister Lizette M. K. Yoder. We receive power by prayer and by being more consecrated to God. If Christians would pray as did the disciples for the release of Peter, the prison doors would fly open and hundreds of souls would be set free from the bonds of sin. This was followed by Bro. Jacob Snyder. Be consecrated to God and His word. Come down on a level with the poor and degraded and have an earnest zeal for the salvation of lost souls. Without spiritual food we will die a spiritual death. General discussion.

Quite a number of queries were read and answered, after which the committee on resolutions read their report. Whereas It has again pleased God to permit us to come together in the capacity of a Sunday school conference, and has blessed our meeting.

Resolved, That we extend our heartfelt thanks to the trustees and members of the Pine Glen German Baptist Church for the use of their meeting house and for the kindness and hospitality which they have shown us during our meetings.

We desire also to thank our dear brethren and sisters of the Mattawana congregation for the sacrifices they have made for our comfort and convenience during our stay among them.

RESOLUTIONS OF TOPICS.

1. Resolved, That a Sunday school conducted by consecrated Christians becomes a church and Bible school and is a help to the church.

2. Resolved, That a Sunday school may be conducted on denominational lines if that church has the Spirit of Christ, who is the Head and Heart of the church.

3. Resolved, That the qualifications in choosing Sunday school officers shall be, not the blind nor self-willed. Woe to them that go down to Egypt for help.

4. Resolved, That the teacher may improve in the art of teaching by being teachable himself. Jesus says: "Come, * * * learn of me."

5. Resolved, That to cultivate the spirit of reverence is by complying with the admonition of the apostle, "Study to show thyself approved."

6. Resolved, That the Home Department shall be conducted by consecrated men and women.

7. Resolved, That Sunday school members may be in union by being bound together by the bonds of love.

8. Resolved, That young people may be won and held in Sunday school by showing that we love them and praying that we may be led by the Divine Spirit.

9. Resolved, That the Sunday school does not lessen the responsibility of parents for the religious instruction of their children.

10. Resolved, That to have power in spiritual work we must be fully consecrated to God and His work.

Oven conference. Many words of encouragement were spoken in which many took part. The apostle admonishes us to abhor that which is evil and cleave to that which is good. He kindly affectioned one to another with brotherly love, in honor preferring one another.

Closing words and prayer by the moderator.

Secretaries: JOHN M. HARTZLER,
MARY N. YODER.

MISSIONS.

For the Herald of Truth

OUR FAMINE EXPERIENCE.

No. 1.

BY J. A. KESSLER.

During the famine of 1896-'97 the Mennonite people of North America sent about \$30,000 to India for the relief of the suffering, and an equal

mount was pledged for the support of orphans within a year afterwards. Most of this money was sent through the Home and Foreign Relief Commission of Elkhart, Indiana, with Elder Geo. Lambert as its representative in India.

The interest awakened by the famine was the immediate occasion of an awakening of the missionary spirit among our people in behalf of fallen India. "Some one should be sent as a missionary," was heard on every side. Who should go? was the important question. The committee appointed by the Mennonite Evangelizing and Benevolent Board to examine volunteers for the foreign field waited for a full year before anyone volunteered who was free to go. It was on the occasion of the meeting of the General Conference at the Holdman Church, Elkhart county, Indiana, that the interest reached its culmination in the actual appointment of missionaries to go. After the close of the conference, at a meeting called by Bro. M. S. Steiner, Dr. W. B. Page and the writer were appointed to go to India to open a mission of the Mennonite Church. Later it was decided that Bro. Page's wife and child should accompany him.

On the 23d of February, 1899, the party sailed from New York in the S. S. St. Paul. The intervening time had been spent mostly in visiting the various churches in Pennsylvania, Ohio, Indiana, and Illinois. Many were the prayers that were offered in our behalf, that God might consecrate us to His service and send us to His glory and to the salvation of many souls. The details of the expedition caused no little concern. Only those who associated with us in our inner thoughts at that time can realize what this meant to us.

The voyage to Southampton was pleasant and the journey to Bombay in the S. S. Calcutta without special incident. We arrived at Bombay on the 21st of March 1899. We did not know a single person in all India at that time. But we soon found friends. Rev. E. S. Hume, of the American Mission, was the first to welcome us and he became one of our most valued friends. The Dunkard Brethren at Bulsar also met us with a hearty welcome. At the invitation of Rev. M. D. Wood we went to Indrapur, 85 miles from Bombay on the G. I. P. railway, for some time, in order to study the language and the field.

Our board had not loaded us with needless instructions. We had been recommended to go to some part of the famine district of 37 and to some place not within 30 miles of any other mission. To find this place Bro. Page and the writer traveled from Bombay to Calcutta, as far north as Jhansi and Allahabad, and as far south as Jagdipur in the Bihar state. A combination of providential circumstances led to our proposed mission and we arranged to remain temporarily in Ralpur or until land could be secured. While the writer was in Bombay awaiting Bro. Wenger, who was at this time on his trip around the world, Dr. Page, accompanied by Bro. Goddahl, went to Dhamtari and made a preliminary investigation, provisionally selecting a tract of land—the tract of which we afterwards leased the part (5½ acres) on which the mission buildings now

stand. An additional tract of 3¼ acres has since been leased. The lease was finally finished on the 7th of November and recorded the next day. Rev. A. Stoll of the Ger. Ev. Mission and Bro. Wenger accompanied us at the time the lease was made. Bro. Stoll acting as interpreter for us. This much of explanation was thought necessary to show how we are and how we came to be interested in this, the severest famine that has visited India since its occupation by the British.

While we were still living in Ralpur the failure of the rains pointed toward another famine. Beggars of a different kind from the ordinary beggars of India began to come in and try to give their children to any one who would care for them.

On the 22nd of November, 1899, at one o'clock in the morning, Bro. A. D. Wenger and the writer arrived on the Mission ground at Dhamtari and slept the remainder of the night in the *longa* which had brought us from Ralpur. Daylight found us bedewed by men waiting work. We had at this time less than Rs. 100 on hand, and were not in position to do relief work on an extensive scale. However we had brought a lot of bamboo matting with us from Ralpur and we employed a few men to make us a temporary dwelling. For a few days we lived in a pen with a roof "under a spreading mango tree." About a week after our arrival, when the larger house with the roof was finished, the Page family came from Ralpur with the rest of the household property.

The only European whom we found in Dhamtari was C. A. Pelham Rogers, Esq., who had preceded us a few days. He is an American Consul General in the Indian Civil Service, and had been sent as a Famine Charge Officer to look after the Dhamtari region. He did all he could to make us feel at home. We shall have occasion to speak of him again as this story goes on.

The Government administered relief, mainly through two departments, the Public Works Department and the Civil Department. At first it was supposed that the P. W. D. would carry the bulk of the famine relief work. Their work is to construct roads, large irrigation works, and other works of a similar nature. Their organization is complete. They employ large numbers and take them wherever the work is required with little regard to the number of miles the workers are taken away from their homes. The workers are provided with huts to live in, the children are given special care, and the aged and infirm dependents of the workers are provided for. But it proved that the most distinctive feature of the P. W. D. is its organization, defeated its usefulness in large measure this year. While the officers were busy enrolling, drilling, disciplining, getting ready for work, the starving people kept coming in at a rate that defied their efforts to handle them successfully.

The Civil Department was early in the field. As soon as reports of scarcity came in Assistant and Extra Assistant Commissioners as well as revenue officials were detailed as Famine Charge Officers. Later some missionaries were used in the same way. All served without compensation other than their regular pay or support. The first form

of relief employed by the Civil Department was in the form of cash doles given to the old, the infirm, and the helpless. But this soon proved insufficient. Strong, able bodied men and women came bringing their children and claiming to be unable to support themselves and their little ones. The children were the first to show emaciation. But often men and women showed plainly the pinch of hunger. As there were no crops no work could be obtained from private sources. The people always live from hand to mouth and never make any provision for such a time as the past year has been.

Seeing the condition of the P. W. D. the Civil authorities decided to open tank works in the villages. "As a temporary measure to tide over the difficulty until the P. W. D. gets ready," they said. Now, when we in America talk about a tank we have in mind a large box of some kind put up some place so as to get the benefit of its pressure. But in India a tank is an artificial pond dug in the ground. If a new tank is to be constructed a plot of ground is laid off, say 500 feet square. It is marked into squares of about ten feet so that each person's work can be easily measured. The earth is then dug from the middle and piled up all around the outside except where the water is to flow in. When a tank is built on a decided slope only three sides need be banked up. On more nearly level ground only a small space is left without embankment and this is filled in when the tank is full so as to prevent the water from flowing out as the water outside sinks into the soil. The use of the tank is to store water during the dry season, until the next rainy season, turn the whole country into one vast tank.

When we came to Dhamtari we found the famine people working on such a "tank."

Dhamtari, C. P., India, Oct. 4, 1900.

MENNONITE HOME MISSION.

1900 E. York St., Phila.
DEAR HERALD READERS:—O that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

You may wonder how the work is progressing. Sunday school for the last month's total average was eighty, with a decided improvement in the order for which we are very thankful.

On the 18th of Nov. there were 20 that recited the memory gems. Bro. Shelly commits and recites them in German, which is an inspiration to many of us who are younger. Children's meeting and Bible reading are well attended, so that regularly, our rooms are filled three times on Sunday, yes, four times when we have preaching, which is every two weeks, that the ministering brethren of the Franconia Conference fill the appointment.

Bro. Noah Mack of Lancaster Co. will preach in English, Dec. 2nd, afternoon and evening, and in German on Monday the 3rd at 8 P. M.

We enjoyed visits and spiritual feasts by our Bishops H. B. Rosenberger, A. Mack and Isaac Eby.

One soul was received in full fellowship with our people, two more wish to

unite, but will be received in the country. May they with us be true to our calling.

There are others who are under conviction; pray that they may have victory in Christ Jesus.

On the 17th of Nov. there were forty-seven girls in sewing school. Many are doing very nice work while others are only learning to make stitches.

It is a pleasure after the sewing is laid aside, to see their bright eyes, as they recite a dozen scripture verses, beside the first, twenty-third and twenty-fourth psalm, the ten commandments and the books of the Old Testament.

We ask you to remember this part of the work, as many that come to sewing school don't attend the other meetings.

The house to house visiting is growing, and many times we can only say, Lord, help these who are bound by Satan.

A few weeks ago we were called to a home where the lady had been sick a long while, and now that she is on her death bed, her husband and daughter are quarreling about her jewelry, while she hears and sees it all; the grandmother meanwhile fighting for the life insurance book.

This is a picture of what life insurance may do for one, even the mother loves money more than her own daughter, not even mentioning her soul.

Again we are reminded that the "love of money is the root of all evil." And too that a daughter would forget her mother rather than her jewelry.

These are sad scenes, and we think of our Father's love, for He says, "come, and I will give you rest."

The lady died, and since then, the home is broken up, and the husband walks the streets, and sleeps out doors, because of sin, again proving that "the way of the transgressor is hard."

In Isa. 48:18 we read, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Our little May who had not missed Sunday school since the second Sunday we were here had been very sick, and missed two Sundays, but we are thankful she is better.

Diphtheria is bad in parts of the city. Thus far the weather has been very warm which makes it easy for the poor of the city.

In the Master's service,
THE SISTERS.

LETTER FROM INDIA.

Oct. 18, 1900.

Dear Readers of the Herald:
Greeting. May God richly bless you all.

As a number of our friends have requested us to give an account of our voyage in the columns of the HERALD, we shall endeavor to do so.

While I'm writing we are on the Arabian Sea sailing toward Bombay. If everything goes well we will reach Bombay tomorrow morning, where we expect to meet Bro. Ressler.

It is now almost a month since we left the shores of America. We gave our friends at New York the parting hand on the 19th of Sept., and have been sailing ever since. On the whole

our voyage has been a very smooth and pleasant one. The time has passed away so quickly that we hardly know where it has gone; but then when we look back we can realize that it is nearly a month.

As we sailed away from New York out onto the Atlantic, we soon noticed that the sea breeze was much cooler than the atmosphere on the land. And we were not slow to learn that our heavy clothing and overcoats would not feel uncomfortable. The first four days the voyage was very smooth. One man on board who had crossed the Atlantic nine times said he never saw it so smooth. On the first Sunday the sea began to get a little rough, and on Monday it was pretty rough. There was no storm, but for some cause the waves were high, and the ship rocked to and fro as she ploughed through the great deep. That gave us a taste of how it would be in a storm. Then on Tuesday the sea was more calm again and remained so until Thursday. Our ship was due at Southampton, England, on a Wednesday morning, but on account of some of the machinery breaking, we were not permitted to run at full speed. We did not get to sight of land till Wednesday evening. We expected to land next morning, but when morning came there was a heavy fog, so no land could be seen, and the ship being disabled, the sailors were afraid to venture in, before they could see land. So we lay at sea off the Isle of Wight till five o'clock in the evening, when it cleared up and land could be seen. We began sailing and by ten o'clock we landed at Southampton.

There were eleven of us on the ship "New York" bound for India, six in our party and five Methodist missionaries. Four of the Methodist missionaries have been in India for a number of years. Dr. Parker and wife who have been in India for forty years, were happy on their way out again. Dr. Johnson has been there thirty-eight years. Rev. Neeld has been there for twenty years. It was encouraging for us, who are going out for the first time, to see these old people happy on their way out. They gave us much practical advice concerning living, which I think we will put into practice. At London they took another route to Bombay, so we left them.

After our baggage was taken through the custom house at Southampton, we took a train for London. It was a little after twelve o'clock at night that we arrived at the last named place and after having our baggage all arranged we went in search of a hotel; a policeman found one for us and by three o'clock we were in bed. As all of us were tired we enjoyed the few hours' rest very much. Bro. Eby and I slept about six o'clock, and as our ship for Bombay was to leave that day at twelve o'clock, our tickets had to be arranged for, Bro. Eby went at once to find the office of Thos. Cook & Sons. The rest of us remained at the hotel and got our breakfast, which we all relished very much. We were then for Bombay on the ship. After breakfast some of us did some shopping. About ten o'clock Bro. Eby came back, and told us to be quick as we had only about half an hour to get to Liverpool Station, which was about a twenty minute drive, to take the train for the dock where our ship was waiting. We hired a cab

driver to take us down and arrived there about ten minutes before train time, which gave us ample time to purchase our tickets. But then our heavy baggage was not there yet, and so we waited for that. It came just as the train was due to leave, but they kindly held the train five minutes for us to get our baggage on. We got on the train and after a half hour's ride we reached our ship. As we were getting on the ship, our baggage was being carried on. In about half an hour after boarding the vessel we sailed away from the pier out into the Thames River, and on out through the North Sea and the English Channel into the waters of the Atlantic. If I ever felt like thinking the Lord for anything it was that time. If our baggage had been a minute or two later at Liverpool Station we might have had to stay in London for some time.

Our ship the "China" we found to be a more commodious one than the "New York." The meals were better prepared, there was a greater variety and more fruit was served. It seemed strange to us that the meals on an English vessel should be more American-like than those on an American vessel.

After we left London, the first place we stopped was Plymouth, England. From this place we sailed south toward the Strait of Gibraltar, which we reached the morning of Oct. 2. That morning we could see land on both sides of the ship. To our right was Africa with her millions of people who have never heard the Gospel, and to the left was civilized Europe. We stopped at Gibraltar about three hours. Here were many scenes of interest, but the principal one was the Rock of Gibraltar, which is 1400 ft. high, and on or in which is built one of the strongest fortresses in the world. David says, "The Lord is my fortress"—a stronger fortress than all the fortresses of the world put together.

After we left this place we were sailing on the Mediterranean Sea. In the B. I. it is called the Great Sea and utmost sea.

The next place we stopped at was Marseilles, France. As we sailed into the harbor we could see some very beautiful scenery, such as hills covered with trees, and the rocky mountains. We stayed at this place twenty-four hours. We left on the 5th about 1:30 P. M. and sailed in a southeasterly direction toward Port Said, Egypt. On the morning of the 7th when we got up on deck we had just passed Italy, but it could be seen yet in the distance. It being Sunday we attended services. They have religious services every Sunday conducted by the Church of England. That day as we looked on our maps we saw that we were on the same waters that Paul and the crew with whom he sailed as a prisoner were there afterward shipwrecked on the island of Malta.—Malta now. The next morning we were sailing along the coast of Crete. The twenty-seventh and twenty-eighth chapters of Acts become more real than ever before, as I read them while in the vicinity of some of the places mentioned therein.

In the afternoon of the 9th we reached Port Said, Egypt, where we stayed till next morning. At this place one could see many sights of interest, but as we are not out on a sight-seeing tour, we did not make any note of the things we saw. On the morning of the 10th we left this place, and entered the Suez Canal. This canal is a great construction. It is eighty-seven miles long, about seventy-five feet wide at the bottom and about twenty-six feet deep. On this canal the limit of sailing is five miles an hour. There being no great waves, sailing went very smooth at the slow rate of speed. On either side of the canal all one could see was hills and plains of sand, with here and there a spot of vegetation.

The next morning we entered the Red Sea. This sea is of interest to Bible readers. For the first half day we could see land on either side of the ship. The place where Moses led the large multitude of Israelites across the Red Sea on dry land, we crossed in a vessel. It was interesting as I saw that large multitude of people in my imagination coming down to the sea, then crossing over between the walls of water, and travelling southward toward Mt. Sinai. It is not hard to reason out why those people murmured against Moses at times, when one looks out at the rocky and sandy coast. From the ship one could not see any sign of vegetation. I was made to wonder if there are not many Christian people to day who would murmur if placed under similar circumstances. There are those who complain right away when things don't go to suit them, or when the fields don't bring forth as plentifully as had been expected. Let us be careful that we do not complain against God, because it is God that gives the increase.

As we sailed south in the Red Sea the weather became warmer. The last day it was uncomfortably warm. But we were told it was not as hot as it often is at this time of the year. On Sunday, the 14th, we reached Aden, our last stopping place before we reach Bombay. After stopping a few hours, we set sail again toward our destination. The air felt much cooler than it was on the Red Sea.

We will be glad when we can land, and get to our field of work. Oct. 19. We landed at Bombay this morning. Bro. Furney of the Brethren mission met us and took us to the Temperance Hall hotel, where we are at present. A telegram from Bro. Ressler stated that he is coming to-morrow morning. This leaves us all well and praising God for His blessings. Yours in Jesus' name,
JACOB BURKHARD.

THE WORK OF THE MISSIONARIES.

As usual in affairs of this kind, misstatements and misapprehensions come in for widespread comment and discussion. In general the charges made are that missionaries have no right to disturb the religions of other people; that many of the men sent for the work are not fitted for it, and lack discretion and diplomacy; and finally, that the computations among the different creeds lead not only to many troubles, but also to frequent open scandals.

These objections may easily be left to themselves. The mistakes and weaknesses of some of the missionary enterprises are admitted, but the credit side of the ledger is so vastly greater than the debit, that no wholesale or even general charges against missions can for a moment stand. Testimony in their favor is not only universal, but overwhelming. The heroism of the early martyrs was not greater than the courage of the modern workers. Once before in China missionary work converted nearly 30,000 people to Christianity, and persecution almost extinguished them, but through it all the spirit of the work remained. In other countries people were massacred for their faith, but other men took up the cause and carried it on. The consequences of these labors in fore go lands are over 2,000,000 converts, over 20,000 of organized congregations, 55,000 native preachers and teachers, 20,000 secular schools with nearly 1,000,000 scholars, 25,000 Sunday schools with 5,000,000 scholars. Wherever these missionaries go they carry civilization, progress, education and cleanliness. They distribute in a year 3,000,000 volumes of the Scriptures. They attend not only to the spirit, but to the body, for many of them are graduates in medicine. The material results are, indeed, magnificent, and if Christianity were not to seek to convert the whole world it would simply admit its own defeat, and deny the teaching of its Master. Undoubtedly the finest development in the Chinese troubles is the splendid courage of the missionaries and the fidelity of the converts. When men and women not only give up their own lives, but those of their children and their households, for their faith, criticism upon their work reacts upon itself. Emerson's dictum that times of heroism are generally times of terror, was never more forcibly illustrated than in China, and the impersonal words which he wrote in that same essay on Heroism, peculiarly fit the missionaries in China and the criticisms that have been made upon them. "There is somewhat in great actions which does allow us to go behind them," he wrote. "Heroism feels and never reasons, and therefore is always right; and although a different breeding, different religion and greater intellectual activity would have modified, or even reversed, the particular action, yet for the hero that thing he does is the highest deed, and is not open to the censure of philosophers or divines. It is the avowal of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and knows that his will is higher and more excellent than all actual and all possible antagonists."

And if any one thinks that this outbreak will stop or even halt the growth of Christianity, he is very much mistaken. Look for a moment at the wonderful figures of nineteen centuries! The number of converts on the Day of Pentecost was only 3,000; at the end of the first century it reached only 300,000. Even at the close of the tenth century there were only 50,000,000 Christians in the world. Come a little further, to the days of Luther in the fifteenth century, and we find only 100,000,000. But begin with 1850, and for every year of this century we have an increase of over 2,000,000, until to-day there are in the world nearly 80,000,000 Christians. Seventy years ago the Bible was read in only fifty languages and dialects—to-day 300.

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December 1, 1900.

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8. Illinois.
9. Western District.
10. Missouri, Iowa and E. Kansas.
11. Kansas, Nebraska and Wisconsin.
12. Nebraska and Minnesota.
13. *Amish Mennonite.

Monthly Calendar for Dec., 1900.

| Sun. | Mon. | Tue. | Wed. | Thu. | Fri. | Sat. |
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| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| 30 | 31 | | | | | |

☉ 6; ☌ 13; ● 21; ☿ 28.

BUSINESS NOTICES.

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Thirty two shares of Mennonite Publishing Company Stock are offered for sale. These will be sold all together or will be divided into smaller amounts, as purchasers may desire.

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Several new colportage books have been added. See list elsewhere.

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The Gilt of the Lesson, for 1901, by R. A. Torrey, in vest pocket size, is a valuable little work on the S. S. Lessons. Leather, postpaid, 25 cents.

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Many orders for Almanacs are coming in and all agents who have not yet placed their orders should do so without delay so as to get into the field before their patrons procure other Almanacs which are much inferior. Find price list elsewhere. Both the English and German Almanacs are ready and all orders are filled promptly.

With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, having decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address for 5 cents.

Wanted to correspond with a devoted minister of the Mennonite Church, who has some qualifications as an evangelist, and possesses also fair business qualifications. He must be well established in the faith and practice of the Mennonite Church and so situated that he can leave home for three or four months. The work will and will give him special opportunity to labor in the Master's cause. Address M. C. care, Mennonite Publishing Co., Elkhart, Ind.

To those in Arrears.—Now that the summer and fall crops are gathered and marketed, you will find it a good time to remember the printer, who has so faithfully labored to fill each issue of the paper with the best he could secure. If you know that you are owing the

Mennonite Publishing Co., at Elkhart, either for the paper or on a book account, you will have their best and most sincere thanks if you will send an early remittance. Please do this very soon, as many accounts are now long over due, and we want to close up as many of them as possible before the New Year begins. MENNONITE PUB. CO.

The Prince Messiah.—A new book by Mrs. E. J. Richmond. The author of this handsome volume of 188 pages, which is just off our press, is well known as a writer of temperance and religious works. It is a synopsis of the life and miracles of our Savior, narrated in a captivating manner by a maid to her mistress, to assuage the terrible grief of a wronged wife of an Eastern prince. It is safe to say that this is the masterpiece of this gifted writer. It is graphic, strong and convincing, and will bear close inspection by our people. It is printed on fine book paper, and is bound in both cloth and paper, with appropriate cover designs. Price, in cloth, 60 cents; in paper, 25 cents. We want agents everywhere to sell this splendid book, and will offer liberal inducements. Write us at once. Mennonite Publishing Co., Elkhart, Ind.

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- No. 30. Idle Words.
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Address all orders to MENNONITE PUBLISHING CO., Elkhart, Ind.

1900.

CONFERENCE.

A Bible Conference will be held at the Weaver meeting house, near Johnstown, Pa., Dec. 28, 1900—Jan. 4, 1901. All are cordially invited to come. Those coming over the P. E. R. will come to Johnstown, those over the B. & O. Ry. to Johnstown or Kongs. Write to any one of the following: Hiram Weaver, R. M. Luther, D. H. Yoder, all of Getstown, Pa.

LEVI BLAUCH.

SUNDAY SCHOOL LESSONS.

LESSON X—DECEMBER 9.
BARTIMEUS HEALED.—Mark 10: 46-52.
[Read Luke 18: 28-43. Memory Verses 51, 52.]

GOLDEN TEXT.—I ord, that I might receive my sight.—Mark 10: 51.

INTRODUCTION.

TIME.—The last of March A. D. 30, soon after the last lesson.

PLACE.—Jericho, situated five miles west of the Jordan, six or seven miles north of the Dead Sea, and between fifteen and twenty miles northeast of Jerusalem. In the time of our Lord, Jericho was quite an important city; the center of considerable traffic; the second as to population in Judea. Herod died in its royal palace.

PERSONS.—Jesus, Bartimeus, the disciples, many people.

LESSON CONNECTION.—After the interview with the rich young ruler, as recorded in our last lesson, Jesus spoke the parable of the laborers in the vineyard (Matt. 20: 1-16). And as they journeyed towards Jerusalem He again spoke to the disciples concerning His death and resurrection (Matt. 20: 17-19). While on this journey Salome and her two sons, James and John, came to Jesus, asking for the chief places in His kingdom (Matt. 20: 20-29). When Jesus with His disciples came to Jericho He restored sight to two blind men, one of whom was Bartimeus of our to day's lesson.

PRACTICAL SURVEY OF LESSON.—The physical condition of Bartimeus represents the spiritual condition of the unconverted. He could not distinguish between day and night. He could not see and appreciate the beauties of nature. He took more interest in that which he held in his hands, than in that which was in the distance, such as mountains, valleys, forests, sun, moon, and stars. Even so, the natural man cannot distinguish between the light of salvation and the darkness of sin; nor can he see and appreciate the glories of the spiritual realm. And he takes more interest and pleasure in his earthly possessions than in the beauties and riches of the unseen world. The sinner is so blind that he cannot see afar off. "The god of this world hath blinded the minds of them which believe not, lest they should see the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 4. To them Christ "hath no form nor comeliness," there is nothing in Him that they really desire. Spiritual blindness is the very worst kind of blindness; those who are thus affected seldom realize their true condition, but fancy that they have a very clear vision. Those who are naturally blind like Bar-

timeus realize that they are blind, and are desirous to be restored to sight, but not so with the spiritual blind. "It is a disorder of the heart of which men seldom complain, or from which they seldom desire to be delivered." We are blind by nature, "born blind." This accounts for the indifference of our children and young people as well as older ones, to the beauties of religion, and the fact that men can walk upon the brink of a awful danger without the least alarm. Jesus came to give sight both to the natural and spiritual blind.

HOME READINGS.

1. T.—Son of David. Mark 10: 46-52
2. W.—Earnest Cry. Luke 18: 35-43
3. Th.—Invited to Come. Mark 10: 13-16
4. F.—The Will to Heal. Luke 5: 12-17
5. S.—The Healing Touch. Matt. 9: 27-31
6. S.—Matthew's Narrative. Matt. 20: 29-34

LESSON XI—DECEMBER 16.
ZACCHAEUS THE PUBLICAN.—Luke 19: 1-10.
[Read Luke 5: 27-39. Memory Verses 8-10.]

GOLDEN TEXT.—The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

INTRODUCTION.

TIME.—The last of March A. D. PLACE.—At Jericho.

PERSONS.—Jesus, Zacchaeus, the crowd.

LESSON INTRODUCTION.—Jesus was passing through Jericho for the last time. It was only a little more than a week before the crucifixion, and our Lord was slowly making His way towards Jerusalem, where the closing scenes of His life were to take place. So far as we know Zacchaeus was the last convert before the cross. The penitent thief was the next. Many of the people in the crowd that accompanied Jesus were on their way to Jerusalem to attend the passover.—Arnold.

PUBLICAN.—A revenue officer employed by the Roman government to collect the taxes. It is said by Robinson, that among the Romans there were two sorts of tax receivers; some were general receivers, who in each province had deputies, who collected the revenues of the province, and accounted to the emperor. These were men of repute and great consideration in the government. But the deputies, the under collectors, the commissioners, the publicans of the lower order, were looked upon as so many thieves and pickpockets. Among the Jews the name and profession of a publican was exceedingly odious; if one of their own nation was thus employed, they looked upon him as a heathen and moral reprobate. There were many publicans in Judea in the time of Christ. Zacchaeus, probably, was one of the principal or general receivers, since he is called "chief among the publicans." Matthew may have been one of the inferior class, or he was called to the discipleship (Luke 5: 27). The scribes and Pharisees reproached Jesus with being a friend of publicans and sinners and eating with them.—Luke 7: 34. Our Savior told the chief priests and

elders of the Jews that the publicans and harlots would go into the kingdom of God before them (Matt. 21: 31). In the parable of the Pharisee and publican who went up to the temple to pray, we notice with what humility the publican approached God and pleaded for mercy, and was justified in the sight of God; rather than the proud Pharisee who simply boasted of his goodness. Zacchaeus, the subject of our lesson, was undoubtedly a prominent man socially and politically; a man who had been successful in amassing wealth, and probably honored of all, except of the Jews. Yet his soul is not satisfied with his earthly possessions; at the first opportunity he becomes a convert to the Christian religion.

HOME READINGS.

1. M.—Zacchaeus the Publican. Luke 19: 1-10
2. T.—The gracious call. Matt. 9: 9-13
3. W.—Author of Salvation. Heb. 5: 1-9
4. Tb.—Use of Opportunity. Isa. 55: 1-3
5. F.—The last first. Matt. 21: 23-32
6. S.—Seeking the lost. Matt. 18: 7-14
7. S.—Confession and salvation. Rom. 10: 1-10

CORRESPONDENCE.

FROM ALLEN CO., OHIO TO WARWICK CO., VA.—On the 24th of October, after some painful partings with children and other relatives and friends, and receiving many good wishes and many a kind "God bless you," we left our home in Allen Co., Ohio, and started on our journey for Warwick Co., Va. We took train at Lima on through tickets for Orlana, Va., our present nearest railroad station, but stopped off at Sidney, Ohio, and went by rail to West Liberty, Logan Co., to visit wife's folks, Phe. David Hilly and family. After nearly a week's stay we resumed our journey toward Virginia, Oct. 30th.

Returning to Sidney we took an evening train on the C. & D. Road going by way of Cincinnati, thence over the C. & O. We arrived at Orlana next evening a little after dark just about twenty three hours after leaving Sidney, a distance of about seven hundred fifty miles.

We found all well in the colony except my eldest sister, wife of Bro. M. B. Shank who was prostrated with malarial fever, but at this writing, (Nov. 12) is again slowly improving.

We expect, the Lord willing, to make this our permanent home, but we came, and are here to assist in the work of the Lord, rather than for worldly gain, or to secure an earthly home. We believe God's hand has led us here, and we have received His presence and His protection care thus far and can say of a truth: "Hitherto hath the Lord helped us," for which we also feel truly thankful and shall trust Him for guidance and assisting grace in the future.

We also feel very thankful to our many friends both in Allen Co., O., and in West Liberty and vicinity for their kindest, their prayers, and the interest manifested in our behalf, and the hearty good wishes for our future welfare. God bless and reward them all.

DANIEL SHENK.

Moses, Warwick Co., Va.

FROM McEWEN, TENN.—Pre. Henry Good and Dea. A. A. Good returned to their homes in Knox Co., from a visit to the above named place on the 5th of November. They remained about eleven days with the brethren at McEwen and had meetings each day during their stay. On Sunday, October 28th church council was taken and it was decided that a minister should be ordained. Votes were given for three brethren, Martin Blosser, Rudolph Miller and C. H. Becker. The lot was cast in the usual manner and fell on Bro. Becker. One person was also received into church membership and communion held. The church now numbers thirty-one members. They have now arranged for services every two weeks. May the Lord bless and prosper the little flock, so that it may grow and increase and be a power for good.

GARDEN CITY, MO., Nov. 12, 1900.—Greeting to all in the name of our loving Savior. We have great reasons to rejoice since we again realize the goodness of God towards us in sending us messages of His love through His servants.

Bro. David Garber, of Nampa, Idaho, came into our midst on the 13th of October and remained until the 29th, during which time he very earnestly admonished us in the ways of life, so clearly pointing out the necessity of living holy, consecrated lives; also placed very earnestly for the salvation of lost souls showing them that Jesus with outstretched arms is waiting to welcome every soul that is willing to step out on His promises. Seven precious young souls became willing to take a stand for Christ. May God richly bless them and may they prove faithful workers in His vineyard. Communion services were held while the brother was with us, and all feel that God was with us; and with new zeal feel to go on laboring more earnestly for the Master. May the Lord abundantly bless the brother's labors wherever he may go.

FROM THORN GROVE, RANDOLPH CO., W. VA., Nov. 10th, 1900.—The writer and Deacon Henry Blosser of near Dale Enterprise, Rockingham Co., Va. are at present on a visit to the various congregations of Mennonites in the State of West Virginia.

After making the usual two days journey by private conveyance across the mountains, by the evening of Nov. 10th the mouth of Seneca was reached in Pendleton Co.

In this neighborhood four meetings were held from Saturday evening till Sunday evening the 11th.

On Monday evening we crossed the top of the Allegheny mountains and entered Randolph Co., where an evening meeting was held in the Porter School House. We found this region covered with a sheet of snow that lay about 5 inches deep on the level while drifts were found along our route of travel that were several feet deep. These along with the ice in the road and the stiff, cold, westerly winds that smote us in our faces added greatly to the discomfort of travel. After spending the 13th and 14th days of the month in Tucker Co., attending the burial service of Alice Walcott, a

young girl who had died very suddenly the day before our arrival, and preaching once at White's school house, we again crossed over into Randolph Co., where a number of brethren and sisters were visited at their homes and an encouraging meeting held at Thorn Grove Union Church on the evening of the 15th.

From this point we turn our faces homeward with seventy-five miles of travel before us over a tortuous and winding mountain road before we can expect to be restored to the companionship of those we have left at home in the Shenandoah Valley. L. J. H.

TRUENDALE, KANSAS, NOV. 13, 1900.

—Today, by the Providence of God, I am home again, after the General Conference at Sterling, Illinois. Before this General Conference, as it is called, there was a conference pertaining to evangelizing work. Then last of all was the Bible Conference. Thus all that came from far and near had a special opportunity of enjoying the blessings of heaven as God was pleased to give them for one and all. It seems to us that these two conferences, one before and the other just after the General Conference, were something like two, more than granite stepping stones to and from this General Church Conference; which conference, it seems to me, if always conducted similarly as it was here, will ever be a blessing to the cause of Christ. In my more than thirty years of church membership I have attended a variety of annual conferences and they were always good and even glorious to me, but this Church Conference at Sterling, Ill., it seems to me, exceeded any other one conference that I was ever privileged to attend. Even though the one selfsame, unifying Spirit so manifest here, may also have been at all the other conferences, I never was at one where the gospel ring of voices from Kansas to Canada, from Virginia and Pennsylvania, to Nebraska and Iowa, yes from Idaho to India, far beyond the great waters, were ever given at any one conference where I was permitted to attend. May our dear heavenly Father help us all to still more wisdom and more holy heavenly zeal as church conferences or as individuals in all that we say, do, or leave undone, both at home and abroad, to His glory and our everlasting comfort, but all in Jesus' worthy name. Amen and Amen.

On our way homeward we were much encouraged by stopping off at Palmyra, Missouri, and to our surprise found thirty brethren and sisters here with J. M. Kreider of Pennsylvania as their minister in charge. Bro. Amos Landee and family are moving here at present from Union, Oregon, which will then supply this little community with a deacon as well as a minister. Our ministers going along this line through Quincy to Kansas City, or otherwise, are hereby requested by these dear brethren to visit them and give them words of encouragement and edification as our dear heavenly Father may direct. R. J. HEATWOLE.

McVEY TOWN, PA., NOV. 20, 1900.—Our communion meetings passed off in love and peace. Bro. Joseph Yoder of Logan Co., Ohio, was with us and then accompanied Bro. Michael Yoder to

hold a communion meeting with the church at Long Green, Md. It so happened that these two brethren stopped in Lancaster County also and there had the pleasure of being with the brethren and also meeting the brethren Frederick Mast and Benjamin Gerig of Ohio. These brotherly visits were, to the majority of us, unexpected but most welcome, and as it seems, blessed in their results. A BROTHER.

REID, MO., NOV. 14, 1900.—We feel to thank our Master who has brought us thus far on our journey; directing us through the trials and difficulties of life. Especially do we feel to praise and thank Him for permitting us to enjoy the privilege again of participating in the commemorative services of the death and suffering of our Lord and Saviour, who gave His life upon the cross on Calvary for the redemption of the human family. Oh, do we realize the great import of the ordinance, as we partake of the bread, representing His broken body; and of the wine representing His shed blood? Let us consider this prayerfully so that we may not eat and drink unworthily, thereby incurring and drinking condemnation to ourselves; but may we eat and drink worthily, and thereby glorify our Father in heaven. I feel by the grace of God and through love to the brotherhood to say a few words by way of admonition to those of us who visit our neighboring congregations upon the day of communion so that we present our bodies a "living sacrifice, holy acceptable unto God, which is our reasonable service;" that we may eat and drink to the glory of God, and love to the brotherhood, and as examples to those who are as yet standing aloof from the ordinances of our Savior. Dear brethren and sisters, I often think when I see those who are visiting their sister congregations, and are in peace in their home congregations, remain inactive during the observing of the sacred ordinance, that it does not show true love to God, neither to the church; neither does it show a true light to the outside world; especially when they know not the motive of those whose custom it is, not to take part outside of their home congregation. Now, dear brethren and sisters, I do not wish to be looked upon as a faultfinder; but simply give this out of pure love, feeling that if we would consider and observe these things more closely, we would become more firmly united and established in the principles of religion. May the good Lord bless us all in our prayer. Amen.

BENJ. B. WEBER.

SUNDAY SCHOOL ITEM.

ELKHART, IND., NOV. 21, 1900.—The new S. school which had been held in a room on South Main street, found those quarters inconvenient, and the school has been moved to the Elkhardt Institute building on Prairie St. Nearly opposite the Mennonite M. H., where accommodations are ample. It was the wish of a considerable number of those who withdrew from the Elkhardt Mennonite S. S. to make the home of the new organization at once in the Institute building; hence we then thought expedient to do so. A majority of the Board of Directors however granted the privilege of holding the

school and Y. P. M. there. Church services are now also held there, with Samuel Yoder and J. S. Hartzler as ministers.

PROCEEDINGS OF THE SECOND MENNONITE GENERAL CONFERENCE.

HELD AT STERLING, ILL., OCT. 31, AND NOV. 1, 1900.

The Conference was opened at 9:30 A. M., by singing. Devotional exercises were conducted by Noah Stauffer of Strasburg, Ont., by reading the 23rd Psalm and prayer.

Organization resulted as follows: Moderator, Daniel Kauffman, Versailles, Mo.; Asst., D. J. Johns, Goshen, Ind.; Secretaries, D. H. Bender, Tub, Pa.; John Blosser, New Stark, O.; Jacob Shenk, Elkhart, Ind., was later elected treasurer.

The following committee was appointed to frame resolutions: J. S. Shoemaker, Freeport, Ill.; D. D. Miller, Middlebury, Ind.; S. G. Shetler, Davisville, Pa. After singing "All Hail the Power of Jesus' Name," the conference sermon was delivered by J. M. Shenk of Eldon, O. He did not take a special text but referred to a number of passages of scripture. Many good, practical thoughts were presented among them are these: The outlook for the General Conference is bright and hopeful. Blessings have come from our first General Conference. Barnabas was glad when he saw the grace of God manifested, as we rejoice in coming together in this meeting. The importance of the discussions and deliberations of this meeting it is not possible to estimate. How we should endeavor to conduct this conference in such a way so as to produce proper results! The prime object is to be better fitted and qualified for the work of the church and the Gospel.

The church is not growing worse, but it is not what it should be. This meeting should be the means to help in this great work. To maintain the peace and harmony of the membership. To more thoroughly indoctrinate the believers. To establish a deeper work of Christian piety and love. To receive a fuller work of grace in the heart. To exemplify the life of Christ in our lives daily.

In order to be thus qualified we must get out of and farther away from self. An aspiration for honor stands most prominently in the way to a successful ministry. "How can you believe which seek honor one of another and seek not the honor that cometh from God only?" Jno. 5:44. We need the baptism of the Holy Ghost. The work looms up around us in stupendous form. The cry for help comes from every quarter of the U. S. Canada, India and from the uttermost parts of the earth. Let us each ask the question, "Have I been doing my part?" May we be so fitted by the sanctifying power of the Holy Spirit that we may say "Speak Lord, thy servant heareth."

The churches then reported as follows: 1. Condition as to practical piety and doctrine. 2. Contentment. Worldly conformity in dress. Worldly amusements. 3. Outside of the contending districts harmony. The young standing with the old for the right. 4. Additional information.

Illinois conference, represented by J. S. Shoemaker. 1. Interested, zealous workers. Room for improvement. Pretty well indoctrinated, need more spiritual application.

2. Worldliness. Lack of workers. Questionable unions in marriage and business. 3. Harmony. Earnest workers. Interest in Bible study, Missions, etc. 4. Invite evangelists to work.

Indiana (Amish) conference, by Jonathan Kurtz. 1. Reasonably good. Much better indoctrinated by intelligent teaching. 2. Worldly conformity in dress. Desecration of Lord's day. 3. Consecrated workers. Unity among the ministry.

Kansas-Nebraska conference, by D. G. Lapp. 1. Some godly people. Much room for improvement. Well indoctrinated. 2. Enrichment of worldliness through carelessness. Extremes. 3. Willing workers. Harmony of the ministry. Mission spirit. Have one of our number in India. 4. Need more consecrated workers.

Canada conference, by Moses C. Bowman. 1. Lack somewhat. Troubled with extremes. 2. Teachers to prevent these evils. 3. Unity and a willingness to work. Southwestern Pa. conference, by Aaron Loucks. 1. Fair. Workers contending earnestly for the faith. Some inclined to drift. Need more spiritual doctrinal teaching.

2. Worldliness in dress and seeking riches. Slight indulgences. Secret orders. Unwillingness to submit to plain teachings of the Word. 3. A deeper work of grace and unity among the ministry. Evangelistic work and Mission posts established. Accession of members. 4. One of our ministers in the foreign field (Bro. Ressler). Have favored a General Conference for many years. Hold Bible Conferences to get better acquainted with God's word.

Ohio conference, by N. O. Blosser. 1. Improving, but room for more consecrated piety. 2. Worldliness. Misunderstandings and dissatisfaction among leaders. 3. Great body in general union. Few exceptions. Young people standing by the principles of the church. Forenoon session closed by prayer led by Geo. R. Brunk of Canton, Kas. Afternoon session opened by singing and prayer led by J. S. Gerig, of Smithville, O. Reports continued.

Western (Amish) conference, by Sebastian Gerig. 1. Generally good. Large field for work. 2. Worldliness in its various forms. 3. Successful work being done. Mission spirit growing. Indiana conference, by Noah Metzler. 1. Normal. Need more "abundant life." Doctrine good. 2. Contentment. Worldly conformity in dress. Worldly amusements. 3. Outside of the contending districts harmony. The young standing with the old for the right. Missouri conference, by Joe C. Drivo

December 1,

1900.

1. Fairly good. Room for improvement.

2. Worldly conformity in its various forms. Tendency to formality. Sunday pleasure seeking. Lack of spiritual workers.

3. Ministerial harmony. Willing workers among the young people. Increase in membership. 4. More personal work needed. No opposition to General Conference.

Ohio and Pa. (Amish) conference, by David Plank. 1. Some more practical piety needed. Also doctrinal teaching. 2. Conformity to the world in all phases. Extreme views. 3. Stepping forward and upward. Made progress. Need more.

4. Young people alive to duty. Good results from the Sunday school. Kansas-Nebraska conference, by George R. Brunk. 1. A fair degree of spirituality. Need more doctrinal teaching. 3. Sentiment in favor of General Conference. Favor of continued meetings. Many accessions.

Lancaster conference, by Abram Metzler. Spiritually fair. Mission spirit prevails. Many accessions. Not favorable to General Conference. Some sentiment, however, in favor. A hymn was sung after which the reports of committees were heard. The committee appointed to confer with the Mennonite Evangelizing and Benevolent Board reported and presented the following resolution from said board.

"Resolved, That we, the members of the M. E. & B. Bd., in accordance with the resolution passed at the annual meeting of 1898, herewith desire to be recognized by the Mennonite General Conference and to work in harmony with and under the auspices of said conference.

A. B. Kolb, Pres. C. K. Hoetstetler, Sec'y. After discussion the conference passed the following resolution in reply. Resolved, That the General Conference, for the present, assume no control of the M. E. & B. Bd., but recognize and encourage the work of the same as long as it is conducted to the good of the church in general.

The committee on church institutions reported that they received invitations to investigate the following institutions which desired to be considered church institutions: Old People's Home. Orphan's Home. Elkhardt Institute. Mennonite Evangelizing and Benevolent Board. Mennonite Book and Tract Society. Mennonite Aid Plan.

All these institutions were visited by the committee and investigated. A report of each institution was given, except the Aid Plan, as the membership of this institution is not confined strictly to members of our church, therefore could not strictly be considered a church institution. The conference passed the following resolution concerning the institutions reported.

Resolved, That this conference recommend the institutions investigated and reported by the committee as institutions worthy of the support and encouragement of our people in general.

Second day conference opened 9 A. M. Devotional exercises were conducted by Albrecht Schiffer of Roseland, Neb. D. J. Johns being called home David Plank, Bellefontaine, O., was appointed assistant moderator in his stead. The committee on new Hymn Book gave a lengthy report which showed that there is an urgent demand throughout the church for a book suitable for all departments of religious work of the church. The discussions on this subject occupied the remainder of the forenoon session.

Afternoon session was opened by prayer led by Jas. H. McGowan of Nappanee, Ind. Conference then adopted this resolution.

Resolved, That this conference take steps toward the publication of a new Hymn Book to supply the needs of the church by appointing a committee to compile and make arrangements for the publication of the same in the near future. After considerable deliberation a compiling committee and an advisory committee were appointed.

The committee offered the following: As a remedy to counteract these encroaching evils, we recommend that the following rules be made practical in our lives:

1. That ministers keep themselves unspotted from the world in the strictest sense and testify in no uncertain sound against worldliness and sin of every form.

2. That we advise all our congregations to receive into church fellowship only those who give unmistakable evidence of true conversion and by God's grace, have lost the desire for worldliness.

3. That parents make home pleasant, a place where love reigns supreme, that the children may be contented with home environments, having no inclinations to go out and feed on husks.

4. That we give our young people plenty of work in the Sunday school, Bible Readings, Y. P. Meetings, etc., that they may have no time for the service of Satan.

5. That the ministers and their congregations co-operate in all lines of Christian work carried on in the church. Unity in purpose and effort of the workers give strength to counteract the evil forces.

6. Let Christ, in the person of the Holy Ghost, take full possession of your heart, and all feasters, flowers, vanities and superfluities will drop off.

7. That the Bible teaching and principles on the questions of business, marriage, secrecy and other vital questions be taught in the home and from the pulpit and strictly adhered to every day of the year.

8. That all questionable literature be kept out of the home and the church, providing plenty of good sound literature for the members of both institutions.

These rules were sanctioned by a standing vote.

Conference adjourned for an evening session to finish up business.

EVENING SESSION.

Opened by prayer led by J. N. Durr of Martinsburg, Pa.

On motion and by vote of conference the following business was transacted.

D. C. Amstutz, of Rittman, O., was appointed to succeed himself as trustee

Committee on resolutions offered the following:

Resolved, That a closer union can be brought about by meeting in General Conference and similar meetings, thus learning each others' needs, wants, environments, etc. We see the need of teaching and indoctrinating our people upon true Gospel principles and thus act according to Eph. 4:3-6.

2. What means and methods may this conference advise to overcome existing evils that threaten the church? We append a few of the good thoughts offered while the committee prepared resolutions.

Keep clean ourselves. Create a desire to do God's will. Ministers should spiritualize popular sins. Too many cowards among the ministry. Do not help vote in officers who may ask you to do what you believe wrong. Fight the evil while it exists, attack the devil before he attacks you.

Do not dress innocent children in the fashions of the world. Do not have mixed marriages.

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Conference adjourned for an evening session to finish up business.

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Opened by prayer led by J. N. Durr of Martinsburg, Pa.

On motion and by vote of conference the following business was transacted.

D. C. Amstutz, of Rittman, O., was appointed to succeed himself as trustee

on the Mennonite Board of Charitable Homes.

That 5,000 copies of the minutes of this conference containing a full report of the investigating committee of church institutions be printed.

That a report of this conference be submitted for publication in the Herald of Truth and also a synopsis containing all the resolutions appear in the German Herald.

That the secretaries see to the printing of these reports and that a collection be taken to defray the expenses of same. Collection \$15.67.

That the next General Conference meet in 1902.

That the following committee be appointed to arrange for time and place of holding next conference:

D. G. Lapp, Ryeiland, Neb. C. Z. Yoder, Wellsville, O. Noah Stauffer, Strasburg, Ont.

That each conference district elect a member of a committee to arrange the work for General Conference.

That a committee be appointed to visit the church institutions already investigated and reported to this conference and any others who may desire investigation and report to the next General Conference. The following committee was appointed:

Geo. R. Brunk, Canton, Kan. J. M. Shenk, Eldon, O. Jonathan Kurtz, Ligonier, Ind.

Closing remarks by the moderator and prayer by John Blosser of New Stark, O., ended our second General Conference with the feeling apparent in all present that it was "good for us to be here."

JOHN BLOSSER, Secretary. D. H. BENDER, Secretary.

BISHOPS PRESENT.

John Nee, Morrison, Ill. J. M. Shenk, Eldon, O. Daniel Kauffman, Versailles, Mo. D. J. Johns, Goshen, Ind. J. Kurtz Ligonier, Ind. S. Gerig, Wayland, Iowa. Aaron Loucks, Scottsdale, Pa. J. N. Durr, Martinsburg, Pa. Daniel Plank, Bellefontaine, O. Joseph Buerckler, Tiskwa, Ill. Geo. R. Brunk, Canton, Kan. Samuel Weidman, Almina, Ont. T. M. Erb, Harper, Kan. Albrecht Schiffer, Roseland, Neb.

MINISTERS PRESENT (Delegates).

Philip Nee, Sterling, Ill. J. S. Shoemaker, Freeport, Ill. Peter Zimmerman, Cullom, Ill. Peter Zimmerer, R-anoke, Ill. Peter Summer, Washington, Ill. D. D. Fryer, Goshen, Ind. J. H. McGowan, Nappanee, Ind. D. D. Miller, Middlebury, Ind. S. G. Shetler, Davisville, Pa. Abram Metzler, Martinsburg, Pa. D. H. Bender, Tub, Pa. J. M. Kreider, Palmyra, Mo. C. S. Haender, Garden City, Mo. J. C. Driver, Eldon, Mo. Moses C. Bowman, Nappahelm, Ont. E. S. Hallman, Berlin, Ont. L. J. Harkholder, Box Grove, Ont. D. G. Lapp, Ryeiland, Neb. P. P. Hershberger, Beaver Crossing, Neb. D. B. Raber, Holden, Ind. D. D. Kauffman, Hartford, Kas. J. P. Hiltunen, Jordan, Ont. Noah Stauffer, Strasburg, Ont.

Not Delegates. David Garber, Nampa, Idaho. David Lehman, East Lewistown, O.

John Blosser, New Stark, O.
N. O. Blosser, New Stark, O.
M. S. Steiner, Pandora, O.
J. S. Geig, Southville, O.
Noah Metzler, South West, Ind.
J. S. Hartzler, Elkhart, Ind.
Samuel Yoder, Elkhart, Ind.
J. M. Christophel, South West, Ind.
L. J. Linsman, Culm, Ill.
E. M. Schellenger, Freeport, Ill.
J. W. McCulloch, Ustick, Ill.
S. H. Miller, Walnut Creek, O.
D. Y. Holey, Garden City, Mo.
C. S. Schertz, Eureka, Ill.
J. B. Smith, Belton, Mo.

DEACONS (Delegates).

Henry V. Ahlert, Tekliwa, Ill.
G. G. Wenger, Harper, Kan.

Not Delegates.

J. C. Hershberger, Middlebury, Ind.
J. N. Fortner, Freeport, Ill.
H. T. Nice, Ustick, Ill.
C. Z. Yoder, Westerville, O.
W. T. Lineweaver, South English, Ia.
J. C. Driver, Eldo, Mo.
Abram Burkhardt, Sterling, Ill.

Lay Delegates.

R. J. Heatwole, Trousdale, Ka.
Conferees represented:
*Canada,
*Westerlo,
*Kansas Nebraska,
*Missouri,
*Illinois,
*Indiana (Spring),
*Southwestern, Pa.
*Indiana (Fall),
Ohio and Pa.

REPORT

OF THE COMMITTEE APPOINTED BY
THE MENNONITE GENERAL CON-
FERENCE TO INVESTIGATE OUR
CHURCH INSTITUTIONS.

We the committee appointed by the Mennonite General Conference held at Wakarusa, Ind., Nov. 2, 1899, to investigate the condition of those institutions claiming to be church institutions, and having to the best of our abilities, carried out the instructions of said body, beg leave to submit the following report:

The first question to present itself to us was, When shall we investigate our church institutions? After considering the request of some of the institutions for an early investigation, and in order to save traveling expenses we decided to begin our work in January, 1899.

The next question that naturally presented itself was, What institutions shall we investigate? The committee was empowered to investigate all organizations claiming to be church institutions. That we might pass none by, and that we might know definitely what organizations wish to be considered as church institutions, we decided to announce through the HERALD OF TRUTH, the time when we expected to make the investigation, and asking all organizations that wish to be considered church institutions, to report the same at once to D. J. Johns, Goshen, Ind. In this announcement we stated that a failure to respond to the notice by any organization, would be accepted as evidence that such organization did not wish to be considered a church institution. We also made a statement

*Not delegates.

of the points to be considered, which are as follows:

1. Date of organization and purpose for which organized.

2. Of whom composed and how managed.

3. Conditions of the institution as it now exists.

4. Character of the work now being done.

This announcement appeared in the Jan. 1, 1899, number of the HERALD OF TRUTH.

This announcement was responded to by the institutions, a report of which we now proceed to give.

Note.—The institutions were again visited by the committee in October 1900, and the report so revised as to represent the institutions to date, Oct. 25, 1900.

THE OLD PEOPLE'S HOME.

We spent most of Jan. 10 and 11, 1899 in investigating this institution.

Revisited Oct. 8, 1900.

This institution is located on the farm of Bro. D. C. Amstutz, in Wayne Co., O. It was willed to the Mennonite Church by Bro. Amstutz for the purpose designated later on. The building is to be 36 feet wide and 52 feet long with two wings, each 21 1/2 feet, the whole with attic. The cost of building not to exceed \$6700.

Note.—Before the building was erected, the price of material advanced, and consequently the building cost more than the original \$6000.

I. Date of organization and purpose for which organized.

The first meeting of the board of trustees was held Dec. 27, 1897.

It was later on chartered with the Orphans' Home, under the name of Mennonite Board of Charitable Homes.

2. To take care of the homeless aged and infirm of the Mennonite Church.

II. Of whom composed and how managed.

1. Managers of the Home, according to the constitution, must be members of conferences, or congregations, recognized by the Mennonite General Conference.

The present officers are as follows:

Trustees.—M. S. Steiner, J. M. Shenk, D. C. Amstutz.

Board of Managers.—President, B. S. Steiner; Vice Pres., C. Z. Yoder; Sec't of Board, D. C. Amstutz; Financial Sec't, G. L. Bender; Treasurer, Abram Burkhardt.

2. The board of managers is subject to a board of directors. The Home is to be under the immediate control of a superintendent, assisted by a matron.

III. Condition of the institution as it now exists.

1. The building is completed. It is a brick veneer, plain and substantially built. It is well arranged with rooms, halls and stairways suitable to old people; heated by the hot water system, furnished with hot and cold water throughout, wash and bath rooms on both floors; kitchen and dining room in basement. Can accommodate from 30 to 40 inmates.

2. We examined the books, and, as far as we are able to determine, find that the financial affairs are conducted in a straightforward, Christian like manner.

IV. Character of the work now being done.

The Home is ready for occupancy as soon as enough rooms are furnished.

ORPHANS' HOME.

We visited this institution Jan. 11, and 12, 1899 and again Oct. 24, 1900.

The Home was originally located in the house and on the farm of Bro. S. K. Plank in Wayne Co., O. It was moved to West Liberty, Logan Co., O., Mar. 28, 1900, and is now well located on the property purchased for the purpose.

I. Date of organization and purpose for which organized.

1. The idea of starting an Orphans' Home, first presented itself to Bro. David Garber and wife in 1894. The first orphans were taken into the Home Nov. 16, 1899. The Orphans' Home was sanctioned (as a good work but not as a church institution) by the Ohio conference in 1896, and taken in charge of the directors of the Old People's Home in 1898 with which institution it was incorporated, May 23, 1899.

2. To take care of poor children (giving Mennonite families the preference) teaching them lessons of industry and Christianity and finding Christian homes for them.

II. Of whom composed and how managed.

By action of General Conference, Nov. 3, 1898, the management of this institution is placed with that of the Old People's Home. At present Bro. Abram Metzler is the superintendent and Sister Anna Auterhnt, matron.

III. Condition of the institution as it now exists.

1. Building.—The building is of brick and stone, well built, two stories. Consists of a main part 43x47 feet, and an L annex on top of which is a porch 16 feet, and the other 18x23 feet. Contains 16 rooms well lighted and ventilated. Can accommodate from 40 to 50 children. The building originally cost \$30,000,—but was purchased with 8 acres of land for the Home for \$1900. Since, 23 acres have been purchased by a brother and leased to the Home.

2. Number of children in Home, 11. Homes found for 30.

3. How cared for. Well cared for. Children have good religious training.

4. Sanitary condition.—Good.

5. Financial.—The Home is about paid for. Expenses are kept within receipts. About \$50 in the treasury.

IV. Character of the work now being done.

There are no children received over twelve years of age. Homes are found for children as rapidly as possible. Children are placed in Christian homes only. Children having attained the required age, attend public school. Boys are taught outside work under the care of the superintendent. Girls are taught to work about the Home under the care of the matron. Regular devotional exercises are conducted with the children both morning and evening. Children attend Sunday school and church service at the Mennonite Church.

THE ELKHART INSTITUTE.

This institution is located at Elkhart, Ind. The main building is 60 feet wide and 72 feet long, and is two stories above the basement. The basement is used for furnace rooms, kitchen and dining hall. We spent about a week in investigating this institution, finishing our work Jan. 23, 1899. It was again visited Oct. 20, 1900, and changes noted.

1. The teachers and body of students, generally, give evidence that (a) good moral standard is maintained. (b) All the salaried teachers and about 50 per cent of the students are members of the Mennonite Church. We find a decided interest in Bible study and church work. In the matter of worldly conformity, some of the stu-

dents, as well as many of those in our congregations, might make some improvement.

1. Started by Dr. Mumaw in 1894. Incorporated in 1895.

2. To provide a higher education for our young people without exposing them to the dangerous influences surrounding so many of the schools of our country.

II. Of whom composed and how managed.

1. Of stockholders, who are all members of the Mennonite Church, the by-laws prohibiting the sale of stock to any persons who are not members of the church. Following are the officers:

Directors.—Noah S. Hoover, Jno. O. Martin, C. P. Yoder, A. D. Wenger, A. B. Kolb, M. S. Wambold, C. K. Hostetler, J. S. Hartzler, Lewis Kolp.

Faculty.—N. E. Byers, J. W. Yoder, J. S. Hartzler, D. S. Geig, W. K. Jacobs, A. B. Kolb, S. F. Geringer, Olivia Good, Addie V. Brunk, Lela Munnell, Gina Zook.

NOTE.—These are not all regular teachers, some teach only part of the time.

2. Managed by a board of nine directors elected from among the stockholders, by the stockholders, each of whom is entitled to "one vote and no more." The officers, President, Vice President, Secretary, and Treasurer, are elected by the directors from among themselves.

The Boarding Hall in the basement is conducted by the directors. Recitation hours from 8 A. M. to 11:30 A. M. and from 1 P. M. to 4 P. M. Each recitation is 45 minutes long.

The chapel exercises are conducted every morning at 9:30. All students are required to attend same.

All students are required to be in their rooms by 8 o'clock every evening, except Saturday at 10 o'clock. They are required to attend church and S. S. somewhere every Sunday. Students have free access to the library, subject to regulations of the school.

III. Condition of the institution as it now exists.

1. Financial.—(a) Salaries.—The officers and directors of the school receive no salary, except the business manager who is paid by the day for actual service. Teachers receive from \$2.00 to \$7.20, per annum.

(b) Debt.—The present indebtedness of the institution is \$244.33, Int. 5 to 6 per cent.

(c) Tuition.—From \$3.00 to \$15.00 per term.

(d) Boarding.—May be had at the Hall for \$1.50 per week. Furnished rooms may be had at 50 cents per week.

(e) The institution would be nearly self sustaining, if it were clear of debt.

(f) Secretary's books.—The books are inspected annually by an advisory committee appointed by the Board of Directors. The reports of these committees, the last of which is dated Aug. 19, 1900, show the books to be correct. On inspection, we found that they are carefully kept.

2. Moral and Religious.—

1. The teachers and body of students, generally, give evidence that (a) good moral standard is maintained. (b) All the salaried teachers and about 50 per cent of the students are members of the Mennonite Church. We find a decided interest in Bible study and church work. In the matter of worldly conformity, some of the stu-

dents, as well as many of those in our congregations, might make some improvement.

3. Building.—The building is heated with furnaces and lighted with gas. The recreation rooms and chapel are well furnished with seats. The Laboratory and other departments are furnished as well as means will allow.

The literary society has the use of an organ and a piano.

4. Library.—The library consists of about 650 volumes, most of which are of high grade literature.

5. Sanitary condition.—Good.

IV. Character of the work now being done.

1. Religious.—Chapel exercises every morning. The sisters wear the prayer-head covering during chapel exercises. Besides these devotional exercises, the school gives instruction in Bible study both in the regular course and in special classes outside of school hours.

2. Secular.—Instruction is given in the following courses: Normal, Latin, Scientific, Seminary, Bible, Stenographic, Commercial, Vocal Music.

The literary society meets every Friday evening.

MENNONITE EVANGELIZING AND BENEVOLENT BOARD.

The business of this institution is transacted at Elkhart, Ind.

I. Date of organization and purpose for which organized.

1. It was first organized as an Evangelizing Board Dec. 25, 1882 and afterwards chartered as an Evangelizing and Benevolent Board in 1896.

2. The original purpose was to defray "the expenses of ministers traveling to visit sick and needy members and churches, not supplied at all or only partially supplied with laborers." The organization of the Board was effected that its sphere of usefulness might be extended and that it might legally hold any endowments, or requests that may be made to the church, or any institution thereof.

II. Of whom composed and how managed.

1. Composed of members of the Mennonite Church recognized by General Conference.

2. The business is conducted by an executive committee of three consisting of President, Secretary and Treasurer of the Evangelizing Board. These officers are elected by the annual meeting from among a board of nine directors. Each conference district is represented by one or more district members. (For officers and members of the M. E. & B. B. see HERALD OF Nov. 15, page 347.—Ed.)

The charter locates the institution at Elkhart, Ind.

III. Condition of the institution as it now exists.

1. Financial.—The institution is in good financial condition, the receipts and expenses being carefully recorded in the Treasurer's book. The balance on hand Oct. 1, 1900 was \$308.29.

2. Secretary's Books.—We found these books fully written up and in good shape.

3. Working Condition.—Good. The work seems to be increasing and the need of more laborers is becoming more and more apparent.

IV. Character of the work now being done.

1. Departments.—Funds are being received and disbursed for the following purposes:

Evangelizing, Old People's Home, Home Mission (Chicago), India Orphans, Home Mission (Phila.), Armenian Orphans, Foreign Missions, Church Building, Orphans' Home, India Famine Relief.

2. Evangelizing.—Ministers are sent out in various parts of the field. Special fare R. R. permits are secured for ministers and other workers, thus materially reducing the traveling expenses.

3. Chicago Mission.—This institution is located at 145 West 18th street and has been under the Evangelizing Board since 1899.

Bro. A. H. Leaman is the present superintendent assisted by four workers. The board has recently purchased the building and ground where the Mission is located for \$8750.—The building is 26x35 feet and the lot 23x101 feet. The building is four stories, part of which is rented for living apartments and yields an income of \$34 per month.

There is still an indebtedness of \$8230, on the building.

The cost of living for the workers is from \$3 to \$1 per week. The receipts and expenditures are carefully recorded together in a little book. A number of services during the week and make frequent visits to the homes of the poor and needy holding worship whenever permission is given. There is good interest shown by their congregations though at times the little ones gathered together are a little noisy. A number have already united with the church and others would if they were not hindered by their parents. The workers seem to be consecrated, but they are in need of more workers, especially a minister. The work should be encouraged.

The committee would suggest the following to the managing Board.

1. That they exercise care in paying out funds.

2. That they make a greater effort to get the needs of the institution before the public.

3. That the church give the institution its hearty support.

MENNONITE BOOK AND TRACT SOCIETY.

I. Date of organization and purpose for which organized.

1. Oct. 10, 1892.

2. To distribute tracts and good literature.

II. Of whom composed and how managed.

1. Membership confined to members of the Mennonite Church.

2. In charge of an Executive Committee composed of the President, Vice President, Secretary, Treasurer, and Tract Editor. These officers are elected by the annual meeting of the Society.

The present officers are: President, John Blosser; Vice President, David Burkholder; Tract Editor, A. D. Wenger; Secretary and Treasurer, Jno. W. Weaver; Assistant Secretary and Treasurer, G. L. Bender.

III. Condition of the institution as it now exists.

The Society is somewhat inactive on account of opposition.

Financial.—There is at present about \$111 in the treasury, \$95 of which is to be used for the publication of 640,000 pages of tracts.

IV. Character of the work now being done.

Bibles and books for Bible study are furnished to our ministers and worthy poor at cost. Religious books to whom apply for them at a discount. Tracts distributed free.

MENNONITE AID PLAN.

The committee went by invitation to examine into the workings of this institution. Finding that the membership of this institution is not strictly confined to members of our church and that therefore this could not be considered strictly a church institution, we decided not to make any report. We would say, however, by way of commendation to Bro. M. D. Wenger, who is the General Secretary, that his books are in excellent shape. He has proven himself a worthy servant.

Respectfully Submitted.

(D. J. Johns,
Committee.) D. H. Bender,
(Daniel Kauffman.)

MENNONITE S. S. MISSION.

The regular quarterly meeting of the Mennonite S. S. Mission was held at Paradise, Lancaster Co., Pa., on Thursday, October 25.

The morning session was opened at 9:30 by singing, "O Bless the Lord, my Soul," after which Bro. N. H. Mack of Viola read part of 2 Tim. 2, and offered prayer.

Superintendent Meilinger briefly addressed the house and then called to the chair, Bro. Wenger, of Gap, Singing, "O Lord our Languid Souls Inspire."

Bro. Mack then preached an excellent sermon from 1 Cor. 16:8, 9. A few thoughts from the sermon are: When God prospers people they are apt to sit down at ease and let the world go on in sin. It often requires persecution to arouse Christians to activity.

Paul accomplished his great missionary work by the power and under the guidance of the Holy Ghost. Every Christian worker needs to be filled with the Spirit just as well as Paul.

Singing, "Lead me Savior." Address, Primary Work in the Sunday School, by S. S. Kraybill of Maytown.

The brother referred to the concern our Savior manifested for the children when He said "Suffer little children to come unto me," and again in His command to Peter to "feed my lambs." He spoke of the lasting impressions that are made in the early years of childhood, of the advantage in teaching through the eye as well as the ear, and of having the small children in a separate room from the larger ones.

An interesting and instructive discussion followed in which a number of questions took part.

Song, "Gather Them Into the Fold." H. S. Jenuary, of Armenia, now staying in Philadelphia, being present, was called upon and responded by a short address in which he spoke impressively of the triumph power of prayer.

Singing, "Guide me, Blessed Savior." The meeting then took a recess to the 1:00 P. M. during which time luncheon was served in the basement of the M. I.

From 1:00 to 1:30 a song service was held, after which Bro. Amos Hoover of Gap offered prayer.

In the annual election of officers the present board was unanimously re-elected.

The brethren, Christian Stauffer and J. B. Lindman, were appointed auditors to audit the accounts of the treasurers of the S. S. Mission and the Welsh Mt. Industrial Mission.

Reports were heard from the five Mission schools now under the care of the S. S. Mission, and also from Red Well, formerly a Mission school but now a self sustaining Sunday school and congregation.

Song, "Work to day for Jesus." Sermon, by Benj. Weaver of Churchtown. Subject, Christian Cross bearing. The Christian's cross is the self-denial he makes for Christ's sake and the principles He has taught us. We sometimes create crosses for ourselves for the bearing of which we receive no reward. He feared sometimes that we as a people were too prosperous in worldly matters to make good Christian workers. Our Lord had nothing at all of this world's goods.

Song, "O Work in my Vineyard." S. H. Musselman, chairman of the Board of Directors of the W. Mt. I. Mission stated that they have had about seven hundred visitors at the mission during the past summer. The new dwelling and store are nearing completion. They are manufacturing carpets, shirts, brooms, etc.

Isaac E. Hershey who frequently visits the mission and Jacob H. Meilinger a director and now assistant superintendent of the mission gave some of their impressions which were favorable and encouraging to the Industrial Mission.

Address: Harmony, by C. M. Brackbill of Gap.

"The Bible is made up of many books, some of which are historical, some prophetic and some poetical. There is not exact sameness in these writings, yet they form one perfectly harmonious whole."

It is so with the Christian church. Although we as members may not all have exactly the same ideas, inclinations, impulses, etc., or the same work to do, yet if the spirit of Christ is in us there will be a harmonious body without exact sameness in the individuals composing it.

A number of visiting brethren favored the meeting with excellent five minute talks.

After some remarks by the Gen. Superintendent the house sang "Almighty Sovereign of the Skies," "Sweet By and By" and closed with the Doxology and Lord's Prayer. The meeting through the eye as well as the ear, and of having the small children in a separate room from the larger ones.

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days or more in the territory. Ministers who are engaged in any other occupation than farming, aside from their ministerial work, are debared by the rules of the Associations from getting annual permits. Trip permits can be secured for such ministers however, whenever their traveling is done in the interest of the church, by applying to the Secretary of the Evangelizing Board as above.

THE ALL-SUFFICIENT ENCY OF CHRIST.

And His Name shall be called: "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." What more could a lost and ruined world,—what more could a *succed* world—wish in a Savior than He who answers to all these names! Count the names on your fingers and you have the full hand. Verily, God's hand of blessing was full when He gave the world such a Savior. Truly, He is all and in all. However man may quibble at his own or other men's imperfections, in Christ Jesus we find perfection, for in Him dwelt all the fullness of the Godhead bodily. In Him we find Abundance (John 1:13, 14), Blessing (Matt. 5:3-12), Cleansing (1 John 1:7), Deliverance (John 8:32, 36), Everlasting life (John 3:16), Faith (Heb. 12:2), Grace (John 1:17), Holiness (Heb. 12:10), Humility (Phil. 2:5-8), Innocence (John 1:29; Isa. 1:18), Joy (John 15:11; Rom. 15:13), Kindness (Eph. 2:7), Love (John 15:13; Rom. 5:8), Meekness (1 Pet. 2:13-24), Nonconformity (John 18:36), Obedience (Phil. 2:8), Purity (1 John 3:3; Mal. 3:3; Tit. 2:14), Quickening (Eph. 2:1), Rest (Matt. 11:28, 29; Heb. 4:1-9), Sanctification (1 Cor. 1:30), Tenderness (Jas. 5:11), Unity (John 17:11, 20-22), Victory (1 John 5:4, 5), Wisdom (Luke 21:15; 1 Cor. 1:30; Jas. 1:5), "Xaltation" (Eph. 2:5-7), Yoke-fellow (Matt. 11:28, 29), Zion (John 14:2, 3; Rev. 3:21).

APPRECIATED.

Sister Catherine F. Welty of Clay City, Ind., in renewing her subscription for the HERALD states that "the HERALD is good company." Although our dear sister's eyesight is failing to some extent she can still read the HERALD, and her interest in the work of the congregations and the growth of the church seems unabated. But not the aged alone enjoy the HERALD. A young brother, who has been a member for but a year, says, "I appreciate the HERALD. Especially do I love to read of those who have made a covenant with God and have united with us to work for God. The doctrinal articles also have been a great help to me and I have been greatly blessed and strengthened in studying (not only reading) them. Can't you get our ministers to write more doctrinal articles?" How about it, brethren in the ministry, and

others, too? We shall be glad to have "sound doctrine" and plenty of it; not simply "church rules," but gospel teaching. There are others to whom missionary news is of special interest; and still others who love all reading in general that appeals to the spiritual nature, that builds up the inner man. God bless us all as we are laboring for one another, and trying to help one another and be helped on the way of life. And may the HERALD be used as a means of edification to old and young. Let the articles be well "boiled down," and let us be sure that they have the Holy Spirit inspiration, for then only will they have the true Gospel ring that will find a responsive chord in regenerated hearts.

OLD AT THE recent opening of congress, there were as usual representatives of various interests at hand with petitions and recommendations, etc., but mostly for reduction of taxation on certain articles of manufacture. Of these representatives a large and influential lobby was present whose members, representing the tobacco and liquor interests, are particularly anxious to have the war tax on these "twin necessities" removed. The drug men were also well represented with a request to have the present war tax removed from proprietary patent medicines. Sol are not the selfishness and audacity of some people wonderful! Perhaps the nature of their business makes them so. What class of people derived as great direct and present benefit, as well as laying a good foundation for future benefit, from the recent war in Cuba and the Philippines as did those in the tobacco, liquor and patent medicine business. The great liquor demon is rubbing his hands to-day over the splendid new openings for his business in these islands through the war. And now the demon wants some one else to pay the expenses for his benefits! We advocate, not war, but constance, and the liquor demon is as inconsistent as he is unprincipled and unscrupulous. The introduction of liquor by the wholesale and the establishment of saloons everywhere in these newly acquired islands will be one of the greatest hindrances to mission work, to civilization, and to general advancement, and Satan and his angels and servants know it, but they do not care. But such outspoken audacity as a formal request to be excused from helping to bear the burden of a condition which is so favorable to their interests is remarkable. They are ready to burden the people with a curse, and rejoice in war, but themselves will not move these burdens with one of their fingers. That is not audacity, impudence, inconsistency or greed,—it is worse.

WHAT DOES IT MEAN?

What do people mean when they speak of an "up-to-date" gospel? Mahomet pronounced what he pretended to believe suited the needs of his time and its social and religious conditions. J. Smith the Mormon gave the world what he pretended to believe to be the latest message from God. Have people since then found something new in this line, and which they distinguish from the plain, old gospel as taught by Jesus and afterward by the apostles and martyrs? The old gospel showed millions the way to everlasting life. We thought that this old gospel, because it was given by an all wise, all powerful Savior, with a view to suit all ages and circumstances, was *always* up to date, no matter how uncultured the messenger might be who delivered it. We know that encyclopaedias, dictionaries and kindred works have to be revised, and changed with additions and omissions, to keep them up to date, but we did not know that this was true of the Gospel of Jesus Christ. It is probably true that the gospel is more up to date than some ministers are, but the gospel is not to blame for that. We know that there are some principles, some teachings, some special requests and instructions in the last will and testament of our Lord and Savior that are not being carried out because some of the executors of the will are not up to date enough, too ignorant of the contents of the will or else too bigoted or too weak kneed to make known the whole will to the lawful heirs, and thus depriving these heirs of some of the privileges and benefits which the will bequeaths to them. But that is not the fault of the old gospel, but of the messenger. Then, if the old gospel is really "up to date" in every respect, is it not doubly silly, yea sinful, to blame God with a want of wisdom in giving the old gospel just as it was written nearly two thousand years ago? The up-to-date gospel is the *whole* gospel, not certain parts of it with certain parts left out, or their true meaning explained away, by out of date and out of Christ ministers.

WHAT IS THE TIME?

And this ends the year, the century! In the estimation of many the stepping out of the old year, the old 19th century, into the first year of a new century, is an important event, and great preparations are being made to "see the old century out and the new century in." All this preparation, even the event itself, is the result of human calculation. The calendar as now adopted by all the Christian countries calls the year that will begin on the day commonly known as January 1 "the year of our Lord 1901." But even this statement, though made by the whole civilized world, is misleading. The "Christian Calendar"

was not generally adopted until several hundred years after the birth of Christ, and it is now generally admitted by students of chronology that the Roman Abbot, Dionysius the Little who introduced the "Anno Domini" epoch in Italy in the 6th century, made an error of about four years in his calculations, in other words, that Jesus was born about four years before the year which we would call A. D. 1.

Hence Jesus was born, not 1900 years ago, but at least 1903 or 4 years ago, and, counting time from the actual year of His birth, we have been in the twentieth century of the Christian era several years. This accounts for the apparent discrepancy between the age of our Lord and the "time" of events as given in the Sunday School Lessons, which matter has been several times explained in the HERALD within the last few years. Many, who have been predicting great and supernatural events for the opening year of the twentieth century of the Christian era should know that that year is already past, and that whatever the Lord has in store for us in the coming year is not because it is the first year of the twentieth century, or that it is, on this account, to be an unusual one in the dispensation of Providence. But whatever the time or the year may be called, God wants us to make proper use of it, and in this respect the last year, or any other day still left us, of the old year is just as valuable and of as much importance in His service, as is the first day or the first year of the new century.

FINIS.

With this paragraph the editor closes the work on the HERALD for another year, the fourteenth year of his work on the paper. The work of the past year was blest with comforting experiences, although interrupted for several months by illness, and trying in the extreme at times owing to the feeling of inability to meet the demands as well as the needs of the circle of readers whose preferences are naturally varied and possibly to some extent divergent. We had to realize what probably all who are compelled to battle with such conditions, that what satisfies one does not satisfy another, or, more, that what pleases one displeases another. With such conditions to meet—and they are to be met everywhere—it would be vain to look for approbation from all, or to hope to escape the criticism of the displeased, but it has been our humble, fervent prayer to be so directed that God might approve. Human weaknesses and frailties make imperfections and error possible, and the work has on this account been imperfect and marred here and there by errors, and for these I ask for forgiveness and forbearance. I have endeavored to tell the truth in love for the benefit of all,

December 15,

1900.

and if in the presentation of the same I have failed in the manner of presenting it, so that would have been made unnecessary, I ask the reader to bear with human infirmities, and rather take the matter to God in prayer in behalf of the writer, than to your fellow man for sympathy. The HERALD has received many expressions of good will, and has been very liberally supported by able contributions from some of the ablest writers and teachers in our denomination. God bless you all richly for your labor of love. As God gives grace the HERALD shall continue to be the organ of the Mennonite denomination as a whole, with no selfish, one-sided interests to support and no interest that proves a spiritual benefit to individual and denominational growth to ignore. Relying on God for guidance, and on the prayers of His children to support us in the work we shall go forward. We trust that all our readers will not only remain with us but that they will assist us in bringing the HERALD into new homes, but, above all, will you pray that the HERALD may be instrumental in building up and uniting the interests of the church in the great cause of Christ. The grace of our Lord and Savior Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

PERSONAL MENTION.

BRO. I. A. WAMBOLD of Breslau, Ont., is at present visiting among the brotherhood at Markham.

D. H. BENDER of Tub, Pa., closed the series of meetings in Jasper Co., and is now engaged in the same work at Neutral, Kansas.

PKE. NOAH METZLER of the Yellow Creek Cong., in this county, is at present holding meetings in the Forks (Amiah) M. H., Lagrange Co.

PKE. DAVID GARNER of Nampa, Idaho has been visiting in the states of Illinois, Indiana, Ohio, and Pennsylvania since the General Conference.

THE EDITOR of the *Herald der Wahrheit*, G. G. Wiens, left on the 30th of November for a two weeks visit among some of the congregations in Nebraska.

BRO. C. Z. YODER of Wellersville, Ohio, has been making a tour of the western states since the General Conference in the interests of the Old People's Home.

BRO. W. B. PAGE has been addressing a number of meetings in Elkhardt and LeGrange Counties in the last few weeks in the interest of missions. He returned to Elkhardt on the 6th of Dec. and will probably remain at home until after New Years.

BRO. S. F. COFFMAN who held a series of meetings at Breslau, Ont., expects to visit relatives and friends at Elkhardt, his old home. The meetings closed on the 6th with 20 confessions, all but one of them pupils of the Breslau Mennonite Sunday school.

BISH. CHR. D. TROYER of Baltic, Ohio and Pre. Jonas Troyer of Charm, Ohio, recently visited the church in Newton Co., Ind., holding communion services there. Votes were also taken for a minister and the lot cast, falling on EN Miller. May God give him strength for every need.

CHRISTMAS ARTICLES.

For the Herald of Truth.
CHRISTMAS CELEBRATIONS.

BY S. A. KURTZ.

Far away among the rugged hills of Judea, lies the town of Bethlehem, the ancient Bethlehem.

"Though little among the thousands of Judah," the very name suggests to all Christians the place of the birth of a lowly babe nineteen hundred years ago.

The first born babe of earthly potencies, brings joy to the royal family, and may be a momentous event in the history of a nation. It may even figure largely in the history of the world. Such births are heralded throughout the nation, and occasionally the memories of such events are retained and renewed by annual festivities and celebrations. This birth at Bethlehem by lowly parents, by no means prominent citizens of their country, was a heavenly project. It was waited through heaven by angelic throngs.

But heaven could not contain all the joy. The "good tidings of great joy" must be heralded to the inhabitants of the earth by a "multitude of the heavenly host," with a "peace on earth, good will toward men." This announcement was by no means sufficient for such a great event. A sign must be given among the heavenly bodies, whereby the wise men from the East knew infallibly the time and place of the birth. These were not the first reports of the glorious news. Hundreds of years before this time the prophets spoke of Him who was to come—"despised and rejected of men." In order that all men might be saved from an endless death as the result of sin, God even made known the glad tidings to our first parents, and thus by looking forward to Him who should "bruise the serpent's head" all mankind might be saved.

Earthly rulers minister carnal things, and rule over that which is corruptible. Here is one that is born King of kings, who came not to minister carnal but spiritual things, and to "save his people from their sins." The earthly kings desire pomp and show. To this heavenly King, the greatest humility is the only King. The kings of the people enjoy the carnal and corruptible. The King of kings the incorruptible.

The one ministers, desires, and enjoys the corruptible; the other minis-

ters, desires and is best pleased with the incorruptible. Carnal gifts then satisfy the carnal, but it takes spiritual gifts to satisfy the spiritual.

What then would be the proper way to celebrate the birth of the Redeemer of our souls? Or, in other words, how may Christmas be celebrated to renew our memories of the sacred birth?

Will a stomach gorged with turkey, cakes and sweetmeats point to the birth of Him whose meat and drink was to do the will of the Father? Will a head racked with aches and pains as a result of a day's sumptuous living remind the victim of the incarnation of Him who "healeth all thy diseases"? Have cakes and popcorn the tendency to impress upon the minds of the children the real meaning of the birth of Him who so dearly loved them and said "Suffer little children to come unto me"? Does the average Christmas gift fill the soul with adoration and praise to God for the gift of His Son? Or, in a few words, does the carnal and corruptible satisfy the spiritual and incorruptible? These are questions for reflection. Let each answer for himself, and "be fully persuaded in his own mind." If any or all can be answered in the affirmative, then we know what we may do. If any or all are answered in the negative, then the way of duty is plain.

It is said by good authority that festivities and giving of gifts on that day are customs borrowed from the heathen, who celebrated this day, not as the day of Christ's birth, but as a day dedicated to their gods. It is not day of the birth of Jesus Christ, but the day of Christ's nativity. History tells us that the Christian church took up this day and gave it a new impetus. It may safely be said that the church found it at Rome. The Christian church changed the object of rejoicing—from heathen gods and nature to the birth of Christ—but made little change in the manner of celebrating the day. Since the object of celebration was changed from the earthly to the heavenly, should not the manner of celebration have been accordingly changed?

In celebrating this day let us keep in mind the true meaning of the birth of our Redeemer, who has saved our souls from an endless death; who was the best gift heaven could afford, being presented to us by the Father; who gave Himself to the church to sanctify and cleanse it; who now sits at the right hand of God interceding for us; and who now desires that "whatsoever we do in word and deed, we should do to the honor and glory of God."

Nampa, Idaho.

For the Herald of Truth.
THE CHRIST.

BY D. H. BENDER.

"His name shall be called...Counsellor."—Jas. 5:4.

As Christmasticide approaches again our minds are naturally led back to the time and especially to the incidents that figured in the history of the nativity of our Lord and Savior Jesus Christ.

At Bethlehem the crowded condition of the public inn, the stable accommodations for Joseph and Mary, the lowly

birth of the great Master. On the plains the announcement by the angels to the shepherds of the "good tidings of great joy," the sudden appearance of the heavenly choir praising God in angelic anthems—"Glory to God in the highest and on earth peace, good will toward men."

In the distant East the wise men of God following the prophetic star via Jerusalem to the little town of Bethlehem and there pouring out their gifts to the new born King. The joyful excitement with which the people in general received the news that in the city of David is born the King of the Jews and the Savior of the world. Notwithstanding the consternation and jealousy of Herod.

It appears mysteriously strange to the finite mind that many, many years before, the prophets had revealed to them and they in turn told to the world the exact time and conditions of this great event, also minutely describing the nature, disposition and work that should characterize this Jesus, stating by what characteristic names He should be known—Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. In His life on earth He fully demonstrated these suggestive characteristics. He did wonderful things, gave wise counsel, proved Himself mighty beyond all that the world had ever witnessed, acted the part of a tender, loving, sympathetic father, and above all, lived out, fully, the great doctrine the world so much needs, yet so little appreciates to-day, "Peace, good will toward men."

Let us briefly consider one of the great guiding features of His life and work, that of "counsellor" or instructor. "The world was, at the birth of Christ, and is still more so at this frantic age, in sore need of wise, healthful counsel. Solomon speaks a great truth when he says, "Where no counsel is, the people fall." How it is exemplified in almost every calling, profession, or position in life!

The politician in his mad rush for office, fame and power would do well for himself and for his constituents, to "strive lawfully" instead of resorting to all manner of inconsistent, dishonest, disreputable and wicked devices to win in the race, knowing that "if a man also strive for mastery, yet is he not crowned except he strive lawfully." If the business man while contemplating success and worldly gain by shrewd and unscrupulous tactics, often taking the advantage of his poor and less "worldly wise" fellowman while adhering to the advice to be "not slothful in business," would also apply with the same zeal the counsel of "provide things honest in the sight of all men," he would not only win for himself the respect, confidence and patronage of the people generally, and thus enhance his business, but would be furthermore blessed with a clear conscience, peaceful sleep, favor of God, and contented friends that would, when he fails, receive him "into everlasting habitations."

But to the Christian, the professed follower of this Savior, Prophet, Priest and King, do His counsels especially apply, and how much he needs them daily and constantly.

An elder set over a flock of God's heritage when troubles arise, dissen-

sons, contentions and ungodliness in any form among the members, possibly even persecution of himself by those from whom he should expect the truest support he is troubled on every hand, cast down, discouraged, there it is that he needs the wise counsel of the great Bishop of our souls for he is then in the greatest danger of allowing his own will and dictations to predominate, Satan watching for and improving every opportunity to have him cast desperately and rule in such a way, that instead of bringing about "harmony and peace," the contention is augmented, the breach made wider, and the church made to suffer untold and unnecessary evil. On the other hand, when an elder under such trying circumstances, humbly recognizes his position and calling in the church not as "Lord over God's heritage," but as "servant of all" and follows the counsel of the inspired word to "reprove, rebuke, exhort, with all low suffering and doctrine," first exhausting every effort along the "more excellent way" of love, forbearance and gentleness, and not "cut off" until it is evident that all other remedies are of no avail, he will hold the good will of all true members, have the divine sanction, and the church will be more nearly a unit in all that is consummated. The church generally is counselled to not "rebuke an elder but entreat him as a father." We should stand by him and support him in all that is right, *entreat* as a loving parent when in the wrong, *pray* for him at all times and under all circumstances. The minister, evangelist, deacon, S. S. superintendent and every other worker in the Lord's vineyard, let us at all times but especially in times of special responsibility, never be satisfied to act on our own counsel alone, but whether in the pulpit or in the pew, whether in authority or under authority, whether of high degree or of low degree, rich or poor, old or young, whoever, wherever, or whenever we are placed in a position to do or say anything for the Master, or that which will affect our fellowmen let us seek, learn, follow His counsel. It is always necessary and safe. The counsel of our friends is often wholesome and helpful, we need more of it, but the counsel of the Lord Jesus, which comes to us by His sacred word from His perfect example and through the sweet communion with Him in prayer and the conviction by His Holy Spirit, always satisfies the earnest seeker for light, and when followed brings about the most successful results.

Even in celebrating the birth of this great Counsellor do we need to consider His teachings and practice more of His nature and keep His sayings in our churches, by our Sunday schools, in our homes. Instead of the flashy, vain decorations both of person and building, the costly and sumptuous dinners and the carnal entertainments, we would "give gifts" to the poor and to the mission cause, in order to send the "glad tidings of great joy to all people" that God has given to the world one who is able to save them from "their sins," our celebration would be more acceptable to Him whom we mean to honor and serve.

Parents, tell your children the simple, beautiful story of the birth of Jesus and what it means to them, instead of filling their little minds with stories of

Santa Claus, reindeer, chimney de-scents, etc. Remember the divine counsel, "Lie not one to another," and the declaration, "Liar have no part in the Kingdom of heaven." And this has reference to all kinds of lies, big, little, black, white, Christmas and Easter lies included. May we all have a merry Christmas in the true sense of the word.

Tub, Pa.

THE INCARNATION.

BY JOHN W. ROYER.

The great unending changer of scenes (Time) reminds us again that the anniversary of the world's best Gift is almost here. A few thoughts as to the necessity of this great Gift may be better appreciated if dropped as we contemplate it, not as an anniversary of sorrow, but of joy. We should rejoice with unexpressed joy when God in His infinite wisdom made it possible for poor, sinful flesh to be restored again to the primal glory of man through the incarnation; and we have a High Priest forever after the order of Melchisedec. "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in all things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

If God would have permitted some of those other blessed spirits of light, who stand around His throne and do His pleasure, to volunteer as did the Son (Lo, I come to do thy will, O God) we would not have a High Priest who could be touched with a feeling of our own counsel alone, but whether in the pulpit or in the pew, whether in authority or under authority, whether of high degree or of low degree, rich or poor, old or young, whoever, wherever, or whenever we are placed in a position to do or say anything for the Master, or that which will affect our fellowmen let us seek, learn, follow His counsel. It is always necessary and safe. The counsel of our friends is often whole-some and helpful, we need more of it, but the counsel of the Lord Jesus, which comes to us by His sacred word from His perfect example and through the sweet communion with Him in prayer and the conviction by His Holy Spirit, always satisfies the earnest seeker for light, and when followed brings about the most successful results.

Now let us contemplate our redemption from the point of view that the incarnation was necessary. God made man, and knew what was in him; and for God to redeem him He must send a tangible form of love to convince man what estimate the Father puts upon him. David, who is acknowledged to be a man after God's heart, became so absorbed in the magnitude of God's work, as he viewed the stars and other heavenly bodies in their harmonious movements, that he exclaimed: "What is that man that thou art mindful of him, or the son of man, that thou visitest him?" We are too apt to be like poor David; we get out of faith into philosophy, turn from the Scriptures to studying material things; but such a course is foolishness. Compared with a star, man may be as much as nothing, but who the material value by mass or bulk? Who sells Raphael's paintings by the square yard, or buys the sculpture of Praxiteles by the cubic foot? It is not the woody fibre or the delicate tint of the rose that we most admire; it is its fragrance—the gift of God—that makes it more valuable.

There is something to be taught in the incarnation along this line; while

this immortal principle is increased in these tenements of clay it beautifies them. When this takes its flight, they fade. There is something sacred and unfathomable about it, and as far as our understanding goes we cannot comprehend. "My thoughts are not your thoughts." Isaiah 55:8. If God, in His infinite wisdom, judged it necessary that the redemption of his fallen creatures should be effected by means of a propitiatory sacrifice, we should do our part by gladly accepting, and not excite surprise at God's love to us. If God would so love the world as to give His only begotten Son to sin for us, should we not follow in His footsteps in humble obedience, that we may in some degree become conformable to His nature? "Christ also suffered for us, leaving us an example, that we should follow his steps." 1 Pet. 2:21. John assures us that there is no limit, short of a complete resemblance, which should satisfy our desire to be like our divine Master. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." 1 John 4:17. Conformity to Christ is practicable in so far as we partake of His nature.

"Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Rom. 8:29.

CHRISTMAS MEDITATIONS.

BY JOHN H. VINCENT.

The family will gather around the cheery lamp and comfortable fireside, on Christmas eve, and the old, yet new, story of the coming of Christ the Lord, will again be repeated in song and praise in the homes of Christian people throughout this and other lands.

For a week or more loving parents, and other members of the household, have been selecting with care and prudent judgment the gifts they intend to present to children and friends. And it is well. These gifts bless both the givers and the receivers, made doubly hallow by their associations. Some of these gifts, no doubt, are very costly, estimated, not in dollars and cents, but sacrifices made.

But all these gifts are made to commemorate God's great gift to us, and the sacrifice He made in sending Jesus into the world to redeem it. Our gifts will doubtless make happy many hearts, and when the gift reminds the recipient of that great gift of God to mankind, then the gift becomes doubly valuable, but still it is, and must be considered, as a mere shadow of God's gift to us. For God so loved the world that He gave His only begotten Son. The Gift brought life and immortality to light. That Gift brought redemption, joy, peace, glory, charity, unity. That Gift has brought about a family reunion of all the sons of man who will acknowledge God as their Father and His Christ as their Savior. Glorious Gift of God! Well may we rejoice and extend to one another our happy greetings.

Considered in itself, perhaps there was nothing so very remarkable in what the shepherds beheld when com-

ing to Bethlehem to see for themselves the birth of Christ. In those primitive days it was not an unusual thing to turn a stable into an inn for the temporary accommodation of travelers during a crowded season, but it was what the shepherds saw and what they heard before that gave significance to this vision of the mother and her babe in the city of Bethlehem. It was the angel of the Lord who stood by them and the glory of the Lord that shone round about them, and the words which the angel spoke about good tidings of great joy and the birth in the city of David of a Savior, which is Christ the Lord, and the multitude of the heavenly host that appeared with the angel praising God—these are things that gave significance to the scene in that lowly stable that that lowly town.

Having heard the speech of the angel and the song of the heavenly host, they made sure that this vision of the night was not merely a vision. What if after all this exaltation there should be no babe in the manger at Bethlehem? There was in what the angels said to them an implied command that they should corroborate by personal observation the testimony given. The angels said, "Ye shall find a babe wrapped in swaddling clothes and in a manger." That was equivalent to a command, and so the shepherds said when the angels went away from them into heaven, "Let us now go to even Bethlehem, and see this thing that is come to pass which the Lord hath made known unto us."

The angels sang this song of good cheer to humankind in the ears of representative men—simple, sincere, hard working men, shepherds of Judea—and why not? A man with horny hands may have the voice of God within his heart, and as he may love his prattling babe and his faithful wife, he may love God and his neighbor in sincerity and in truth. Men of common sort are quite able to understand the simple things of the gospel. It was, therefore, not waste of truth for angels in the heavenly places to sing within the hearing of shepherds watching their flocks by night the glories of the new kingdom and the end it was destined to achieve.

Human learning and wealth and dignity may undervalue the capacity and ability of what are known as the lower classes of society. A man in financial poverty, a peabody, the lowest plowman, does have all the elements necessary to the recognition of truth, the sense of sin, the unrest of guilt, and the peace and triumph of grace. There fore the gospel goes to all men, and the door is open to all men, and the door is shut. Suddenly the Master stands before them. They break out into such delight that it quite upsets their faith, for we are told that "they believed not, for they were used to seeing Jesus sit down among them in the old familiar fashion, converse with them, and breathe on them the sweetness of His benediction. "Then were the disciples glad when they saw their Lord." They are no longer bereaved. Their sorrow is turned into joy. Jesus is more among them, the same loving Friend, Teacher, Redeemer, and Elder Brother. This happy scene sounds like a renewal of the strains of gladness that had filled the sky three and thirty years before.

How much more we have who live on the verge of the twentieth century than did the simple shepherds of Bethlehem at the beginning of the first century of our era! We have Bethlehem still standing on the crown of the old

hill in Southern Judea, the plain of the shepherds stretching out from its base, the blue sky of Syria bending like a dome over the land of promise. We have the story of the babe—His sweetest, His purity, His growth in stature and wisdom and grace, but we have the history of the Man—the peerless man whose name is the most illustrious—name above every name that is named. In all these twenty centuries of human history we have the story of His life, His works, the signs He wrought, the gracious words that fell from His lips, the story of His precious death and burial, His glorious resurrection, and the coming of the Holy Ghost whose ministries He promised. We have the history of His church, the heroes who have lived and died in defense of the faith, the victories accomplished by the Cross and the Word and the Spirit, vic-tories over races and kingdoms. We have the civilization which is the product of His life; the institutions of philanthropy and education erected as products of His own power and righteousness, and even now in the heart of every man who will accept it there is the witness full of life and power to the fact that there has come to the world a Savior who is Christ the Lord.

On this Christmas day do we go to our spiritual Bethlehem? Do we see the reality of Christ as our Savior, and do we go forth as did the shepherds, full of new light to make known concerning the saying which has been spoken to us in the latest life concerning this child, this man, this Savior, this present deliverer from the guilt and power of sin, this anointed One through whom on Christmas days and on all days of the years we may receive the anointing from above?

CHRIST THE JOY-BRINGER.

BY THEO. L. CUYLER.

The music of Christmas carols is once more to be heard in our homes and to fill the air. It is a beautiful fact that the coming of our Lord to earth, and the closing days of His earthly life with His disciples are described as seasons of joy. When the angel appeared to the shepherds at Bethlehem he said, "I bring you good tidings of great joy, which shall be to all people." No such exultant note of gladness had ever been heard before in this old sinning and sobbing world.

As our Saviour came into the world and sang, so His last days with His disciples before His ascension were marked with gladness likewise. The little band are gathered in that historic "upper room" in Jerusalem, and the doors are shut. Suddenly the Master stands before them. They break out into such delight that it quite upsets their faith, for we are told that "they believed not, for they were used to seeing Jesus sit down among them in the old familiar fashion, converse with them, and breathe on them the sweetness of His benediction. "Then were the disciples glad when they saw their Lord." They are no longer bereaved. Their sorrow is turned into joy. Jesus is more among them, the same loving Friend, Teacher, Redeemer, and Elder Brother. This happy scene sounds like a renewal of the strains of gladness that had filled the sky three and thirty years before.

We often speak of our Divine Master as a Man of Sorrows, and this is true. But let us think of Him and speak of Him still more often as a Joy-bringer. He came into the world, not to condemn the world, but that the world through Him might be saved. The cross brought indescribable agony to Christ, but joy to the angels. In oh, how many ways is He a bringer of gladness! Every sinner as soon as he feels the sting of his guilt, becomes miserable. Nothing cuts and kills like sin, and a soul convicted of sin by the Holy Spirit is, for the time, a wretched soul. There is a story of a rich employer, whose most skillful artisan began to fall off in his work. The master spoke to his steward or superintendent about it, and the steward replied, "It is no wonder that the poor fellow cannot turn out good work, his hands tremble so that he cannot manage his tools, and his eyes are often full of tears. A heavy debt is pressing him, so that he is tempted to drink in order to drown his sorrows. While that debt hangs over him, you need not expect him to produce any more good work." "Then," replied the generous employer, "go and tell him that his debt is paid." From that hour the artisan was a changed man; his work was done better than ever before. A guilty soul can never work for God, or enjoy any lightnessness of conscience, until its debt to the divine justice is paid, and the load lifted off. The atoning blood of Jesus pays that debt, and when the penitent heart accepts Jesus, then light and joy break in. It is a Christmas carol all over again.

It is not only the new convert that the Christmas Christ is a Joy-bringer. He is the best of our comforters in the time of trouble. My brother, there is an inner chamber, a sanctuary in our heart, of which we are loath to surrender the key to the dearest friend. With the joys or the griefs felt there, the stranger intermeddles not. Sometimes that inner room of the heart becomes dark and lone some. One enters through the closed doors; and oh, how sweet sounds His voice of love, "Peace be unto you!" He shows us the scars of His sacrifice for us. He opens the closet of His precious promises. At such times of communion it is He who gives the "honeycomb," and it drops sweetness on our bruised spirit. His consolations fill the soul with their choice perfume. We lean on His bosom as the beloved disciple did, and amid songs, so His last days with His disciples before His ascension were marked with gladness likewise. The little band are gathered in that historic "upper room" in Jerusalem, and the doors are shut. Suddenly the Master stands before them. They break out into such delight that it quite upsets their faith, for we are told that "they believed not, for they were used to seeing Jesus sit down among them in the old familiar fashion, converse with them, and breathe on them the sweetness of His benediction. "Then were the disciples glad when they saw their Lord." They are no longer bereaved. Their sorrow is turned into joy. Jesus is more among them, the same loving Friend, Teacher, Redeemer, and Elder Brother. This happy scene sounds like a renewal of the strains of gladness that had filled the sky three and thirty years before.

The more we have of Christ's presence, the more serenely peaceful we become. An empty heart is always wretched. Wealth, fame, worldly success, cannot satisfy an immortal spirit when it looks at them in the light that conscience flashes on them, or which a glimpse of eternity can give. "It is all" whispers the meek heart to itself. But the true believer inventories his spiritual treasures, and even in the hardest of "hard times" can say, "Christ is mine! I am a joint-heir with Him to the most magnificent of inheritances! Joy is simply love looking at its treasures. A Christian's joy is in loving Christ and loving others because Christ

loved them; it is in doing good to others, and so having a Christmas all the year round; it is in looking forward to that world of glory where we shall be like Him, and shall see Him as He is. "Where I am," is His sweet assurance, "ye shall be also."

Jesus offers to fill our homes and our hearts with joy if we will only let Him do it. We can not create canary birds, but we can provide a cage and food for them, and fill our dwellings with their music. Even so we cannot create the spiritual gifts, and blessings which Jesus offers, but they are ours if we provide heart room for them. The birds of peace and praise and joy will fly in fast enough if we only set the doors and windows of our souls open for the Christmas Christ.

"Admit Him—for the human breast Never entertained so sweet a guest; Admit Him, and you'll not expel, For where He comes, He comes to dwell."

THE LOWLY BIRTH.

Lowly the roof and bare the stable walls,
Rude the low manger where the Babe must lie,
Near patient cattle, muzzling in their stalls,
And heeding not the world's Redeemer's cry.

The woman's eye saw all the poverty,
But did it see the star that shone above?
The mother's ear heard the Babe's wailing cry,
But did it hear the angel's song of love?

Obscure, unnoticed, from the world shut out,
Her sorrow brought a royal born to earth,
And through her bitter travail, Christ, the Lord, was born.

The great Messiah, had His royal birth,
Sad heart, thou knowest all thy woe and pain,
But e'en so the star that shines above,
Nor knowest that thy sighing, and refrain
Re-echoes in an angel's song of love.

Obscure, unnoticed, from the world shut out,
Her sorrow brought a royal born to earth,
And through her bitter travail, Christ, the Lord, was born.

Some truth divine may have a royal birth,
This, then, our Christmas lesson. Now we know
Our tears and anguish. We shall know ere long
That light and darkness, signs and blinding tears,
Made possible for us both star and song.

CHRISTMAS THOUGHTS.

BY J. M. SHENK.

"Behold I bring you good tidings of great joy which shall be to all people." Luke 2:10.

In order that we may more fully understand the deep meaning of the words of our text it is necessary to consider: 1. By whom they were spoken. 2. Of whom they were spoken. 3. For whom they were spoken, and last but not least, the glorious results which followed.

1. These words were spoken by an angel of God who along with the multitude of the heavenly host were no doubt inexpressibly happy in glory; yet in view of the great blessings which were about to be bestowed upon the human family through the "Child" that was just born in Bethlehem, they rejoiced greatly saying, "Glory to God in the highest and on earth peace, good will toward men."

2. The words of the angel referred to the birth of the Son of God who was promised in the garden of Eden as the deliverer who should bruise the serpent's head.

3. The good tidings of great joy were for the children of men; because

as the angel said to the shepherds: "unto you is born this day in the city of David a Savior which is Christ the Lord." To Mary the angel said, "thou shalt call his name Jesus: (which means Savior) for he shall save his people from their sins." Sin has always been the great curse of this world, and the news that one has come to save His people from sin was indeed "good tidings of great joy."

We need only contrast the sad and deplorable condition of those who know not God and who have never heard the joyful sound, with the blessed happy condition of those who have heard of and accepted of this Jesus as their Savior, and then consider that this glorious change is the result of the coming of Christ into the world, and our whole being is filled with fervent gratitude, joy and praise. And the more carefully we look into this wonderful event and the better we understand the fulness of the blessings which it brings to us the clearer it becomes to us why the angels rejoiced for our sakes at the birth of Christ. Dear reader, let us endeavor by prayerful meditation upon the goodness of God in giving His only begotten Son to redeem us from sin and iniquity, to spend the day which we celebrate as the birthday of Christ to the glory of Father, Son and Holy Ghost.

And instead of making this day a day of vain and foolish pleasure seeking for ourselves and our children, let it be a day of devout thanksgiving and praise, and

With feelings of reverence and joy
That God to His glory each one may employ,
Seek for that inflating of power and love
Which will give us service and lift us above.
Slide, Ohio.

DOCTRINAL.

For the Herald of Truth.

MODEST APPAREL.

BY SILAS BAUMAN.

As so many difficulties arise in our church because some are earnestly trying to keep up the order of the church, while others do not see much in the outward expression of things within either because they have not the light or would rather follow their carnal desires which ought to be brought in subjection to the will of God, I will try to write some of the views which God has brought to my mind, hoping it may throw some light on the subject, that those who seek after light may receive a little. Those who are not willing to learn, may learn, when it is too late, as did the rich man.

In the beginning God created man and woman after His own image, but Satan deceived Eve the weaker sex, which brought about the fall of man. The whole human race fell into a helpless state, and were it not for God's mercy they would forever have been banished from the presence of the Lord. But God promised them one who would bruise the head of the serpent or who would take away the power of the enemy. This gave them hope and they trusted in God and His promises. Before the fall man was naked and not ashamed nor afraid because there was no sin, but after they had sinned they tried to cover up their

nakedness with leaves, but they could not cover their sin before God, and God punished them for their sin, and ever since every sin will have its just punishment if not repented of and blotted out by the blood of Christ. But Adam and Eve confessed their sin and God made clothes of skins of animals which represent the righteousness of Christ which we receive by faith in His blood. Why should not we show by our lives and words that we believe in Christ. But when we show pride and carnal desires and lusts with our clothes, it is a proof that it is there and we are not justified, for he that is justified is also sanctified; Paul says, (Rom. 12: 1), "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." If we are not to be conformed to this world we must have a different form, than the world has, and not change every time the world changes, and when we are yet worldly minded we cannot prove what is the will of God.

What shall we do with those that cannot see yet? Let us continually reprove them with God's word and our lives and show them that they need a change of mind. We know that before man had sinned he needed no clothing; but as soon as he sinned he desired clothing, and God granted it. So we see that sin is the cause of our clothing, should we practice pride with our clothing because of our sinfulness or should it humble us and make us modest? I believe if once a man sees his sinful state it is enough to humble him so that he does not feel to make a show of himself. If we are led by the Spirit of God we remain humble. Can a humiliated man be a fashionable clothes? Not after it has learned what evils come of it. We as Christians know that God wants a separate people from the world, and before the flood the sons of God saw the daughters of men that they were fair (very attractive to the carnal eye) and they took them wives of all which they chose. They were led by their carnal mind and gave heed to the Spirit of God, and God said, "My Spirit shall not always strive with man," Gen. 6: 3. Christ Himself says, "As it was in the days of Noah, so shall it again be when the Son of man cometh." Luke 17: 26. I think we all agree that among the most worldly minded people are those that dress the most extravagantly, yet there are some that dress plainly and yet are worldly minded. I believe the Holy Spirit will teach every honest Christian to dress modestly. I do not believe that the people of God were taken in at once by the daughters of men, but gradually perhaps several hundred years before the flood the evil began. It seems to me that the daughters of God began to imitate the daughters of men till there was not much difference between them, and gradually everything got mixed up. Christ says, "Because iniquity shall abound the love of many shall wax cold."

Some one might say, There is a general love amongst the people now, but the apostle says, "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good." Rom. 12: 9. Isaiah says, "Woe unto them that call evil good, and good evil."

Isa. 5: 20. "Let every one of us please his neighbor for his good, to edification." Rom. 15: 2. And James says that "The friendship of this world is enmity against God." James 4: 4. So it is impossible to please God and the world. Some might say that if I dress plainly the others will say that I think myself better than them. If they are drifting away we want to be better and stay on the right way and try to persuade them to do the same and not let them persuade us.

Did the people of God in former days dress plainly? In 1 Peter 3: 3 chapter we see that women were trying to adorn themselves with plaiting of the hair, wearing of gold and costly apparel. But Peter tells them that this does not adorn them, and refers to Sarah of old. I hope you, my dear reader, do not believe that Sarah, Abraham's wife, did make herself attractive to man by her immodest outward appearance; yet she was fair to look upon; all that you try by vain adorning to add to your beauty will destroy it or make you look worse to the spiritually minded, and be laying temptations to the carnally minded, Peter also says that we should have compassion and love, be pitiful, and courteous. I do pity a man or woman who professes to be a Christian and always tries to follow the fashions of this world, for Paul says that those who are conformed to this world are not able to prove that which is the will of God.

God wants a separate people. In the time of Noah they were reduced to eight souls; after the flood they drifted again and turned away from God, and He separated them again and chose Abram and Sarah. But when we read the Bible we learn that they drifted continually. When Jacob was blessed in Laban's house and got very rich, we see that their women began to wear jewels, and Rachel, when they left her father's house, stole her father's gods, Gen. 31: 19, and when she was tried whether she had them she denied it, Gen. 31: 35. After stealing comes lying. Jacob was sure that nothing was amongst his stuff that did not belong to him, but let us not be too sure. Rachel had a good excuse, but the goods were there after all. Let us be honest and own up when we are guilty of wearing something that does not belong to us, but to the world. When they came back to Canaan, Dinah the daughter of Leah went out to see the daughters of the land, and set a temptation which cost her her virtue, Gen. 34. Dear sisters, you might pay dearly for the sake of being after the fashion of the men. When Jacob was to build an altar at God's command, then Jacob said, "Put away your strange gods and change your garments," and they put their strange gods and earrings into Jacob's hands and Jacob hid them under a great oak, and they journeyed, and he said to his sons, "Be ye diligent in the cities that were round about them, Gen. 35: 1-5. We can see what impression it makes when God's people have a different dress than the world has.

When the Israelites went out of Egypt they had golden earrings and made a golden calf out of them and were worshipped. Exodus 32. You cannot find that wearing of gold or jewels and costly apparel has ever had any good results. Now, if Christ sometimes leaves

us for a little season to prove our faith, let us not turn to those earthly gods, and worship them, as the Israelites did, when Moses was on the mount only for their good. "But the people persuaded Aaron to make the golden calf," and Aaron gave way to please the people, and preachers and watchmen of Zion, what are we doing against this abominable thing? May God help us. Those are "examples for us," to warn us.

The Lord plagued the people because they made the calf, and the Lord told the people to "go up in the land that flows with milk and honey, for I will not go up in the midst of thee; for thou art a stiffnecked people, lest I consume thee by the way." And when the people heard these evil tidings, they stripped themselves of their ornaments, Exodus 33: 1-6. Who told them to do it? The Spirit of God convinced them that they were cleaving to those earthly gods, and as they wanted the true God with them they stripped those earthly gods off. God cannot make anything out of a man if he cleaves to something else. Some one might say, I have this as though I had it not. Does God object to your putting it away? If not, it must be self that object.

Some might say, If all the unnecessary things were put away it would throw many men and women out of work. When Paul preached and his doctrine was proved by or rather confirmed by miracles, many believed and shrewd arts burned their books, the price of which was fifty thousand pieces of silver, and the destruction of the silver smiths, and his workmen were much disturbed about their business. If people would believe that there were no gods that were made with hands, and would only worship the true God, Acts 10. But the cry to-day is, "Great is the wrath of this world." Please do not do this, us." I believe enough has been said to convince honest men and women, but deceivers will deceive and be deceived for that is their part. But let us rather choose that good part with Mary at the feet of Jesus. Read Isaiah 3: 9, or the whole chapter.

Florida, Ont.

MISCELLANEOUS.

DUTY OF THE S. S. TEACHER.

ESSAY BY DORA AUKER.

First of all, to keep the Sunday school in a prosperous condition, the elements of punctuality and regularity should be observed by both teacher and pupils. Every Sunday, sunshine or rain, many people can be seen, exposed to the inclemencies of the weather, all account of something that will not let them try to do some good for others. Sometimes only a smile or a kind word will make somebody's life happier and brighter. Every good deed done through love to God has its reward, if not in this life, we will receive it in heaven. Prayer is an important element in the life of the Christian. It is for us as teachers to try to train the minds of the young to be more punctual to the time in which God gives them grace to work out their salvation, and be regular in the performance of every Christian duty resting upon them.

Teachers should try to be present at the hour in which Sunday school is to begin, so there is no need of getting someone else to teach their classes before they come. Unavoidable lateness is to be excused, but in some districts

lateness seems to be like some chronic disease—hard to cure. If we do not come till Sunday school is half over, our pupils will lose confidence in us. We have no evidence in the Word of God where Christ ever failed to be true to His Word. He set the example and we should try to follow after Him.

A teacher who has charge of a class of small children, should be careful not to slight any of the children in any way, as small children cannot see things in the same light that older ones do. I know a teacher who once through a mistake slighted one of her pupils by not giving him a lesson before, she hurt his feelings. If he told his folks at home that his teacher slighted him and he would not go to Sunday school any more. When the teacher heard of this, she sent him a lesson before and also sent him word to come to Sunday school again, and the next Sunday he was at his place as usual, a happy boy, and the wound healed.

We cannot be careful enough how we treat our little ones. Christ said, "Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven." A teacher, to be qualified for this great work, must be a true follower of Jesus Christ. We must be consecrated to His service, willing to obey the command He has given us: "Go ye therefore and teach the Gospel to every creature." These are the words of our Savior that were spoken almost two thousand years ago, but they are echoing and re-echoing down to the present time with just as much emphasis as on the day in which they were uttered. Dear Christian friends, are we obeying this great command?

Do we teach the glad tidings of the Gospel to every creature? Do we give? If we want to be followers of Christ, we must follow Him in His footsteps in every way possible, and learn of His simple and plain ways, willing to sit at the feet of Jesus. Christ says: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls."

To be successful, we must be earnest about our work, be active, praying Christians, for God can use none other in His vineyard. We must put in practice what we teach our pupils. Remember as the sheep follow the shepherd, so are the pupils apt to follow their teacher. Do we then as teachers fully realize the great responsibility resting upon us? Are we not training souls for eternity? How very careful should we then be that we teach them only those things which help them to a higher sphere in life. We should all ways try to do some good for others. Sometimes only a smile or a kind word will make somebody's life happier and brighter. Every good deed done through love to God has its reward, if not in this life, we will receive it in heaven. Prayer is an important element in the life of the Christian. It is for us as teachers to try to train the minds of the young to be more punctual to the time in which God gives them grace to work out their salvation, and be regular in the performance of every Christian duty resting upon them.

Teachers should try to be present at the hour in which Sunday school is to begin, so there is no need of getting someone else to teach their classes before they come. Unavoidable lateness is to be excused, but in some districts

MISSIONS.

For the Herald of Truth. OUR FAMINE EXPERIENCE. No. II.

By J. A. RESSLER.

It was thought at first that the Dhamtari *Tahsil* (sub-district) would not be seriously affected by the famine. A sort of test work had been opened by Mr. Rogers before we came. When we arrived we found 1500 people at work on a place so small that 100 American workmen would have considered themselves crowded for space. The tank on which they were working was located on a lower level than the large "Makayand" tank on the north side of the town of Dhamtari and only a short distance from it. It was intended to drain the larger tank partly into the new one so as to make it possible to work at deepening the Makayand. As soon as this draining was accomplished it was supposed that ample room would be found for all who should ask for work in Dhamtari. In the meantime a number of tank works had been opened in the surrounding country villages so as to relieve the pressure on Dhamtari. Each separate work was placed under an Officer in Charge. Do not confuse this term with *Charge Officer*, the meaning of which was explained in the first letter. In the villages the *Malguzars* were generally made officers in charge and they served without pay.

The big tank was slowly draining. On the 25th of November, as Bro. Wenger and I were going to our breakfast at the Dak Bungalow, where we met Capt. McNabb, Deputy Commissioner of the Raipur District, on the road and had a talk with him. He said that in a few days the big tank would be in condition to take on all work. I believe he was right. We were in Dhamtari and asked us whether we could help to relieve the pressure by giving a hundred or two people work on our compound for a few days. He said Government would furnish pay for the people but we were to show them what to do, keep the accounts, and pay them according to the Government scale. We readily consented and the first day the people were paid by the officers of the tank work. We put them to digging a ditch around our land to mark the boundary. The strong wall that is there now has its foundation in this ditch. The next day the writer was appointed officer in charge of the relief work and instructed in his duties. The work was named the Sunder Ganj Work after the well and garden which are on its border. Sunder Ganj means "blessful treasure." The name has taken on a new meaning since the founding of the mission here. The sick, the afflicted, the oppressed for miles and miles around have heard of Sunder Ganj and come for healing and relief.

Such was the beginning of the work in which over Rs. 60,000 (\$50,000) of Government money was expended for the relief of the poor by the American Mennonite Mission. In connection with this government help, and supplementing it, an equal amount of money was given out from friends of the mission in America.

As soon as the money came the foundations for the bungalow and servants'

quarters were staked off. Then the hospital was located and then the orphanage. Later, when we were at a loss for work to give the people, we decided to erect a second bungalow and set of servants' quarters. We felt sure that the second house would soon be needed and we believed that we could build with less expense to the mission this year than for some time to come. Part of this second set of quarters is now used as stables and another part as a work-shop.

The Deputy Commissioner was mistaken in one thing. We took over these people not for a few days only. The work continued in our hands as a government work for about nine and one half months. You will remember that we are telling, not the story of the famine in India, but rather the story of the famine in Dhamtari. The story of the famine in general has been told already in the public press and if it is to be told again it must be told by one whose view was more general than that of the writer. The famine just now about its close was severe and the Dhamtari region was one of the most severely affected parts.

At first it was thought that we should not have more than 300 on the work and that if more than that number came they should be sent to the tank for work. But in a few days the large tank was crowded. No more could be taken on there. We put the people who came to all kinds of work. After the foundations were dug they were set to carrying in stones and breaking them up into *gitti*; to carrying *moorum*, earth, and kind of earth, to be mixed with the broken stones in the foundations; to bringing in limestone, and burning them into lime; to making bricks; to making ropes; to digging wells on the compound; to digging graves for paupers; and to everything at which unskilled labor could be employed.

It would be a wearisome and, perhaps, an unprofitable task to tell of all the "ups and downs" in the numbers on our works. On Monday, Dec. 4th we had over 1000 on the various works. We thought this a vast number and measures were taken at once to reduce it. Some of our people were sent to tank works in the surrounding villages. Some were sent to the tank work in Dhamtari. So the next day there were only 541. But the numbers went up again and on the 16th of December there were 1197 persons reported as working. This brought on another reduction. The 11th showed only 708. It was about this time that Mr. Rogers went to Nagpur for his Christmas vacation. His chief clerk, a native, was to remain in charge of the routine work in Dhamtari. But owing to a death in his family (a very common cause) the clerk, too, left soon after Mr. Rogers did. The famine work of the charge was left to the Tahsildar, or native judge, and his assistant, the Naib Tahsildar. Mr. Rogers had left directions in writing limiting each of the tank works to a certain number. He had not limited our number in writing, although it was understood that we should not exceed 2000. The people kept coming for work. We sent all away for whom we could make arrangements elsewhere. But now the tank had reached its limit of 3000. They could take no more. The P. W. D. camp four miles south-

west of here had run up to about 80,000 and they positively refused to take on any more. I went up to the Kacheri (court-house) and inquired what should be done. Both Tahsildars said they had no power to open new works. I went over the list of the tank works with the Tahsildar. Every tank within reach was found to be full to its limit. What could we do? The native officials were afraid to do anything on their own initiative for fear of censure. We did not owe our positions to the government and so were freer to act. We took on the people till the number reached 2981. Then Mr. Rogers came back. But instead of reducing our numbers he only gave us more work to do. He opened a road work which extends about four miles into the country. But that is another story.

Let us now go back to look at some of the incidents by the way.

After we had had the work open a few days we noticed that the children were annoying their parents and keeping them from their work. It occurred to us that they were hungry and wanted food. Sister Page once found a mother beating her child because it cried for food. A kitchen in which to feed the children and others unfit for work had been suggested before but we did not like to take the first steps in the measure because we knew how much these people are prejudiced in their eating by the system of caste. One day the Hindoo foreman of our building was told we ought to give these dependent people food. "But," I said, "your Hindoo people will think that we are trying to break their caste and make them Christians by force."

"Well," said he, "get a Brahman for cook and there can be no objections, for all castes eat from a Brahman's hand." So this was done. The kitchen was placed under Bro. Page's management. How the Dhamtari kitchen grew to be a great institution and how it was arranged and managed we shall leave for Bro. Page to tell. I may have something later on to say about the village kitchens and how we tried to keep them in order and succeeded slightly. The village kitchen properly speaking reached its full development only after the tank works closed about the time Bro. Page left the work.

Bro. Wenger spent two Sundays in Dhamtari at the home of the mission. He left on the 5th of December for the eastern portion of the peninsula, Ceylon, China, Japan, and home. We missed him very much, and often in the trying times that followed we wished that he could have remained with us until the famine was over at least.

As soon as it was known that there was a doctor on the ground, a *real white doctor*, people kept coming in for treatment. It would have taken all of Bro. Page's time to attend only the medical work. But he will tell about that. The hospital is still one of the most important departments of the mission.

Dhamtari, C. P. India, Oct. 30, 1900.

MISSION NOTES.

DEAR HERALD READERS:—At the close of a dreary day while working down in the hall two little boys with torn stained faces came pleading for help. "Father," they say, "is a drunk-

and mother is sick." They have been turned out of their house and have nothing to eat. A few words of sympathy and a promise to come to their aid sent them back to their place—for home is no longer could be called—with lighter hearts.

A few hours later as we called at the place we found the scene even more pitiful than we had imagined. The father having spent his money for drink left the rent unpaid, so all their belongings were rudely thrown into the street where we found the little boys standing by, with no place for shelter. In a neighbor's house we found a smaller brother crouched in a corner, his little shivering body half covered with a thin garment. The mother who had gone out to see if she could find something for the children to eat soon returned, half fainting, with her babe scarcely three weeks old, while the one who should have protected and cared for the helpless ones lay in a drunken stupor powerless to all their suffering. This poor family is now under the care of the Home Mission at Arrahison for a few days before sending the children to the Orphan House in Ohio.

Mrs. M. C. Lapp who has been a faithful worker at the Mission for the past ten months is spending a short time visiting with friends in eastern Pennsylvania after which he will return to Elkhart to take a course of training in the Institute preparatory to mission work. In the meantime field God has called him. He is greatly missed at the Mission but when God calls we must follow even though the place we used to fill is sadly vacant. Sister Malinda Ellerslie is spending a week in Elkhart with Bro. and Sister Page who have recently returned from India.

We had the pleasure of having Sister Malinda Ellerslie with us on Dec. 7, and she, accompanied by Johnnie Lehner, one of the Mission children who has spent some time at Sister Ella Mann's home, had just left for Chicago this afternoon.—Ed.)

Bro. P. Smucker of Goshen, Ind. is staying at the Mission for a few days. We greatly appreciate his visit, especially the assistance he gives by preaching.

Mrs. Hair who has been a faithful attendant at the Mission services, recently spent a few weeks visiting friends in Missouri where she was received into the church by water baptism in confession of her faith.

The attendance at the meetings has been steadily increasing for some time. Though Satan is enraged and opposes the work we have the assurance that God is greater than he and will prosper it.

"The hand of the Lord is not shortened that He cannot save." A valuable lesson in the line of non-observance of the Sabbath was learned by one of our Sunday school pupils, little Anna Lehner, who came to the superintendent last Saturday and asked us to take her rings from her ears. On being asked why she wished them taken off, she said, "The Bible says it is wrong." She had been wearing the rings on account of weak eyes but said she believed that God could heal her eyes without them. Who will follow the noble example of this dear little girl in leaving aside all useless ornaments because the Bible says it is wrong?

Kind friends have been remembering us and the poor by sending us money and provisions for which we wish to express our many thanks. A new departure has recently been added to the Mission work, viz.: a young men's meeting. These young men are in the line and do not know it. We crave the prayers of the readers, for these young men.

We are yours till Jesus comes,
MISSION WORKERS.
I. E. Mann.

HERALD OF TRUTH.

December 15, 1900.

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With the approach of cooler weather interest in Sunday school work is reviving. A number of Sunday schools have recently changed song books, having decided to give Gospel Call a trial. Recently we received an order from one Sunday school for 250 copies. The book is fully up to all that is claimed for it, and gives good satisfaction. All Sunday schools which are contemplating a change in song books, should not fail to examine Gospel Call. Sample copy sent post paid to any address for 25 cents.

Wanted to correspond with a devoted minister of the Mennonite Church, who has some qualifications as an evangelist, and possesses also fair business qualifications. He must be well established in the faith and practice of the Mennonite Church and so situated that he can leave home for three or four months. The work will not interfere with his ministerial duties and will give him special opportunity to labor in the Master's cause. Address M. C. Carr, Mennonite Publishing Co., Elkhart, Ind.

To those in Arrears.—Now that the summer and fall crops are gathered and marketed, you will find it a good time to remember the printer, who has so faithfully labored to fill each issue of the paper with the best he could secure. If you know that he is owing the Mennonite Publishing Co., at Elkhart, either for the paper or on a book account, you will have their best and most sincere thanks if you will send an early remittance. Please do this very soon, as many accounts are now long over due, and we want to close up as many of them as possible before the New Year begins. MENNONITE PUB. CO.

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CONFERENCES.

A Bible Conference will be held at the Weaver meeting house, near Johnston, Pa., Dec. 25, 1900—Jan. 4, 1901. All are cordially invited to come. Those coming over the P. R. R., will come to Johnston, those over the B. & O. Ry., to Johnston or Elkhart. Write to any one of the following: Hiram Weaver, R. M. Luther, D. H. Yoder, all of Gettysburg, Pa.

LEVI BLAUH.

A BIBLE CONFERENCE will be held at the Greenman M. H., near Breslau, Waterloo Co., Ont., December 26th, 27th and 28th, 1900. All are invited.

THE COMMITTEE.

December 15,

1900.

SUNDAY SCHOOL LESSONS.

LESSON XII.—DECEMBER 23.
 CHRISTMAS LESSON.—MAT. 2:1-11.
 [Read Luke 2:1-20. Memory Verses 4-6.]

GOLDEN TEXT.—Thanks be to God for his unspeakable gift.—2 Cor. 9:15.

INTRODUCTION.

TIME.—About February 8, C. 4.
 PLACE.—Bethlehem of Judea, six miles south of Jerusalem.

PERSONS.—The infant Jesus, Mary, the wise men, Herod.

LESSON INTRODUCTION.—The International Lesson Committee have made two selections of lessons for this date, viz: The Parable of the Pounds, Luke 19:11-27, and the Christmas Lesson, the latter of which we have decided to study, deeming it to be the most appropriate for the occasion, since we are near the anniversary of the great event of Christ's birth. By following the Magi, as they went their way to Jerusalem and thence to Bethlehem in search of the newborn King of the Jews, we may be led at this Christmas-tide to worship Him more acceptably and make it a season of real spiritual joy to ourselves and others.

THE WISE MEN, or Magi, an appellation given among the Persians to wise men, priests, philosophers, etc., who devoted themselves to the study of astronomy, and the moral and physical sciences. It is supposed there were but three of the Magi who came from the East in search of the newborn King. They probably were representatives of the posterity of the three sons of Noah, namely, Shem, Ham, and Japheth, coming from Arabia, Persia and Media. The star which they followed was phenomenal, something similar to the pillar of fire in the desert, having however the appearance of a star or meteor.

HEROD.—Commonly known as Herod the Great, not because of his great goodness, but judging from the world's standard of greatness; because of his success as a tyrannical king. He was the son of Antipater, an Edomite. At the age of twenty-five he was appointed governor of Galilee. After the death of Julius Caesar, Herod was appointed governor of Coele-Syria, and after the invasion of Judea by the Parthians Herod was appointed king of Judea by Augustus and Antipater, at Rome. Although he became a proselyte to the Jewish religion, yet he was notorious for his wickedness and extreme cruelty. Several of his wives and a number of his sons were put to death at his command. At his hands the Bethlehem children were slain, with the expectation of killing the Prince of Peace. He was the father of Herod Antipas, who beheaded John the Baptist, and to whom Pilate sent our Lord just before His crucifixion.

DAILY READINGS.

17. M.—Christmas Lesson. Matt. 2:1-11.
18. T.—Herod's Cruelty. Matt. 2:1-23.
19. W.—Simeon and Anna. Luke 2:25-40.
20. Th.—Prophecy of Christ. Isa. 9:1-7.
21. F.—Sent of God. 1 John 4:9-19.
22. S.—The Living Word John 1:1-14.
23. S.—Revealed to Shepherds. Luke 2:8-18.

HERALD OF TRUTH.

LESSON XIII.—DECEMBER 30.

REVIEW OF THE FOURTH QUARTER.—1900.

GOLDEN TEXT.—Thou crownest the year with thy goodness.—Psa. 65:11.

TIME.—From December A. D. 29, to March A. D. 30.

PLACE.—Perea, on the borders between Samaria and Galilee, Jericho, Bethlehem.

PERSONS.—Jesus, a sick man, lawyers, Pharisees, Paul, Titus, the disciples, a young ruler, Bartimaeus, Zaccheus, the wise men, Herod.

BRIEF SURVEY OF LESSONS.—This quarter's lessons are principally an account of the last four months of our Lord's ministry. His ministry during this period was more teaching than miracle working, and mainly related by Luke. Especial prominence has been given to the parables spoken by our Lord, covering practically a wide field. 1. Choosing the chief seats. 2. The great supper. 3. The lost sheep and lost coin. 4. The prodigal son. 5. The

unjust steward. 6. The rich man and Lazarus. These very vividly portray to us the kingdom of heaven in its various phases, and how to enter the same. The lessons that follow teach us: 1. That Christ can cleanse the most leprosy as well as the clean. 2. Our duties as Christian workers. 3. The danger and deceitfulness of riches. 4. That Christ can open the eyes of the spiritually blind. 5. That the greatest sinner can be saved by grace. And last but not least, the Christmas lesson that takes us back to Christ's birth, an event that should bring joy to every soul.

DAILY READINGS.

24. M.—The lost sheep and lost coin. Luke 15:1-10.
25. T.—Christmas lesson. Matt. 2:1-11.
26. W.—The Prodigal Son. Luke 15:11-29.
27. Th.—The ten lepers cleansed. Luke 17:11-14.
28. F.—The rich young ruler. Matt. 19:16-26.
29. S.—Bartimaeus healed. Mark 10:46-52.
30. S.—Zaccheus the publican. Luke 19:1-10.

Review of Titles, Golden Texts, Etc.

| Les. | Title. | Golden Text. | Time. | Place. | Practical Thought. |
|-------|-------------------------|---|--------------------|------------------------------|--|
| I. | J. D. with a P. | Whosoever exalteth himself shall be brought low. | December A. D. 29. | In Perea near Bethabara. | "Fidei goeth before destruction." |
| II. | P. of the G. S. | None of all things are new today. | December A. D. 29. | In Perea near Bethabara. | Salvation is offered to all. |
| III. | The L. S. and the P. S. | There is joy in the presence of the Lord. I will arise and go to my father. | December A. D. 29. | Perea. | There is great rejoicing when sinners are saved. |
| IV. | The P. S. | I will arise and go to my father. | December A. D. 29. | Perea. | "Christ receiveth sinners." |
| V. | The Unjust Steward. | Ye cannot serve God and mammon. | December A. D. 29. | Perea. | Faithfulness is the key to spiritual wisdom. |
| VI. | The R. M. and L. | Lay up for yourselves treasures in heaven. | December A. D. 29. | Perea. | Riches in this world lead to poverty in the next. |
| VII. | The T. L. C. | Be ye thankful. | March A. D. 30. | Between Samaria and Galilee. | The vilest sinners may be saved and healed. |
| VIII. | Shedding Life. | We should live soberly, righteously, and in godliness. | March A. D. 30. | Paul wrote from Macedonia. | Christians should be a pattern to the world. |
| IX. | The R. Y. R. | Children, how hard is the Lord, that I might receive his sight. | March A. D. 30. | Perea. | None are saved by the deeds of the law. |
| X. | B. Healed. | The Son of man is come to seek and to save that which is lost. | March A. D. 30. | Jericho. | Seeking soul and seeking Savior are soon reconciled. |
| XI. | Z. the P. | Thanks be unto God for his unspeakable gift. | February B. C. 4. | Bethlehem. | God uses various means to lead men to Christ. |
| XII. | Christmas L. | | | | |

NOTE.—Every pupil as well as the teacher should learn the contents of the above table thoroughly, in order to be able to repeat the same readily without referring to the lesson proper.

SUMMARY OF LESSONS.

Lesson I.—Jesus dining with a Pharisee. Jesus goes to dine with a Pharisee; He is watched by the Jews; heals a dropsical man on the Sabbath. He answers their reasonings by referring to what they would do for a beast on the Sabbath. He speaks a parable on humility, proving that "chief seats do not make chief men." The lowest seats are to be chosen; it is better to be invited to come up higher than to be told to take a lower seat. An admission is given to feed the poor. We should never be selfish in our giving.

Lesson II.—Parable of the Great Supper. A great feast is prepared; a type of the great gospel feast. An urgent invitation is sent out; first to the Jews. Excuses are made. Many trivial excuses are made to avoid coming to the gospel feast, in this age of the world as well as then. The invitation is extended: All the world is invited to come to Christ for salvation.

Lesson III.—The Lost Sheep and Lost Coin. The lost are coming to Christ. His mission is to seek, welcome, and save the lost. Scribes and Pharisees murmur, because Christ received them; publicans and sinners go into the kingdom while murmurers stay outside.

Lesson IV.—The Unjust Steward. Jesus speaks a parable to show the shrewdness and forethought of worldly-minded people. Also showing that worldlings exercise more wisdom and prudence in their worldly affairs, than Christians do in spiritual matters. We are exhorted to be faithful stewards of the Lord, exercising prudence in small things as well as in much.

Lesson V.—The Rich Man and Lazarus. Two characters are here presented: 1. A rich man who fared sumptuously, a type of the ease taking, pleasure loving worldling, who lives for self, with-

out any concern about the future. 2. Lazarus, an afflicted, despoiled, poverty-stricken saint, with a blessed hope and an abundant treasure in heaven. The two men die. The rich man becomes a beggar in hell. The earthly beggar becomes rich in heaven.

Lesson VII.—The Ten Lepers Cleansed. Ten lepers meet Jesus and plead for mercy. He sends them to the priests. As they went they were cleansed. If spiritual leprosy would be cleansed, they must not consult their reason or feelings, but obey the voice of the Lord. The Samaritan returned and gave God the glory. Thus should every saved person do.

Lesson VIII.—Sober Living. Titus is instructed to preach sound doctrine; teach aged men to be sober and sound in the Christian virtues; exhort aged women to live holy lives; instruct the young women to love their husbands and children and be keepers at home; young men are to be sober-minded. Servants obedient. We are to forsake all worldly lusts, and live an exemplary Christian life.

Lesson IX.—The Rich Young Ruler. A wealthy young man came in haste to inquire of Christ the way to eternal life. Jesus called his attention to a number of the commandments, which he claimed to have kept. Although he considered himself outwardly perfect, yet he was conscious of a lack within his heart, which prompted him to ask, "What lack I yet?" When the test came to decide between Christ and his riches, he chose to cling to the latter, which was the lack of his heart. Riches hinder many from entering heaven.

Lesson X.—Bartimaeus Healed. A blind beggar, as he sits by the roadside, cries for mercy. Many oppose him and try to hush him. His case is urgent, he will not be denied the great opportunity of his life, he raises his voice to a higher pitch for fear the great Physician may pass by. Jesus calls him and try to hush him. He has an earnest request opens his eyes. He then follows Jesus in the way. Every saved soul will do likewise.

Lesson XI.—Zaccheus the Publican. Zaccheus was a rich publican, who desired to see Jesus, but could not for the press. He overcame the obstacles in the way by climbing a tree. The obstacles in our way must be promptly overcome if salvation is to be enjoyed. He at Christ's command makes haste to come down; and he receives Him joyfully, making confession of his sins and restitution for all his wrong doing. The vilest sinner may be saved by accepting Christ according to the gospel plan.

Lesson XII.—Christmas Lesson. Jesus is born in Bethlehem. The wise men of the East see His star, and are led to Jerusalem in search of the great infant King. Christ as a great magnet, and the bright and morning star, doth attract and draw all the truly wise unto Himself. Herod is troubled at the Magi's report. After being told where the Christ should be born, he gives the wise men a charge, pretending that he too desired to worship the Christ. Being led by the star the wise men meet the infant Savior, worship and present to Him precious gifts. Let us adore and worship the Redeemer of men.

CORRESPONDENCE.

FROM AUHORA, OREGON, NOV. 29TH, 1900.—We have had an abundance of rain lately, and a little cold weather last week, but it did not last long. The health in the vicinity is good, with the exception of bad colds, etc.

The meeting at Hopewell yesterday was well attended, considering the bad roads. Our meeting days were changed yesterday and will hereafter be on the first and third Sundays of the month, instead of the second and fourth.

Two weeks ago (on the 11th) our communion services were held at the usual place, and peace and harmony prevailed. Forty-nine members were present and partook of the emblems of the broken body and the shed blood, and we enjoyed a rich spiritual feast.

Bro. Daniel Shelby of Emmet Co., Mich., who lives here now with his son Samuel, was with us at our communion, and joined our little band. Sister Sarah Slabach, of Albany, Oregon, is here with her children, and after visiting here a few days, will go to meet her husband who is staying in eastern Ore., where they expect to make their home for some time to come. Moores Honerich and family from Nebraska, have moved here and bought a place.

I have lately received several letters from the East, asking what is wrong with the churches in Oregon that they must have help. I must answer, I do not know. I did not know that any one had asked for help, until I saw the report of the Kansas and Nebraska Conference. I suppose however that it is from some other church. Our church is prospering as well as can be expected, and we hope the Lord will give His blessing and grace that it may continue to prosper. One writes and asks why certain families have been in Oregon so long and have no church home. In reply I would say, that God's word tells us that people of this kind have been in the world already in the days of our Savior and of His apostles, and according to their teachings such people will continue to exist to the end of time.

I want to say to those who are desirous of knowing about the condition of the church here in Oregon, please consider that the people in Oregon live on the frontier, and there is where they have the hardest battles to fight in their Christian warfare. We can say that we have been with Daniel in the lions' den, and with the three Hebrews in the fiery furnace, and still God has always brought us safely through, so that we cannot sufficiently thank Him for His goodness and mercy to us. Pray for us that we may hold out faithfully to the end. J. D. MIEHLER.

SPORT, AUGUSTA CO., VA., NOV. 29, 1900.—This beautiful day, I will pen a few lines which may interest some of our many HERALD readers. How many people realize the full meaning of Thanksgiving? When we think of the many blessings we enjoy, both temporal and spiritual, we get almost entirely lost in the one word, and should surely become more and more thankful for the numberless good things that are showered upon us. In looking back over the past year we can rejoice in many things that our congregation at Springdale has been blessed

with. We have been visited by a good many earnest and faithful ministers who preached to us the true word and encouraged all to a higher life in Christ Jesus. Many they ever go forth continuing to labor faithfully for the Lord. Our Bishop Bro. A. P. Heatwole has just returned from a visit to Tennessee; hope his work there may prove a blessing. Our brethren were called to preach in the mountains; their work has been very successful, so much so that we have a church house there nearly completed. There have been twenty-eight accessions in Bro. A. P. Heatwole's district in the past year, and one applicant at present, which is very encouraging to our little flock here, and should be to all, to know that there are some here and there, who become willing to forsake the world, and live for Christ. May they all grow in grace, and give up all for Him, who died that we might live.

Let us ever and always praise the Lord. May the rich blessings of God be with all.

WHITE CLOUD, MICH., DEC. 3D., 1900.—Greeting in Jesus' name. The little congregation at this place again enjoyed a spiritual feast. On the 10th of October the brethren Samuel Glinde-sperger and John Stahl of Pa., came into our midst. Bro. Stahl preached three soul-refreshing sermons while here. They left on the 20th for Shipshewana, Ind. On the 20th of Nov. Bishop P. Y. Lehman of Goshen, Ind., came here and preached five sermons, held communion and ordained a deacon. Bro. Eli Zook being the only one that received votes was ordained on Saturday afternoon. There was also one reclaimed. Bro. Lehman left for his home on the 26th. Pray for the little flock at this place and especially for our young brother that God may give him grace that he may be faithful in all his labors. We would be glad to have some of our ministering brethren come and help us in the work of our Lord and Master.

JACOB P. MILLER.

LOVELL, KNOX CO., TENN., NOV. 29TH, 1900.—Bish. Anthony Heatwole of Augusta Co., Va., came to Knoxville, Tenn., November 10th. He remained with us eleven days, during which time he filled appointments every day, the last one being a communion service, Sunday 25th. It being a very rainy day and very few outside of the members were present, and not quite all the members were there. But while the rain was steadily falling on the earth we felt sensibly that showers of blessing were falling even upon us who were under the roof. Our intention was to have another meeting at night, but because of the rain we let this suffice. During these meetings we had four accessions and two were reclaimed. This morning our dear brother is leaving us for his home. May God care for him through angels and saints, and bring him safe home to his loved ones and continue to use him to the furthering of His glorious kingdom of peace. Amen. H. H. GOOD.

ALBA, JASPER CO., MO., DEC. 8, 1900.—Bro. D. H. Bender of Des Moines, Ia., has just closed a series of meetings at the White Hall meeting house, in Jasper Co., Mo., with two converts. It

was our privilege to attend most of the meetings. We were indeed glad for the many precious thoughts presented to us. We felt to say with Peter of old, "Lord, it is good for us to be here." From here he has gone to Neutral, Kansas, to hold meetings. May the Lord bless his labor to the ingathering of many precious souls.

LEAH A. HORNING.

ELIDA, ALLEN CO., OHIO.—Bro. Amos Shenk and family in company with Rebecca P. Huber started Nov. 27th, 1900, for their field of labor near Osborn, Ohio, with Bish. J. M. Greider's (de'd) congregation. Bro. Shenk was ordained to the ministry in the congregation near Elida, Ohio, September last for the purpose of locating with the Greider congregation. It is expected that several more workers who were selected by the different congregations will soon join them in the work near Osborn. May Heaven's blessings attend the efforts of this little band of workers; that the brethren and sisters at Osborn who have been for many years without a minister may be encouraged in the good work and many precious souls added to the fold.

COR.

For the Herald of Truth.

CHRISTIANITY AT HOME.

BY S. H. MILLER.

ELMDALE, MICH., NOV. 26, 1900.—A happy greeting in Jesus' name. We are now located in Michigan. We moved from Peabody, Kans., to this place and expect to make this our future home so far as we know at present. Bro. Shetler from Penna., has been here holding meetings to the honor and glory of God. The brother has surely taught us the way of eternal life whether we accept it or not. Our prayers are that his teachings may yet melt some hard heart to flee from the wrath to come, and that God's kingdom may be built up and His name be glorified. On Monday the 19th the brethren met at the house of worship for the purpose of ordaining deacon. Bro. Shetler again spoke very plainly and took God's word and explained very plainly the different qualifications that God's word requires. May our heavenly Father richly bless him for his faithful labor. Tuesday the 20th the brethren again met for the above named purpose. Bro. Mishler received the votes cast and was ordained to that office. Our prayers go out in his behalf. May God be his staff and leader all through life. The brethren in charge here most faithful and at work, yet the field is large and more workers are in great need. May we all be faithful to our calling and stand faithful in His service.

A. H. EYKES.

FROM JOINTOWN, PA.—On Nov. 29th, the thanksgiving sermon was preached in the Stahl meeting house by S. G. Shetler from Eph. 5:20. The sermon was deep and heart touching and should be remembered by all who were present. The brother protested strongly against festivity and great feasts which are so often held. May God bless the sermon that was delivered to us through the dear brother. Brethren and sisters, let us remember that we owe our thanks daily to our heavenly Father, yes every hour of the day. It seems to me that a day of fasting would be better than a day of feasting. Nowhere in the New Testament do I find that we are to have

great dinners or suppers. I am afraid those great meals on Thanksgiving day are often not to the honor and glory of God. Let us earnestly pray for a spiritual feast in the soul, and for such a fasting that may redound to the glory of God, that the naked may be clothed, the hungry fed and the gospel brought to the heathen. Amen.

LEVI BLAUCH.

WEST LIBERTY, OHIO, DEC. 3, 1900.—Recently we were favored by a visit from the brethren David Garber of Idaho, and John M. Shenk of Elida, Ohio, who held a number of meetings at Bethel. Friday evening Bro. Shenk again came into our midst, and on Saturday forenoon held baptismal services. Twelve young souls were received into church fellowship by water baptism, and two upon confession. Sunday forenoon communion services were held at the same place. We are even neglecting their souls' salvation, others lifting them up in the fashions of the world, forgetting that Christians are to be humble and plain people, while others teach their little ones too much patriotism, McKinleyism, Bryanism, entirely neglecting the grand and noble principle of Jesus Christ, by which the system of caste is ignored, the broken hearts healed, the naked clothed, hungry fed, sick visited, and by which I may add, there is equal love for all, special preference to none.

M.

shall say no, for if the marriage vows and gospel precepts are fulfilled, the father will do his share. If fathers would be as much in earnest for the welfare of the souls of their children, as they are to obtain an earthly home, gain political honor, or hoarding the unrighteous mammon, many homes would be lighted, clouds would vanish away, sunshine appear, beautiful flowers springing forth in the bosom of the little tots, tinged with sweet scented Divine love, that will never fade away like the flowers of the grass, but bloom on to eternity's shore.

It is with sadness of heart that one sees and hears of so many unchristian and gloomy homes. Something seems to be neglected. The Scripture says, "Train up a child in the way he should go, and when he is old he will not depart from it." Some people train their children to love money, and they covet after it as long as they live, even neglecting their souls' salvation, others lifting them up in the fashions of the world, forgetting that Christians are to be humble and plain people, while others teach their little ones too much patriotism, McKinleyism, Bryanism, entirely neglecting the grand and noble principle of Jesus Christ, by which the system of caste is ignored, the broken hearts healed, the naked clothed, hungry fed, sick visited, and by which I may add, there is equal love for all, special preference to none.

Walnut Creek, O.

THANKSGIVING.

The editor of the Young People's Paper, B. S. McManus, favors the HERALD with the following beautiful "Thanksgiving remembrances":

Dear Lord, our blessings are so great, We could not count them tho' they'd fade, Should cease its march and patient wait That we might place them in array, On every hand Thy gifts we see, In bounteous generosity.

The harvest, like some amber sea, Has swept beyond its well worn beach And flooded land from sea to sea, With riches that in word and speech Can scarce be told—so great the store, That fills the land from shore to shore.

We thank Thee for abundant rain,— (Yet stayed when evil might prevail) For increased and unearned gain That came as dew in the night, For light and darkness—heat and cold— For all Thy bounties manifold.

Because Thou lovest us so well— Thy gifts have come of pain and woe, Thy bounties have been bought with blood, How great the love Thou didst bestow! Thy kind of love to bid us face Beneath a burden Thou didst bear.

Thy gifts are as the atmosphere— Pervading space, no spot is missed— Where'er we look a gracious cheer, Appears as holy exultation, God of the land and sea— And see— Our thankful heart we raise to Thee. Elkhart, Ind., Nov. 27, 1900.

For the Herald of Truth

HOW CAN YOUNG PEOPLE BE WON FOR AND HELD BY THE SUNDAY SCHOOL?

ESSAY BY MOLLIE SNYDER.

How can young people be won? First, I would say, by kindness,—not only on Sunday, but "let your light so shine that they may see" you enjoy your Christian life, and also that you are not ashamed to try and lead all

classes and conditions of people to the S. S. We should by earnest entreaty try to persuade them to come within the doors of the S. S. If we do not get them within the circle, there is not much opportunity of teaching them the way. But I would say, do not forget, when you are trying to win the young to come and taste of the goodness of God, to pray earnestly and with an implicit faith in Christ Jesus. "For whatsoever ye shall ask in faith, believing, it shall be granted unto you." Have you not, my brother, my sister, had blessed experiences of God answering your prayers, and does it not encourage and strengthen us when we realize that our prayers have been heard? But we sometimes distrust ourselves and our ability to do our work in the divine strength. Sometimes Paul was overcome in his work; the human instrument was so frail, troubled, distressed, cast down, but the power of Christ rose and upheld them, while in its mightiness they seemed smaller still. The whole confidence and glory of prayer is in its appeal to a Father who knows our necessities before we ask, who knows our thoughts before they rise in our hearts and whose decrees, as unaltered in the eternal future as in the eternal past, yet, in close verity of visible fact, bend like rods before the faithful prayers of His children.

Now a few thoughts as to how to hold them. Let us show to them that we love them with a never ceasing love, a love that will sacrifice for their sake those things which are entertaining and dear to us. Four elements of success would be to lead, learn, labor and love. We must perhaps the first and last be the most important. It is not work we have to do; there must be no plodding in it; we must be real earnest laborers; we must not expect to sow the seed to day and to-morrow see the harvest; nor should we just sow the seed on Sunday and then leave it; how is it to grow if we give it no warmth and moisture in the week? If a farmer sowed his seed on Monday and gave it no care and attention until the next Monday or until the harvest, or if it had no rain or sun during the week, would it grow? What a vast amount of work the farmer does between the sowing and reaping! And there is a great amount of work we as S. S. teachers should do beside sowing the seed in the short hours we have in our classes on Sunday. But we may say we have not the time or opportunity of doing anything during the week, or visiting the homes of our scholars or giving them a spare evening. Perhaps not, without laboring for the extra time, without walking another mile when we are already tired, or without taking a little trouble about it. But we are to labor,—that is part of our work; not only to do the things that are easy and no trouble.

I have learned of what a scholar said of her teacher. She is weary in service, but her teacher writes to her and makes her feel that she is still one of the class. She said, "It is so nice to have a letter now and then, I think I am not forgotten then." The result of this letter-writing is that whenever any of those girls who have left home come back for a holiday or leave a class, they always come again to their classes. I suppose we all have scholars who

have gone away. Let us try to care for the seed we sowed while they were with us by writing to them now they are gone from us. And remember our labor will not be in vain. In fact, we have so many encouragements now that the work itself is a pleasure. We may lead the way, learn many things and labor hard, and yet we shall not do much unless we love our scholars and they us. They should feel that they have a real friend in us whom they can trust. Show them that their interests are our interests, and not only in the S. S. to hold them, but try to lead them into the kingdom of peace, and that they may learn of His blessedness and that we are all laboring for that meat which will never corrupt, love that will bear us through this world of earthly pollution and at last be crowned the happy heir of His kingdom. Love and sympathy one with another is like the tire of a wheel, it binds all the spokes together, all the members of a class in one, so that each one feels she is cared for by the others, bound together with the tire of love with which the wheel would soon fall to pieces.

Roaring Springs, Pa.

For the Herald of Truth.

ABSENCE OF PERSECUTION.

BY C. E. STOLZFUS.

Brother, sister, examine your heart and see if it is not divided, whether you do not seek to serve Christ and the world at the same time. How freely you hear and consider the word of God since your thoughts are entangled in earthly vanities; how seldom and how slothfully the works of godliness are practiced; and how busy and zealous you are throughout in amassing money and pride and in feasting yourself on pleasure. It is true, you have cast away the dumb idols, but examine now whether the idol of riches and avarice is not set up in your heart. How through the inmost depths of your heart and see whether most of your inclinations and desires tend; whether easily satisfied here, they penetrate the clouds and have their converse in heaven, or whether, digging with insatiable desire into the earth, you seek to increase your riches and to add house to house and farm to farm; whether Christ in heaven is your supreme treasure or whether your treasure is here, against which Christ so earnestly warns His disciples. If you make a test of this, study attentively your intentions and thoughts in every occurrence; consider once how great a love you have for riches; how much confidence you place in them; how greatly you are troubled you are with a heathenish solicitude for the future; how anxious and despondent you are when bad times and misfortunes threaten, and how securely you live when sailing with the wind; how reluctant and miscreant your love for your possessions renders you in the giving of alms; how great contentions you would rather engage in than give up your right and suffer damage; how soon joy and sleep forsake you when losses and misfortunes befall you; how much time those of those girls who have left home come back for a holiday or leave a class, they always come again to their classes. I suppose we all have scholars who

how deep the abundance of your treasure sinks you into sensuality; how much you are pleased with yourself on this account and exult yourself above others; finally, how painfully you part from them when they are dead. Let them adieu on your lips. Let this serve as a test, I say, and examine yourself and you will discover at the same time what you love and serve most and how much or how little you have crucified the flesh with the lusts thereof. For, though outward persecutions now and then cease, yet every Christian is called to suffering and conflicts; each must take up his cross and follow Christ; each must live, not after the flesh, but after the Spirit; each must suffer in the flesh that he may cease from sin. If you then find that the time of freedom (from persecutions) has given liberty and room to your lusts, crucify yourself, crucify and put yourself to death and offer up soul and body to God.

In times of persecution, words consisted in edifying instructions and awakenings to godliness, magnifying of the name of God, mutual consolation in suffering, exhortations and incitements to constancy and recommendations of eternal salvation. Examine once whether at this time you have not lent your tongue to pleasant, frivolous, worldly men with vain and useless talk; whether thereby you did not only not promote godliness, but were also a hindrance and injury to it; whether you did not defame your neighbor's good name and reputation and whether your tongue has not by lying and deceit ministered to sin. In times of the cross, the time was spent in godly exercise, in consoling and edifying one another, in visiting those in prison and in preparing for sufferings by devoted meditations. Consider, brother and sister, on what we are bestowing our precious time; how much of it is squandered in vanity; how much has been wasted in disputes and quarrels; how much has been lost by needless anxiety and labor and how little has remained for devotion. No doubt you will find that the absence of persecution has rendered men impatient and without reverence, and that "the lust of the flesh, the lust of the eyes, the pride of life" have usurped the place of piety and humility.

But the most dangerous of all is that but few examine themselves; but few sigh over themselves. Without knowing it, many are poor, naked and blind, who with those of Laodicea think they are rich and have everything in abundance, but it is a wealth with which God is not pleased and by which the spiritual riches, which consist of faith and love, in a living hope and a good conscience, are diminished. See in the writing of the prophets, how their life was, how their suffering, how their constancy. It was the will of God that the children of Israel should remember the ways of their fathers and the instruction of wisdom concealed therein; for they are all, ancestry and posterity, taken as one body. Frequently it is said through the prophets: "I have brought thee out of the land of Egypt;" though this was done to their forefathers. Examine your ways and compare them with theirs and see whether the love of the world has not blinded your eyes and led them away from

God. Many, when they cannot use the world, turn of a necessity to God as their nearest refuge; but as soon as a little breathing time sets in, they again begin to lean towards the world. The parents become rich, the children luxurians and wanton; the world caresses them and in time they become highly respected and lifted up by the world; the reproach of the cross will be relinquished and the honor of the world steps into its place. And this, in the first church, was the reason why God permitted a most awful persecution to come in the time of Emperor Diocletian, that His children might be chastised thereby, who already began to join in with the common world. Therefore we must see well to it that we do not incur like guilt, lest there come upon us what came upon them; for no one fares worse in such times than he who has not made good use of his time; such an one will then be visited by woe, distress and misery. But to them that love God, all things work together for good; they are purified and tried by the refining fire; but we have only to ask His divine goodness to discipline as a father and draw us by His love, moving our hearts and minds to Himward, in order that we might lead a godly and holy life, in all love, peaceableness and kindness and long-suffering, not easily complaining of or grudging against one another, but bearing in patience one another's infirmities, and bettering one another by good instructions, fleeing and avoiding all offense, contention and dissension and separations; and seeking to heal and to restore to unity and peace that which is broken and injured, and thus to stand by the ability of the devil, and blind ignorance, and scattered into various factions to the great offense and stumbling block of many. If we do this, we shall cause the blessing and presence of God to be with us. Col. 3:12; 1 Pet. 4:8; James 5:9.

In the meantime let us always adhere to God, constantly pray for an increase of wisdom and divine knowledge and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. For we have the same conflict which David had in his time, and Job and all the prophets and Christ and also the apostles together with all the pious followers in the first church, as also before and in our time. They all had to overcome the world; so have we; they all had to deny themselves; so do we; one crown is to be gained and the same kingdom is to be inherited. The times also are just the same. But the different life makes them different. However, all inequality must ultimately merge in the equality of God. In order to make His followers partakers of this equality and unity, Christ prayed that they might, one with Him and the Father. "This was the chief aim of the apostles; to this, as the eternal, supreme treasure, they exhorted every one. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." As many as walk according to this rule, peace be to them and upon the Israel of God. Amen. Gal. 6:15-16. Written out of love to edification and amendment.

Lund, Kans.

It is only the moments that we have to account for now; but time flies along

on rapid wing and soon we will have our entire life before us, good or bad as the aggregate of the individual moments. Then it will be too late to change it: "Behold now is the appointed time!"

For the Herald of Truth.

THE SECOND COMING OF OUR LORD.

A number of papers that come to the editor's desk make much of the second coming of our Lord, as an event that is now very near. Some even use figures in connection with prophecies and passages in the Book of Revelations to show that at such and such a time the Lord will come to set up a new kingdom, the millennium on earth, and that the Lord will create a new heaven and new earth, etc.

The second coming of our Lord is an event that in effect occurs to thousands every day—those who pass away from earth. Those who accept Jesus as their Savior and Redeemer and the Holy Ghost as their Comforter, have arisen in newness of life with Christ, to live with Him here and hereafter. Has not everlasting life, the millennium, the new heaven, the new earth come to them? Old things have been put away and behold, all things are new. The kingdom of heaven, which was proclaimed to be at hand when Jesus began to preach, is within them, and a new kingdom, an everlasting one, has been set up in their hearts. If those things are not so, then let us quit singing and preaching and reading in the Bible what we do not believe.

But laying aside all discussion as to when or how the Lord's second coming will be,—for it is after all a matter of minor importance—the great question is: Are we ready? Am I ready? Am I getting others to make preparation for the great event? So that whether we "fall asleep," or whether we shall come in the twinkling of an eye, at the last trumpet, we may be ready. We should be ready, *yea we must be ready* if we would be happy in this life and in the life to come. This readiness is not so much a continual thought of dying, of the impending judgment, as it is of readiness for service for the Master. They are best fitted for death whose lives are most active in the Master's service. Proper qualification for such service implies all the watchfulness, prayerfulness, the development of all the Christian virtues and graces, all the patience and sanctification, which a sincere, holy desire to be ready for the Master can make possible in us.

Preparation for death is the great work of life, but this preparation does not consist in sitting down and trying to find out from the Bible the exact hour or day or month or year or century in which the Great Judge shall come again. Many have been deceived by such folly and because they were made to believe that this is the most important point in the matter of Christian faith, they threw everything religious away when the appointed time for the Lord's coming passed by, and are to-day sorrowful and idle.

Why then make a hobby of a point that is of secondary importance and which, if given undue prominence,

weakens the fabric of Christian principles and places the purpose of life in a wrong light. An able article by Bish. Warren of the M. E. church shows the inevitable results of making the exact time of the coming of our Lord a "paramount issue." He says:

"If the futurist doctrine of the parousia be correct, why has its acceptance been such a disaster to individuals and the Church at large? Many of us have lived through several definitely fixed times when the Lord would certainly come. We have heard it frantically stated that the door of mercy would be finally and eternally closed at a certain tick of the clock on a given meridian, and men were vehemently urged to flee into the city of refuge before it should be everlasting too late. Few came, and most of those who did, went back when the note of warning proved false, and the shipwrecks of faith strewn the shores of time as far and wide as the wrecks of the Invincible Armada strewn the shores of the British Isles and northern Europe.

"My ministry began when the upsurge of Millerism was still shedding its deadly blight on the Church. Those who do not remember the great excitement of 1843, may easily remember that the great Altar of God, the pyramid of the dispensation, for the change of the hour, and men were vehemently urged to flee into the city of refuge before it should be everlasting too late. Few came, and most of those who did, went back when the note of warning proved false, and the shipwrecks of faith strewn the shores of time as far and wide as the wrecks of the Invincible Armada strewn the shores of the British Isles and northern Europe.

"Some may suppose the fixing of a definite date instead of a general expectation and watchfulness, to be the cause of the disaster. But have not the greatest evangelists of England and America suddenly lost power when they began to preach the near second coming of the Lord and declared that they lay down every night expecting to hear the last trumpet before morning? What fervent pastor has found the efficiency, grace and graciousness of his individual members increased by embracing this doctrine? What minister has not lost power when he has gone into a hopeless jungle of dates, symbols he did not understand, and the vagaries that to others betokened an unbalanced mind? Foreign missionaries find their work torn down and no other worthy work built up by a sudden influx of Adventists who are zealous in their grating their one idea on Christians, and not engraving heathens on Christ.

The church was nearly wrecked about the close of the first century by this expectation, and has suffered incalculably every time it has emerged since then. Can such a recurrent praie fire be a doctrine of God? If it be, why cannot the Holy Ghost use it for the good of men?

"Shall it seem strange if we have failed to understand the true import of the words of Christ in regard to His distinctly foretold second coming? The Jew did not understand the Messiah, though the prophecies concerning Him were read every Sabbath in the synagogues. The disciples did not understand His idea of the Kingdom of God, though they companied with Him. All mankind have failed to understand the

world for thousands of years—why not the Word? The discovery and utilization of her realms of power does not seem to indicate so much a world used up, worn out and ready to be thrown away, as a new heaven and a new earth full of new power subject to man, the designed king.

"John Bradford said, in the cabin of the 'Mayflower': 'There is yet more light to break out of this old world.' So it has, age by age. And so it will, age by age, to come. Every step in the march of the Kingdom of God is a new victory. The more there are behind, the greater is the present and future."

For the Herald of Truth.

HOW TO INCREASE THE ATTENDANCE AT OUR SUNDAY SCHOOLS.

BY M. G. WEAVER.

At this time of our Sunday school year, we are anxious to know just how the interest in the school may be kept up, and what could be done at this time to increase attendance and cause those who were heretofore careless about the work to come in and not only lend a helping hand, but to sit and stand where they would be in a position to bring new life into our little flocks and at the end of the year draw into our schools and churches a good number of children and young people, and by the help and guidance of our Heavenly Father give them instructions and lessons in the purity of the Gospel of Christ; and by all this lay a foundation for strong, God fearing, soul-loving, working, inquiring, humble, praying organizations for the year 1901.

At this time we have many suggestions in the form of fine theories and beautiful and instructing essays and addresses on this subject. And in addition to these the writer would beg to add that if we, who have already good faith in the world, would allow our faith to increase twofold and our earnest works to keep pace with our faith and our prayers and diligent study of our Bibles, be a privilege for which we give our thanks to God honestly, and if we, who claim with our mouths that we are friends of the Sunday school, would show and prove it by our actions, then the long expected and hoped for conditions would be realized.

Proving our words and actions, work two ways, and if properly proven, work for the good of our schools, and to the honor and glory of God. First of all, if men and women who tell us that they are in favor of the Sunday school and that they hope for its success, would make it a point to be at the school every Sunday and assist in teaching, singing, praying, asking and answering questions and reading God's word and thereby proving that what they say is reality, a vast number of those who are now more earnest in visiting and entertaining on Sundays would then be numbered with those whose influence is for the Sunday school.

Then again, if all the teachers and Sunday school workers live out during the week, in their homes and on the farms, in their shops, stores and their social relations, in general, and in the kitchen, what they speak about and teach on Sundays in the class room, then the boys and girls will feel that the

Sunday school lessons and their teachers are a reality; and their confidence will never be shaken in either; and they will grow up strong supporters of the cause of Christ, a crowning glory of God's work.

Then again the teacher should try to understand that the school is what he helps to make it; and if every individual teacher properly attends to him or herself and to the class assigned to him or her, then the school is safe even if the supervision is not so good. Yet good supervision, prayer and humility belong to the successful Sunday school. *Spring Grove, Lancaster Co., Pa., Oct. 29, 1900.*

DISCOVERY OF THE OLDEST KNOWN LETTERS IN THE WORLD.

In the course of several recent expeditions to the East, Dr. Ernest A. Wallis Budge, keeper of Egyptian and Assyrian antiquities in the British Museum, has been the discoverer of most valuable collection of small tablets of the envelope or duplicate class, found in the ruins at Tell-el-South Babylonia, representing the ancient city of Larsa (the "Elassar" of Genesis, chapter 14). These tablets consisted partly of contracts and other legal documents, partly of public and private letters. The latter have just been carefully arranged and for the first time their full importance is evident. *Biblia Augusta* pronounces them "the most important series of inscriptions which has ever been rescued from Oriental ruins."

The writer says of this collection: "It is a group of fifty letters, written in cuneiform, King of Babylon, who reigned about 2300 B. C., and who is generally identified with the Amraphel of Genesis, chapter 14. We have already been made acquainted with the existence of a system of letterwriting in use among the kings of the East at an early period, as illustrated by the famous Tel-el-Amarna tablets. These, we know, present the diplomatic and private correspondence between the kings of Syria, Mitanni, or northern Mesopotamia, and Babylon, and may be dated about 1450 B. C. The valuable series of tablets which has recently been received for the British Museum belong to a period of 1,000 years earlier, and are certainly the oldest known letters in the world. The position of these Babylonian letters in Oriental literature is of extreme importance. They reveal the existence of a regular system of correspondence between rulers and theirordinates, and that writing was used not only for official and royal annals, but for ordinary purposes. They are, besides, manifestly the models for all after-time, as in the case of the diplomatic correspondence in the Tel-el-Amarna tablets. We can now see how overshadowing was the influence of Babylon over all western Asia. During the thousand years which elapsed between the time of Khammurabi and the date of these latter letters discovered some years ago Babylonia became the educational center of the Oriental world."

The great library at Nineveh was the only one of its kind in the world, but it was, by Syria, North Mesopotamia, and Asia Minor. Fragments of the deluge and creation tablets, dated from a period more than 1,000 years before Moses, have been discovered in Babylonia. It is therefore clear that if the scribes of Canaan were taught to write and use the cuneiform script, through these influences there must have been some among them who were acquainted with the traditions stored in the Chaldean libraries. The present find is indeed a good one; but one can only regard it as a prelude to still more important discoveries which probably will not wait a new aspect on the vexed question of Hebrew origin. To possess letters contemporary with the time of Abraham is certainly an astonishing result of Oriental exploration, and one which far exceeds the wildest dreams of those who first revealed to us the buried cities of Assyria and Babylonia.

"Messrs. Luzac & Co., of London have recently published the 'Letters and Inscriptions of Hammurabi,' King of Babylon about 2300 B. C., to which are added a series of letters of other kings of the first dynasty of Babylon. The original Babylonian text is given with an English translation." *Literary Digest.*

A distinction should be drawn between Roman Catholicism, which is a system of doctrine and worship, and Popery, which is a method of political power-pulling. It is this side-work of Roman Catholicism that has been so disastrous both in Europe, America and the Far East. A writer in the *Daily News* discusses the recent outbreak in China in three most interesting letters; he speaks with the authority of a long resident there; and he has firm conviction that if the land grabbing of the European Powers made China more and more a part of the world, the *Daily News* discusses the recent outbreak in China in three most interesting letters; he speaks with the authority of a long resident there; and he has firm conviction that if the land grabbing of the European Powers made China more and more a part of the world, the *Daily News* discusses the recent outbreak in China in three most interesting letters; he speaks with the authority of a long resident there; and he has firm conviction that if the land grabbing of the European Powers made China more and more a part of the world, the *Daily News* discusses the recent outbreak in China in three most interesting letters; he speaks with the authority of a long resident there; and he has firm conviction that if the land grabbing of the European Powers made China more and more a part of the world, the *Daily News* discusses the recent outbreak in China in three most interesting letters; 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